

CHRISTIAN

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A GUIDE TO
GODLYNESSE
Or a Treatise of a
Christian Life

Shewing the duties wherein it
Consisteth, the helps Inabling &
the Reasons perswading vnto it
& Impediments hindering y^e Peac:
tise of it, and the best meanes
to Remoue them
Whereunto are added euers Prayers
And

a Treatise of Carnall Securitie
By JOHN DOWNAME

Batcheler in Diuinitie
Psal. 50. 2. To him y^e ordereth his conuer:
sation might will shew y^e saluatioⁿ of god
2 Chron. 16. 9. The eyes of the Lord raine
to and fro throughout the whole earth,
to shew himself strong in y^e behalf of
them whose heart is perfect towards him



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dwelling at y^e golden Lyon
in Pauls Churchyard
1629



TO THE MOST RE-
VEREND FATHER IN GOD,

GEORGE, BY GODS PROVIDENCE, ARCH-

bishop of CANTERBURY his Grace, Primate of all

England, and Metropolitan, and one of his

Majesties, most Honourable Primate Councell,

*I. D. wisheth all happinesse, temporall
and eternall.*

Seeing there is nothing (most Reuerend) so
highly to bee esteemed, or so much to be
desired of all Christians, as the glory of
God in the saluation of his people, as be-
ing the principall and chiefe end of our
creation and being, of our preservation
and continuance in the world, therefore it behoueth all men,
who would not faile of their end, and so live in vaine, in
their severall callings wherein God hath placed them, to
haue this alwaies in their eye, as their chiefe marke, and to
propound it as the principall scope of all their actions, using
all good meanes whereby it may be furthered and advanced.
As Princes and Magistrates, by enacting good lawes, and
seeing them duly executed, making their owne liues (as it
were) rules of that obedience which they require of the
people, and liuely examples and patternes for their imitation.
Ministers, by leading those which are committed vnto
their charge, in the waies of truth and godlinesse, not onely
by their preaching and writing instruction, admonition,
correction and exhortation, but also by practising those
vertues which they teach others, and shewing before them in
the light of a godly life. Finally, the people, by yielding
their cheerefull obedience to the godly lawes of Governours,
and by imitating the sound and profitable doctrine, and

imitating the Christian and religious examples of their godly Teachers. The consideration whereof hath moved me to imploy my talent both by preaching and writing, for the aduancing (as much as in me lieth) the glory of my great Lord and Master, and the good & saluation of my fellow seruants; or rather, to cast my mite into the Churches treasury, hoping that he will accept it, though not in its own value and worth, yet because I haue desired to be faithful in a little, and willing in my penury to offer vnto him all that I haue. And studying how I might best imploy my paines and indeuours for the aduancing of the former ends, I could finde no one part of Diuinity more profitable, in these times, for me to spend my strength vpon; then that which consisteth more in experience and practice, then in theory and speculation; and more principally tender to the sanctification of the heart, then the informing of the iudgement and the increasing of knowledge; and to the stirring vp of all to the practice of that they know in the duties of a godly life, and in bringing forth the fruits of faith in new obedience; then to fit them for discourse. For as in the ciuill state wee neede not so much to haue new lawes enacted, as to see the old executed, and obserued; nor to haue these cleared to the vnderstanding by the learned in that Science, as to haue them obeyed and practiced by all estates and conditions; so in the Church, knowledge so far exceedeth our obedience (not that which is saving and experimental, which is neuer seuered from vse & practice but that which is curious and vselesse) that we more neede a good helpe to worke that we haue into our hearts, for the inflaming of them with seruent zeale and true deuotion then to haue a greater measure of this light infused into our heads, which beeing destitute of feeling and practice, in which the power of godlinesse chiefly consisteth, doth (as the Apostle speaketh) but puffe vs vp, and maketh vs rather more learned, then more godly and religious. Againe, seeing the Lord, aboue all other parts, requireth the heart, as being the first mouer and chiefe agent in this little world of man, which ordreth and disposeth of all the rest, me thinks, his Ambassadors cannot better spend their paines, then in wooing

The Epistle Dedicatory.

wooing and winning, espousing and uniting them
to him in those inuolable and inseparable bonds of fer-
uent loue and deuout zeale; and in perswading and ena-
bling men to approue the sincerity of these holy affections,
in their godly liues and vertuous actions. Finally, these dis-
courses of practicall Diuinity tending to stirre vp deuotion,
and to excite men to the duties of a godly life, are most fit and
necessary for these times. First, because the world is already
full of such bookes as doe fully handle the Doctrine of Di-
uinity in all the points and parts of it, and also of learned
controuersies wherein the truth is sufficiently defended, and
all errors, which doe oppose it, refuted & refelled. Second-
ly, because our long peace and prosperity haue much coo-
led and quenched the seruour of our zeale and deuotion,
and haue caused vs (contenting our selues with some cold
formalities, and slight profession) to neglect the sincere
practice of those substantiall duties which are required to a
godly and Christian life. Lastly, because in these declining
times, wherein many men waxing weary of the Truth, and
being glutted with long dwelling on the spirituall Manna, do
desire to returne to the fleshpots of Egypt, and for carnall re-
spects doe fearefully relapse into Popery and superstition;
there is no meanes more effectuell to stay them from apostat-
cie and backsliding, then that first, by catechizing they
should be soundly grounded in the knowledge of the Truth
which we professe (In which regard wee haue iust cause to
praise God for our Soueraignes care in reuiuing this holy ex-
ercise, which hath long languished in many places through
carelesse neglect) And secondly, that being by this meanes
inlightned in the knowledge of the Truth, they haue it by
powerfull perswasions wrought into their hearts and affecti-
ons, that they may also practise it in their liues and conuer-
sations, without which, all other meanes will be vneffectuall
either for the inlightning of the minde with sauing know-
ledg, or the inclining of the wil to imbrace it, and to continue
firme and resolute against errors and heresies. For whereas
sound and sauing knowledge of the truth, and the constant
acknowledgement and profession of it, are the gifts of God,

The Epistle Dedicatory.

Psalm 119. 100.

Iohn 7. 17.

2. Thes. 2. 10, 11

which none can attaine vnto, but those vpon whom he pleaseth to bestow them; he vouchsafeth these graces vnto those alone who loue his Truth, and bring forth the fruits of it in their holy practice. To these only this rich talent of truth is intrusted; to these it is doubled and redoubled, who make best vse of it for the glory of him that gaue it, by causing it to shine in their liues and conuersations. As we see in the example of *Dauid*, who became wiser and of greater vnderstanding then the Ancient, yea then his Teachers, because hee kept Gods Precepts. Vpon these alone is bestowed the gift of discerning betweene the sauing Truth, and the traditions and precepts of men; according to that of our Sauour, *J.* any man will do his will, he shall know the doctrine, whether it be of God, &c. As for them, who hide this rich talent without vse, the Lord will depriue them of it, and giue them ouer to their owne ignorance and errors. And those who allow a place for it onely in their heads, and will afford it no roome in their hearts, by louing, imbracing and practizing it, it is iust with God to send them strong delusions, that they should beleue lies; that they all might be damned who beleue not the truth, but had pleasure in vnrightrousnesse. As we see in the example of many in these times, who hauing beene inlightned with the knowledge of true Religion, haue become a prey to Priests and Iesuites; and (though otherwise of good vnderstanding) haue beene seduced and perswaded to beleue the most foolish absurdities in all Popery, of which there can be giuen no other reason then this, that they did not loue the light of Gods Truth, nor were carefull to walk by it in an holy conuersation, but resolu'd to continue in such profane & wicked courses, euen against knowledge and conscience, as would suffer them to finde no shadow of peace and comfort in the Doctrine of the Truth; and therefore they haue sought it in popish dispensations, and absolutions, which allow them, after that they haue, with the harlot in the Prouerbs, wiped their mouths, to returne againe to their former vncleanenesse; in which regard I doubt not to affirme, that whereas error and ignorance do make one Papist; loose licenciousnesse and resolu'd profanenesse doe make many. Finally, where-

as

The Epistle Dedicatory.

as those who haue the knowledge of the truth only seated in their braynes, and haue no feeling of the power and efficacy of it, for the sanctifying of their hearts, and the reforming of their liues, are easily seduced with cunning sophistry, when as they are puzzled with subtil arguments which they are not able to antwere: they contrariwise who haue sound and sense in themselves the efficacy of truth, for the changing of their mindes and hearts, and the renewing of their liues, will neuer forsake it, but will imbrace and professe it vnto the death, and cheerefully seale it with their blood; when for want of learning and Art, they are not able to defend it against the subtil obiections & cunning sophistry of their aduersaries. As we see in the example of many of the holy Martyrs, who being vnlettered, haue maintained the truth in the impregnable fort of their hearts, when their heads haue beene too weake to preferue it from violence. In which regard it were much to bee desired, that all Ministers, who haue the charge of soules committed vnto them, would be carefull, after that by catechizing they haue thoroughly grounded their people in the sound knowledge of the truth, in the next place, to worke it into their hearts and affections, and to perswade them vnto an holy practice of it in their liues and conuersations, both by shining before them in their light of doctrine, and also of an holy example; by the one, shewing vnto them the way of truth, and by the other, leading them in it like good guides, as it were by the hand. At which marks as I haue ayimed in the whole course of my Ministry, both by preaching and writing; so especially in these my present labours; the which I haue made bold to dedicate vnto your Grace; that they may remaine vnto the world, as a testimony how much I loue and honor you, as being in these perillous times, a chiefe pillar vnder his Maiesty, to vphold the sincere truth of Religion, against all errors, nouelties and heresies which otherwise were likely to grow too fast amongst vs; and also a principall Patrone of sound and solid preaching, which you are ready vpon all occasions to countenance both with your authority, and also by your painefull practice; as on the other side, to decry, as much as in you lyeth, that vaine or vani-

The Epistle Dedicatory.

tie of such Preachers, which only seeke to preach themselves, by making ostentation of their wit, learning and reading; without any care to speake vnto the capacity of the people; as though their maine end were rather to make the excellency of their gifts knowne, for their owne praise or preferment; then to communicate them vnto others, to the Glory of God that gaue them, or the good of their fellow seruants, for whose sake they were entrusted vnto them. The Lord long continue your Grace to be a singular instrument of his glory, by maintaining the purity and practice of his true Religion in his Church, to the ioy of all that wish well to Sion, and the increasing of your owne glory and happinesse in the life to come.

*Your Graces humbly deuoted in all
Christian duty and service,*

JOHN DOVNAME.

TO THE CHRISTIAN READER

It is the duty (Christian Reader) of all who desire to approve themselves faithfull subiects and seruants to our great Lord and Soueraigne, that they consecrate themselves wholly vnto his seruice, not only in the spiritual Warfare, by fighting his battails, even vnto the death, against the many and mighty enemies of his glory and our salvation; but also in the time of peace, by doing his will, and performing all holy duties of his seruice, which in his Word he requirerh of them. And therefore as I haue inducured heretofore (according to the measure of grace receiued) to prepare and fit all those who vouchsafe to peruse my poore labours, that they may performe the duties of valiant Souldiers, in my Booke of the Christian Warfare: so perceiuing that those my paines haue much about their worth found good acceptance with all those that feare God; I haue now also beene encouraged to undertake the other, and not only to describe the duties of a godly life, in which we ought to liue our Lord and Master, but also to shew the meanes wherby we may be enabled herunto, and how we may remove the impediments which otherwise might hinder us from entring into, or proceeding in the wayes of godlinesse. The which my labours, if they prooue as profitable to those that reade them, as they haue bene painefull vnto me in framing and composing them, I shall thinke my self abundantly recompenced, and much more reioyes when I see the fruit of my hopes, when as I had cause to sigh and grieve, though wearinesse in my laborious seed time, of which though I should faile (as I hope I shall not) yet, as it is said of Ezechie, that in all wayes bringeth a reward with it, so may I truly say of these my labours, out of which, so much profit, comfort, and contentment haue accrued vnto my self, that I should haue no iust cause to repens for the scantinesse of my reward, although no other fruit should spring from them. But if I be not deceiued, as we are apt to be, lesse blinded in iudging of our spiritual and mentall, then of our naturall and corporall births, these my present labours will proue no lesse profitable vnto all that peruse them, then any of the former. Ye as if my affection mighte mislead my iudgement, doth not cause me to looke vpon them (like Fathers in perusing the works of their old age) with an vnpartiall eye, they are in some respects to be regarded before any of the others, both because the subiect on which they treat, haue the priuiledge of excellency and necessity, as being the maine duties of Christianity, which are to be performed thorowout the whole course of our lines, and also because they generally concerne all sorts of men, who thinke themselves bound to doe God any seruise, or to carry themselves so, that their works and wayes may be accepted of him. If any man shall thinke that I haue described the duties of a godly life with more strictnesse, and in greater perfection, then any can attaine vnto in this state of imperfection, and so haue required more of others, then I can any wayes be able to performe my selfe; let him know, that the worke must be fitted to the rule, and not the rule to the worke, and that this must be straights and perfect, although by reason

To the Christian Reader.

Phll. 3. 13, 14.

of the crookednesse of the matter or stuffe, no worke-man is able to frame it so, but that it will in many places decline and swarve from it. And though the marke of perfection be so small, and so farre out of our reach, that none in this life can hit it; yet must it be set before vs; and we must strine so close to it, as weere as we can, seeing they are more likely to haue the prize of the best game, who aime at it, then those who looke another way. For my selfe, none can accuse me of so many and great imperfections in my course and practice of these duties, as I am ready to charge my selfe within the court of mine own conscience; yet if I would not belie the grace of God in me, I must professe, that I doe labour to performe that my selfe which I propound vnto others; and though I cannot attaine to the goal of perfection, as I haue here described it out of Gods Word, yet bewailing my stiffenesse and lamenesse in running the Race, I endeavour and presse (in some measure) towards the marke; for the price of the high calling of God in Iesus Christ; and no more then this doe I require of others. Now, because wee cannot grow in grace and godlinesse, without the assistance of Gods Spirit, and this cannot be had, vnlesse we sue and seeke for it; and because also godlinesse in a great part consisteth in pouring forth our soules before God in humble and hearty, frequent and seruent prayers; therefore left any thing which is necessary, should be wanting to this Treatise, I haue in the end of it set downe diuers formes, which may serue either for the use of weak Christians, who cannot fit themselves with better, or for some direction to guide them in compassing or conceiuing others, according to their owne particular occasions. If any man thinke them ouer-long and tedious, so him, I confesse, they are so, (though there is scarce two amongst them that may not be treatably vnto in a quarter of an houre) and therefore I would not torture his deuotion, by perswading him to rask and stretch it about its due length and strength; but rather I would aduise, if hee meets not with shorter Prayers, which better please him, that hee deuide both the Confessions and Petitions, with some marke of a Pen so as he may use one halfe at one time, and the rest at another. And so (Christian Reader) I leaue thee to the Lord, and his good blessing vpon all thy studies and endeouours, only requesting these two things at thine hands; First, that as I haue laboured much in giuing thee directions for the leading of a Christian life; so thou wilt also strine with all thine indeavour, so walke in this way revealed vnto thee. And secondly, that if thou reape any fruits of my paines (as I doubt not thou wilt, if thou reade so profit by them, constantly vnto the end, and not heere and there, by fits and startches) thou wilt be pleased to afford me the benefit of thy Prayers, that together with thy selfe, I may continue and hold out vnto the end, in the profession and practice of all Christian and holy duties, vntill hauing finished our course with joy, we doe both of vs receiue the Crowne of righteousness, which God of his free grace hath laid up for vs, and for all those who loue his appearing.

October the 16.

1622.

Thine in the Lord Iesus
our Head and Saviour,

D. D.

THE CONTENTS OF THE FIRST BOOKE:

Intreating of Carnall Securitie.

CHAP. I.

Of Securitie in generall; and more especially of Securitie in the
state of Innocencie; and of that which is
in vs after the fall.

- Q. 1. **T**hat God the Supream Goodnesse, turneth all euill into
selfe into good. pag. 1.
- Q. 2. **T**hat is is the nature of sinne and corruption, to turne
all into euill. pag. 2.
- Q. 3. **T**hat fleshly corruption abuseth prosperitie, to the begetting in
vs of carnall Securitie. pag. 3.
- Q. 4. **T**he motive inducing to the writing of this Treatise. pag. 3.
- Q. 5. **T**hat it is necessary to distinguish securitie into severall kinds.
pag. 3.
- Q. 6. **O**f Securitie in the state of Innocency. pag. 4.
- Q. 7. **O**f Securitie in the state of corruption, and the originall of it.
pag. 4.

CHAP. II.

Of carnall Securitie, and what it is.

- Q. 1. **O**f the generall parts of this Treatise. pag. 6.
- Q. 2. **C**arnall Securitie defined. pag. 6.
- Q. 3. **T**estimonies of Scripture, shewing what it is. pag. 7.
- Q. 4. **E**xamples of carnall Securitie. pag. 7.

CHAP. III.

Of the manifold causes of carnall Securitie.

- Q. 1. **T**he first cause, ignorance of God, and his saving Attri-
butes. pag. 8.
- Q. 2. **T**he second cause, want of consideration of that we know. pag. 9.
- Q. 3. **T**he third cause, Selfe-confidence. pag. 9.
- Q. 4. **T**he fourth cause, abuse of worldly prosperitie. pag. 10.
- Q. 5. **T**he fifth cause, is custumable sinning. pag. 11.

The Contents.

¶ 6.	<i>The first cause, is the present impunitie of sinners.</i>	pag. 12.
¶ 7.	<i>The seventh cause, presumption on Gods mercy.</i>	pag. 13.
¶ 8.	<i>The eight cause, the neglect or contempt of the meanes of grace and salvation.</i>	pag. 14.
¶ 9.	<i>The ninth cause, hearing the Word without Faith.</i>	pag. 14.
¶ 10.	<i>The tenth cause, not applying the Word preached.</i>	pag. 15.
¶ 11.	<i>The eleventh cause, the mis-applying of the promises of the Gos- pell.</i>	pag. 16.
¶ 12.	<i>The twelfth cause, a flattering Ministerie.</i>	pag. 16.

CHAP. IIIII.

Of the diuers kinds of carnall Securitie.

¶ 1.	O <i>f naturall securitie, which is in all men.</i>	pag. 18.
¶ 2.	<i>Of carnall securitie, which is affected and voluntarie.</i>	pag. 19.
¶ 3.	<i>Of carnall securitie, which is in the vnregenerate.</i>	pag. 19.
¶ 4.	<i>Of that which remaineth in the Regenerate, and how it groweth upon them.</i>	pag. 20.
¶ 5.	<i>Of insensible and sensible securitie in the faithfull.</i>	pag. 22.
¶ 6.	<i>Of the causes of carnall securitie in the faithfull; first, prosperitie, worldly or spirituall.</i>	pag. 23.
¶ 7.	<i>The second cause is spirituall pride.</i>	pag. 24.

CHAP. V.

Of the differences betweene the carnall securitie of the Vnregenerate and Regenerate.

¶ 1.	T <i>Has the carnall securitie of the Vnregenerate and Regenerate are in many things alike.</i>	pag. 25.
¶ 2.	<i>Of the differences betweene the carnall securitie of the Vnregene- rate and Regenerate, in the highest degree.</i>	pag. 16.
¶ 3.	<i>Of the differences betweene the carnall securitie, which is ordina- rily in the faithfull and wicked, and, first, in respect of their causes.</i>	pag. 27.
¶ 4.	<i>The second difference in their effects.</i>	pag. 28.
¶ 5.	<i>Another difference in their effects.</i>	pag. 30.
¶ 6.	<i>That they differ in respect of the subiect.</i>	pag. 30.
¶ 7.	<i>That they differ in their properties.</i>	pag. 30.
¶ 8.	<i>That they differ in their time of continuance.</i>	pag. 32.

The Contents.

CHAP. III.

Of the meanes of spirituall securitie, whereby it may be obtained or preserved and increased.

- ¶ 1. **T**he first meanes is, highly to esteeme it and so seeke it from God and in him. pag. 96.
- ¶ 2. The second meanes is, to labour to be in the number of Christs Disciples and Sheepe of his floc ke. pag. 97.
- ¶ 3. The third meanes is, that we labour to be in the covenant of Grace. pag. 98.
- ¶ 4. The fourth meanes is, to labour to haue the causes of it in vs. As, first, the Spirit of adoption, and the chayne of sauing Graces. pag. 99.
- ¶ 5. The fift meanes is, to labour to be indued with those speciall sauing Graces, which are the causes of it, first, knowledge and remembrance of God and his Attributes. Secondly, Faith: Thirdly, Affiance: fourthly, laue of God: fiftly, the feare of God: sixtly, Christian righteousness: seuenhly, new obedience. pag. 100.
- ¶ 6. The sixt meanes, consempt of the World. pag. 101.
- ¶ 7. The seuenh meanes, to keepe our hearts vpright and our consciences pure. pag. 102.
- ¶ 8. The last meanes is, Christian watchfulnesse, and often examination of our estates. pag. 103.

FINIS.



Generall, what it is, lib. 1. chap. 1. §. 6.

Innocency, which was both good, chap. 1. §. 6.

1. What it is, and this is illustrated by } Testimonies, } chap. 2.
Examples. }

2. The causes of it, which are twelve in number. chap. 3.

1. Natural, which are either that in the state of lib. 1.

degrees of it, in which respect it is either

naturall.
c. 4. §. 1.

affected
and
voluntarie. §. 2.

3. The diuers kinds of it distinguished by the diuers

subjects in which respect it is considered, as it is either in the

Vnregenerate. cap. 4. §. 3.

kinds, which are either

insensible and not perceived }
sensible and discomred. } §. 5.

Regenerate whereof the c. 4.

causes of it, which are two

prosperitie. §. 6.

pride. §. 7.

Of corruption which is carnall, in handling whereof is shewed

In speciall and of the severall kinds which are.

4. how we may know one kind from another, where is shewed that they differ in their

Causes and effects. chap. 5. §. 1. and 6.

Subjects and properties. chap. 1. §. 6. 7.

5. The signes of it, which arise from their severall

Causes. chap. 6.

Effects and other arguments. chap. 7.

6. The meanes to be freed from it, which are

1. Reasons, to make vs abhor it. chap. 8. 9.

2. Remedies, which are either by } taking away the causes of it. chap. 10.

or by using other helps which are ten in number. chap. 11.

Supernaturall, where is shewed lib. 2.

1. What it is. chap. 1.

2. The causes and effects of it. chap. 2.

3. The meanes to obtaine and preserve it, which are eight. chap. 3.

A TABLE CONTAINING IN IT THE CONTENTS of the Chapters and Sections in the Treatise following.

The Contents of the first Booke.

CAP. I.

Containing the Preface to the following Treatise, which sheweth the excellency, profits and necessity of the subiect matter therein handled. pag. 1.

SECT. I. **T**HAT the end of every thing is to be preferred before the meanes which are destinated vnto it.

1. That the practice of Religion and godlinesse, is to bee preferred before the theory and bare knowledge of it. 2
- 3 That the practice of godlinesse is an insallible signe of the sincerity of our knowledge and profession. 3
- 4 That the practice of godlinesse is the touch-stone of our faith. 3
- 5 That though a godly life is not the cause, yet it is the way to euerlasting happinesse. 4
- 6 That all Gods Ministers should inforce this doctrine and practice of a godly life. 4

CAP. II.

Containing the definition of a godly life, whereby we may know what it is, and wherein it consisteth. 5

SECT. I. What a godly life is, both according to the Law, and the Gospell. 5

- 2 That a godly life chiefly consisteth in Euangelicall and filiall obedience, and what it is. 5
- 3 That the regenerate onely can leade a godly life. 6

4 That the Spirit of God is the Authour of spirituall life. 7

5 That the Spirit inlighteneth vs in the wayes of godlinesse. 7

6 That we must be ingrafted into Christ, before we can leade a godly life. 8

7 That onely those can leade a godly life, who are in the cōuenant of grace. 9

8 That a liuely faith is necessarily required to a godly life. 10

9 That the duties of a godly life must spring from the fountaine of loue. 10

10 That the duties of a godly life must proceed from thankfulness. 11

11 That the duties of a godly life must be done in humility. 11

12 That we must propound Gods glory, as the end of all our actions. 13

CAP. III.

Of the maine matter of a godly life, namely, that it must be framed according to Gods will, in holinesse, righteousness and subriety. 14

SECT. I. That we can no otherwise please God, then by framing our liues according to his will. 14

2 That not Gods secret, but reuealed will must be the rule of our liues and actions. 15

3 Reasons prouing that wee can no otherwise please God, then by doing his will. 15

4 Of the speciall duties wherein a godly life chiefly consisteth. 18

CAP.

The Table.

CAP. III.

Of the forme and manner how all Christian duties ought to be performed, namely, with feruency of desire, a settled resolution, and earnest indenuour to please God in all things. 19

- Sect. 1 That these desires, resolutions and indenuours are required of all those who will serue and please God. 19
- 2 That all Euangelicall obedience consisteth chiefly in these desires, resolutions and indenuours. 20
- 3 That they must not be faint and weak, but feruent and earnest. 21
- 4 That they must be intire and totall, both in respect of the subiect, and obiect. 22
- 5 That our desires, resolutions and indenuours must aime at the meanes, as well as at the end. 23
- 6 That they must not be lazie and idle, but diligent and painfull. 23
- 7 That they must not bee by fits and flathes, but constant and durable. 24

CAP. V.

Of sauing knowledge, which is the first maine ground of a godly life. How necessary it is, and the causes of it. 25

- Sect. 1 Of the maine grounds of a godly life. 25
- 2 That sauing knowledge is the prime vertue, and mother grace, from which all others haue their beginning. 25
- 3 That ignorance estrangeth vs from God, and the life of grace and glory. 27
- 4 That God is the chiefe Authour and efficient cause of sauing knowledge. 28
- 5 Of the instrumentall causes of sauing knowledge. 29

CAP. VI.

Of the obiect of sauing knowledge, namely, God himselfe and his attributes, his Word, and workes. 30

- Sect. 1 That there is a God, and how we may know it. 30
- 2 Who this God is, and how he may be described. 30

- 3 Of Gods attributes, and how they are ascribed vnto God. 30
- 4 Of Gods primary attributes, and how they may be described. 31
- 5 Of Gods secondary attributes, and how they differ from those shadowes of them which are in the creatures. 31
- 6 What Gods secondary attributes are, and how they may be described. 32
- 7 Of the persons in Trinity. 33
- 8 Of the knowledge of Gods workes, and first, of his decree. 34
- 9 Of the execution of Gods decree in mans Creation, fall and misery. 34
- 10 Of our recovery out of our misery. 35

CAP. VII.

Of the quantity and quality of sauing knowledge, and how necessary it is to a godly life. 36

- Sect. 1 Of the quantity of knowledge, and the diuers degrees of it. 36
- 2 Of the quality of our knowledge, that it may be effectuell. 38
- 3 That this sauing knowledge is necessary to a godly life. 38
- 4 Of the meanes of sauing knowledge. 39

CAP. VIII.

Of a liuely and iustifying faith, which is the second maine ground of a godly life. 40

- Sect. 1 That without faith wee cannot performe any duty of a godly life. 40
- 2 That faith and a godly life are inseparable companions. 41
- 3 That they deceiue themselues, who dis-joyne faith from a godly life. 42
- 4 Of a generall faith. 43
- 5 Of iustifying faith, what it is, and what is required vnto it. 43
- 6 Of the degrees of faith, and how they are wrought in vs. 45
- 7 That the duties of a godly life hold a proportion with our faith, whether it be weake or strong. 46

CAP. IX.

Of the meanes whereby wee may obtaine a liuely faith, and daily increase it, from the least, to the highest degree. 47

- Sect. 1 Of five speciall meanes whereby we

The Table.

we may obtaine a lively faith. 47

2 Of the sixth meanes. 48

3 Of the meanes whereby wee may attaine vnto fulnesse of perswasion. 49

4 Of that speciall faith whereby we apply Christ for our sanctification. 50

5 Of the meanes whereby wee may strengthen our faith in the assurance of our sanctification. 50

CAP. X.

Of the third ground of a godly life, which is a pure heart. 52

Sect. 1 Of a pure heart, what it is, and from whence it ariseth. 52

2 That all true fruits of godlines spring from a pure heart. 52

3 That God chiefly desireth the heart, aboue all other parts. 53

4 That God respecteth no duty, vnlesse it proceed from a pure heart. 54

5 That all sound repentance must begin at the heart. 55

6 Wherein purenesse of heart consisteth. 55

7 Of the causes of the hearts purity. 57

CAP. XI.

Of the signes of a pure heart, and of the meanes whereby wee may obtaine and preserve it. 58

Sect. 1 Of the inward signes of a pure heart. 58

2 Of the outward signes of a pure heart. 59

3 That it is a good meanes of a pure heart, highly to esteeme it. 59

4 Of the manifold euils which accompany a polluted heart. 61

5 That faith is a chiefe meanes of a pure heart. 61

6 Of the meanes to preserve the purity of our hearts; the first whereof is, to watch ouer them. 62

7 The second meanes is, to preserve them from all sinne. 63

8 The third meanes is, to auoyd the occasions of sinne. 64

9 The fourth meanes is, often to examine our hearts in the sight of God. 64

10 The fifth meanes is, to be continually taken vp in holy exercises. 65

CAP. XII.

Of Conscience in generall, the nature, properties and effects of it. 65

Sect. 1 That the nature of conscience may partly be knowne by the name. 65

2 What conscience is, being generally considered. 66

3 Of the diuers offices of conscience. 67

4 That conscience hath all its power and authority from God onely. 68

CAP. XIII.

Of a good Conscience, which is a maine ground of a godly life: what it is, and the causes of it. 69

Sect. 1 What a good conscience is, and what is the efficient cause that worketh it in vs. 69

2 Of the meritorious cause of a good conscience. 69

3 Of the instrumentall causes. 70

4 That a good conscience springeth from a lively faith. 71

CAP. XIII.

Of the actions and effects of a good conscience; of the peace which it truly speaketh, and how it differeth from the false peace of secure worldlings. 72

Sect. 1 That a good conscience speaketh goodnesse and peace onely. 72

2 That it speaketh peace according to the truth of Gods Word. 73

3 The differences betweene the peace of a good and bad conscience; as first, that the peace of the wicked proceedeth from ignorance of their estate. 73

4 That the peace of a good conscience proceedeth from spirituall life; of an euill, from senselesnesse and deadnesse. 74

5 That the peace of the wicked proceedeth from carnall security. 75

6 That the peace of an euill conscience proceedeth from worldly employments. 76

CAP. XV.

Of the good things which a good Conscience truly speaketh to the faithfull. 77

Sect. 1 That it witnesseth, first, pardon

(b)

The Table.

of sinne, and reconciliation with God.

- 2 Secondly, it witnesseth our sanctification. 77
- 3 Thirdly, that we are in all estates blessed. 78
- 4 That a good conscience maketh vs cheerefull in Gods seruice. 79

CAP. XVI.

Of the signes and properties of a good conscience. 81

- Sect. 1 The first signe, and the causes of it. 81
- 2 The second is taken from the manner of working it in vs. 81
- 3 The third is the effects of it. 81
- 4 That it is knowne by the properties of it; and first, that it is pure and peaceable. 82
- 5 That it keepeth it selfe cleere before God and men. 82
- 6 That a good conscience knoweth it selfe to be so. 83
- 7 That a good conscience maketh vs merry and cheerefull. 84
- 8 That it may bee knowne by the integrity and constancy of it. 85

CAP. XVII.

Of the meanes whereby wee may get a good conscience, and preserve it being gotten. 86

- Sect. 1 The first meanes is, highly to esteeme it. 86
- 2 The second meanes, to know God reuealed will, and apply it for vse. 87
- 3 The third meanes is a lively faith. 88
- 4 The fourth meanes are the exercises of repentance. 89
- 5 Of the meanes whereby a good conscience may be preserved. 90



THE SECOND BOOKE
of a godly life, containing the maine parts and principall duties of it, which wee ought generally to performe at all times, and vpon all good occasions,

CAP. I.

Of the maine duties wherein a godly life consisteth. 92

- Sect. 1 That a godly life consisteth in doing all those duties which God hath commanded. 92
- 2 Of that Euangelicall obedience wherein a godly life consisteth. 93
- 3 That this obedience must bee performed after an Euangelicall maner. 94
- 4 That we must ioyne in it the duties of piety, righteousnesse and sobriety. 94

CAP. II.

Of piety, which is the summe of the first Table. 95

- Sect. 1 Of piety, comprizing in it all the duties of Gods seruice. 95
- 2 3, 4, 5. Reasons mouing vs to imbrace piety, taken from the excellency, profit and necessity of it.

CAP. III.

Of our adhering and cleauing vnto God, with full purpose and resolution of our hearts. 99

- Sect. 1 Of the summe of the first Commandement. 99
- 2 Of adhering vnto God, what it is, and the necessity of it. 100
- 3 The properties of sound resolution; as first, that it must be vniuersall. 101
- 4 The necessity of our adhering vnto God, proued by diuers reasons. 102
- 5 Of the meanes whereby we may confirme our resolution of adhering vnto God. 103

CAP. IIII.

Of trust, affiance, and hope in God. 105

- Sect. 1 Of affiance in God, and wherein it consisteth, and of the reasons which may moue vs vnto it. 105
- 2 Of the meanes of affiance. 106
- 3 Of hope in God, what it is, and wherein it consisteth. 107
- 4 Of the meanes of Hope. 108

CAP. V.

Of the loue of God, and diuers vertues which spring from it. 109.

- Sect. 1 Of the loue of God, what it is, and

The Tables

and wherein it consisteth, and of the measure and meanes of it. 109

2 Of the zeale of Gods glory, what it is, and wherein it consisteth. 110

3 Of reioicing in God, what it is, and the meanes whereby wee may come vnto it. 111

4 Of thankfulness vnto God, what is required vnto it, and the meanes of it. 112

5 Of obedience vnto God, what it is, and wherein it consisteth, and of the properties of true obedience. 113

6 Of the meanes of obedience, whereby we may be enabled to performe it. 114

7 Of passiue obedience, and patience in afflictions. 115

CAP. VI.

Of the feare of God, and humility which ariseth from it, ioyned with his loue. And of Gods external worship with the body. 116

Sect. 1 Of the feare of God, what it is, and the causes of it. 116

2 That this feare of God is commended vnto vs in the Scriptures, and of the profit of it. 117

3 Of the meanes of obtaining this feare of God. 118

4 Of humility, what it is, and the causes of it. 119

5 Of the excellency and vtility of humility. 120

6 Of the meanes whereby wee may attaine vnto humility. 121

7 Of externall worship with our bodies. 122

CAP. VII.

Of the duties which are required in the second Commandement; as prayer, hearing the Word, and administration of the Sacraments. 123

Sect. 1 Of the things generally required in the second Commandement. 123

2 Of prayer and inuocation. 124

3 Of the duties of Gods Ministers. 125

4 Of the duties of hearers, and first, such as respect their preparation. 125

5 Of the duties required in hearing, and after we haue heard. 126

6 Of the administration of the Sacraments. 127

CAP. VIII.

Of the duties required in the third and fourth Commandements. 129

Sect. 1 Of the sanctifying of Gods Name, and how it ought to be done. 129

2 Of the sanctifying Gods Name in lawfull oathes. 130

3 Of the sanctifying Gods Name, by making and performing our vowes. 131

4 Of the sanctifying Gods Sabbath, and what is required vnto it. 131

5 Of the spirituall sanctification of the outward rest. 132

CAP. IX.

Of the summe of the second Table. 133

Sect. 1 Of the duties of righteousness towards our neighbours. 133

2 Of the dutie of sobriety towards our selues. 134

3 Of the duties of charity. 135

4 Of the meanes and manner of working charity in vs. 135

5 What charity is, and the properties of it. 136

6 Of the object of charity, which is our neighbours. 137

7 The manner of louing our neighbors, namely, as our selues. 138

8 That naturall selfe-loue is not the rule of charity, but that which is holy and spirituall. 138

9 The properties of lawfull selfe-loue. 139

10 That wee must loue our neighbours, as Christ hath loued vs. 139

CAP. X.

Of the reasons which may moue vs to embrace charity. 140

Sect. 1 Of the excellency of charity. 140

2 Of the profit of it, in respect of our neighbours. 141

3 Of the profit of it, in respect of our selues. 142

4 Of the necessity of charity. 143

The Table.

CAP. XI.

Of the duties required in the fifth Commandment.

- Seēt. 1** Of the generall duties required in the fifth Commandment. 144
- 2** Of the duties of superiours in excellencie, and of inferiours towards them. 144
- 3** Of the duties of superiours in authority in generall, and of inferiours towards them. 146
- 4** Of the duties of superiours and inferiours in the family; and first, of man and wife towards one another. 147
- 5** Of the duties of husband and wife towards the rest of the family. 148
- 6** Of the duties of parents and children. 148
- 7** Of the duties of Masters and servants. 149
- 8** Of the duties of Ministers and people. 149
- 9** Of the duties of Magistrates and subjects. 150

CAP. XII.

Of the duties required in the sixth Commandment.

- Seēt. 1** Of the summe of this Commandment, and of anger and hatred. 151
- 2** Of the inward duties and vertues here required. 152
- 3** Of outward duties, respecting the person of our neighbours. 152
- 4** Of the duties which wee owe to our neighbours soule. 153
- 5** Of duties belonging to our owne persons. 153

CAP. XIII.

Of the duties required in the seventh, eighth, ninth, and tenth Commandments.

- Seēt. 1** Of the summe of the seventh Commandment. The duties which it inioyneth, and vices which it forbiddeth. 154
- 2** The meanes of preserving chastity. 155
- 3** Of duties required in the right getting of our goods. 156

- 4** Of the duties respecting the right vse of our goods. 157
- 5** Of the ninth Commandment, and of that truth which is required in it. 158
- 6** Of the preserving of our neighbours good name, and the meanes of it, respecting our inward disposition. 158
- 7** Other duties respecting outward profession. 159
- 8** Of the preserving our owne good name. 159
- 9** Of the tenth Commandment, and what is required in it, to wit, originall righteousness, and spirituall concupiscence. 160
- 10** Of the Spirit lusting against the flesh. 161
- 11** Of the meanes inabling vs to the obedience of this Commandment. 161



THE THIRD BOOKE OF
a godly life, contayning in it those duties which are required in our daily exercise, both generally at all times of the day, and vpon all occasions, and specially in the seuerall parts of it. p. 163

CAP. I.

That the duties of a godly life ought daily and constantly to be performed, and not by fits and spurts onely.

- Seēt. 1.** That we must performe these duties daily and constantly vpon euery fit occasion. 163
- 2** That no time is exempted from Gods seruice, prooued by Scripture. 164
- 3** Diuers reasons proouing the necessity of the daily exercise of a godly life. 166
- 4** Of the many great dangers which follow the neglect of this daily exercise. 167
- 5** Another reason taken from our calling and profession. 168
- 6** The last reason taken from the vncertainty of our liues. 169

CAP. II.

Of some speciall duties of a godly life, which are to be performed in our daily exercise.

The Table

ercise. And first, of the renewing of our repentance. 169

1. Sect. 1. Of the daily renewing of our Covenant with God, by the renewing of our faith and repentance. 169
2. Of the daily renewing of our repentance, & what is required vnto it. 171
3. Of the daily confession of our sins and iudging our selues for them. 173
4. Of our detestation and hatred of sinne. 174
5. Of the benefits which would arise of this exercise of renewing our repentance. 175

CAP. III.

Of our daily exercise in renewing our faith. 176

1. Sect. 1. That the daily renewing of our faith is very profitable & necessary. 176
2. What this renewing of our faith is and the meanes whereby we may be enabled to doe it, which consist first, in diuers Meditations. 177
3. Of the second sort of meanes which consist in the performance of diuers actions. 179
4. Of the manifold benefits which would arise from the daily renewing of our faith. 179
5. Of diuers other benefits which follow the daily renewing of our faith. 181

CAP. IIII.

Of our daily exercise in seeking God, and of the things which are required vnto it. 183

1. Sect. 1. That our seeking God daily is a necessary duty. 183
2. What it is to seeke God. 185
3. What is required to our seeking God. First, that we daily labour more perfectly to know and remember him. 185
4. The second thing is, that we adhere vnto him with our hearts & affections. 186
5. That we must cleaue vnto God by feruent loue. 187
6. That we must labour daily to haue our communion with God increased. 188
7. That vnto the seeking of God is required, that wee daily renew our repentance. 190
8. That wee must seeke to haue and hold Gods grace and fauour in Iesus Christ. 188

CAP. V.

Of the right manner of seeking God, so as we may be sure to finde him; and of the benefits which arise from it. 189

1. Sect. 1. That we must seek God first and principally, seasonably & constantly. 189
2. That wee must seeke God in Iesus Christ, sincerely, zealously, and with all diligence. 193
3. Of the fruits and benefits which we enjoy by our daily seeking God. 194
4. Of the evils which follow the neglect of seeking God. 195

CAP. VI.

Of the Christian armour which we must put on daily, and of the benefits which wee shall reape thereby. 196

1. Sect. 1. Of the seuerall parts of the Christian Armour. 196
2. That the putting on of the Christian Armour is very necessary. 198
3. Of the manifold benefits which arise from being thus armed. 198
4. That euery seuerall part of Armour bringeth speciall profit. 199

CAP. VII.

Of the fourth wayne desired, which is, to arme our selues against all sin, and to deuote our selues wholly to Gods seruice. 200

1. Sect. 1. That wee must necessarily arme our selues against all sinne, and the reasons of it. 200
2. Of the meanes to worke in our hearts a true hatred of sinne. 202
3. Of the meanes whereby we may be strengthened against sinne. 203
4. That we must imbrace all vertues and Christian duties. 204

CAP. VIII.

Of the fifth and sixth daily duties, which are to conforme our selues to Gods Law, and to submit our selues to his good pleasure. 205

1. Sect. 1. That wee must conforme our thoughts, words, and actions, according to Gods Law. 205
2. Of the right ordering of our tongues, and

and the meanes of it. 205

3 Of the right ordering of our workes and actions. 206

4 Of the sixth mayne duty, which is to submit our selves to Gods good pleasure in all things. 207

CAP. IX.

Of the last maine duty of the daily exercise, which is Prayer. 208

Sect. 1. That wee must pray daily and continually. 208

2 Of ordinary prayers at set times, and how often to be performed. 209

3 Of extraordinary prayers vpon every good occasion. 210

4 Diuers motives vnto the daily exercise of prayer. 211

CAP. X.

Of the daily exercise of thanksgiving, and how it ought to be performed. 212

Sect. 1. What things are required in the duty of thanksgiving. 212

2 That we must giue thanks in all things. 213

3 That we must giue thanks at all times. 213

4 Reasons which may mooue vs to daily thanksgiving. 214

5 Of the meanes whereby we may be stirred vp to thankfulness. 215

CAP. XII.

Of the duties of the daily exercise in euery generall part of the day. And first, of awaking with God by Prayer and Meditation. 216

Sect. 1. Of lifting vp our hearts vnto God as soone as we awake, that wee may offer vnto him our first seruice. 216

2 Of lifting vp our hearts by some short prayers. 217

3 Of the subiect matter of our Morning Meditations. 218

4 That in our first Meditations, wee must renew our faith and repentance. 219

5 Of the manifold benefites which will arise from these religious Morning exercises. 220

CAP. XIII.

Of prayer in the Morning, how profitable it is and necessary, and of our preparation vnto it. 221

Sect. 1. Of the fruit and profit of prayer. 221

2 Their objection answered, who pretend want of leisure to pray. 222

3 That before we pray, we must vie preparation, and what is required vnto it. 223

CAP. XIII.

Of such things as are required as essentiall vnto prayer. 225

Sect. 1. That we must pray in truth, with attention, and not with wandring thoughts. 225

2 The meanes hereof. 226

3 That wee must pray with our vnderstandings. 227

4 That wee must pray in faith. 228

5 That we must pray in humility, with reuerence and feruency. 229

CAP. XV.

Of the circumstances of Prayer, their quantity and quality. 230

Sect. 1. Of our gesture and voyce in prayer. 230

2 That we must not affect prolixity and superfluity of words in prayer. 231

3 Of the quality of our prayers. 233

CAP. XVI.

Of the forme and methode which are to be used in our Prayers. 233

Sect. 1. Of formes of prayer set downe by others. 233

2 Of formes of prayer inuented by our selues. 234

3 Of conceiued prayers, and how farre soorth they are commendable. 235

4 What methode is best in disposing the parts of our prayers. 236

5 What duties are to be performed after we haue prayed. 237

6 Of the time in the Morning when wee are to vie our priuate Prayer. 238

7 Of prayer with the rest of the family. 239

VXX. 940.

Cap. XVII.

Of singing Psalms, and reading the Scriptures in the family. 240

240

Secl. 1. That singing of Psalms is inioyned in the Scriptures, and praised by the faithfull. 240

2 How we may sing Psalms in a right manner. 241

3 That wee must diligently read the Scriptures, and the great profit of this exercise. 242

Cap. XVIII.

Of our daily exercise in the duties of our callings, and of diuers vertues required in them. 243

Secl. 1. That wee must make choyce of lawfull callings. 243

2 That wee must be regenerate, before we can serue God acceptably in our callings. 244

3 That wee must performe the duties of our callings in faithfullness. 245

4 That the duties of our callings must proceed from loue. 245

5 That they must be directed to right ends. 246

6 That they must be done in a right manner, and first, with heavenly minds. 246

7 That they must be sanctified by the Word and Prayer. 247

8 Of the vertues which must accompany vs in the duties of our callings. 248

Cap. XIX.

Diuers reasons to perswade vs to be faithfull and diligent in the duties of our callings. 251

Secl. 1. That God hath ordained man to labour, and in many places of the Scriptures hath strictly inioyned it. 251

2 That it is Gods Ordinance that wee should labour in our callings. 252

3 That God blesteth the diligent with many benefites. 253

4 That the Lord abhorreth idlenesse and negligence, and severely punisheth

it. 254

5 That idlenesse is the cause of innumerable finnes. 254

6 That it maketh vs liable to many punishments. 256

7 That all persons without exceptions are bound by Gods Law, to worke painefully in the workes of their callings. 257

8 That the seuerall reasons bind all men to painefulnesse in their callings. 257

9 That Gentlemen haue no priuiledge to be idle, and how they should spend their time. 258

10 That the poorer sort must labour painefully in their callings, notwithstanding that the badnesse of their

Trades afford small earnings. 259

11 That the impotent are not bound to labour, but may with good conscience take their ease. 261

Cap. XXI.

Of Recreations, which are not onely lawfull, but also profitable and necessary, if we be exercised in them according to Gods Word. 262

Secl. 1. That we cannot continually be occupied in the workes of our callings. 262

2 What lawfull recreation is, and that it may be vsed with good conscience. 263

3 That recreations are profitable and necessary. 264

4 That wee must make choyce of such recreations as are lawfull, and what they are. 265

5 Whether it be lawfull to play at games which stand vpon hazard and chance. 267

Cap. XXII.

Of diuers cautions which ought to be vsed in all our recreations. 269

Secl. 1. That recreations must be vsed with moderation, in respect of our loue of them. 269

2 That moderation must be vsed, in respect of time. 270

The Table.

- 3 That recreations must bee so vsed, as that they may refresh the body, not pamper the flesh. 271
- 4 That in our recreation we must auoyd giuing of offence. 271
- 5 That all due circumstances must bee obserued in our recreations, and what they are. 272
- 6 That we must, in our recreations, comfort our selues with good company. 274
- 7 That we must take heed lest our recreations steale our hearts from God. 274

CAP. XXIII.

The last caution is, that our recreation be a liberall exercise, and not for sordid gaine. 273

- Sect. 1 That greedy gaming for gaine is vnlawfull. 275
- 2 Whether it bee simply vnlawfull to game for money. 275
- 3 A serious admonition, that none abuse their liberty in recreations of this nature. 278

CAP. XXIIII.

Of the duties which ought daily to bee performed at our meales. 279

- Sect. 1 That wee ought to take speciall care of our carriage at our meales. 279
- 2 Of the duties which ought to be performed before we eate; and first, that we must sanctifie the creatures to our vse by the Word. 280
- 3 That wee ought to sanctifie the creatures to our vse, by prayer and thankgiuing. 280
- 4 Of some short meditations before we eate. 282
- 5 Of the duties which ought to be performed at our meales; and first, that we vse the creatures with temperance and sobriety. 283
- 6 That we must be temperate and moderate, in respect of the quantity of our meates and drinckes. 284
- 7 Other directions concerning the quantities of our meates and drinckes. 286
- 8 Of moderation, in respect of the

quality of our meates. 287

CAP. XXV.

Of diuers other duties which wee ought to performe at our meales. 289

- Sect. 1 That wee ought to bee content with our allowance. 289
- 2 That we may be merry at meales. 289
- 3 Of our conferences and discourses at our tables. 291
- 4 Of the choyce of our company at our meales. 292
- 5 Of the manifold abuses of our feasting one another. 293
- 6 That after our meales wee must shew our thankfulness by praising God. 295

CAP. XXVI.

Of the duties which wee ought to performe, when we are solitary and alone. 297

- Sect. 1 That when wee are alone, wee must not be idle and vnfruitfull. 297
- 2 That wee must spend our solitary houres in good exercises, shunning vaine thoughts, and entertaining Christian meditations. 297
- 3 That in our solitarinesse wee must auoyd carnall concupiscence, and the pleasures of sinne. 299
- 4 That it is pleasant, profitable and necessary, to spend our solitary houres in Christian duties. 300

CAP. XXVII.

What duties wee ought to performe when we are in company. 302

- Sect. 1 That ciuill conuersation excelleth solitarinesse. 302
- 2 That we must not rashly rush into all companies, but with good choyce and aduice, and also with due preparation. 304
- 3 That our whole carriage and conuersation must bee religious, ciuill and honest. 306
- 4 How wee must carry our selues in the company of those which are worldly and wicked. 307

CAP. XXVIII.

Of Christian conferences, which we must vse when we are in company, for our mutual good. 309

Sect. 1

The Table.

Sect. 1. That our speeches must bee gracious and prudent. 309

2 Of Christian admonition, and what is required to the right performance of this duty. 310

3 That wee may lawfully conferre of morall and ciuill things. 314

4 That we must carefully auoyd all corrupt communication. 314

CAP. XXIX.

Of Christian prudence, which we are to vse in all our conferences. 315

Sect. 1. How wee must carry our selues when we conferre with those that excell vs in gifts. 315

2 How we must behaue our selues when as we conferre with ciuill worldlings. 317

3 How we must deale with them that are openly prophane. 318

4 Of the manifold and dangerous abuses of conferences in these dayes; and the causes of them. 319

5 That Christian and religious conferences are exceeding profitable. 320

CAP. XXX.

Of those duties which concerne our workes and actions one with another, both out of contracts, and in our buying and selling. 321

Sect. 1. That wee must labour both to doe, and receiue all the good we can, in our dealings with others. 321

2 That wee must take all occasions of gaining others to Christ. 322

3 That in all our dealings and bargainings we must carry our selues vprightly and honestly. 323

4 That wee must sell onely things saleable. 324

5 That wee must set and sell our wares at an equall price. 325

6 That in buying and selling, all fraud and deceit must be auoyded. 326

7 How to auoyd the faults commonly committed betweene buyers and sellers. 327

CAP. XXXI.

That Governours of Families ought to traine up those who are vnder their charge,

in the duties of godlinesse. 328

Sect. 1. That it is not enough for Governours to bee themselves religious; but they must also traine vp those who are vnder their gouernment, in the knowledge and practice of Religion. 328

2 Diuers reasons to moue Governours vnto this duty. 329

3 That it is the duty of Householders to catechize their family, and of the causes why it is neglected. 332

4 Reasons which may moue all Governours to the duty of catechizing. First, because it is Gods Commandement. 333

5 Other reasons inforcing the former duty. 334

6 Examples of the faithfull who haue catechized their Family. 335

7 Reasons mouing children to submit themselves to be catechized. 335

8 Reasons mouing those which are of yeeres, to submit themselves to be catechized, if they bee ignorant. 336

9 Of the great profit of this exercise of catechizing. 338

CAP. XXXII.

Of Family duties which respect wife and religious gouernment. 340

Sect. 1. What things are required to wife gouernment. 340

2 Of Iustice and loue required vnto gouernment. 341

CAP. XXXIII.

How we ought to behaue our selues in the estate of prosperity, that we may thrive in all spirituall graces. 343

Sect. 1. What prosperity is, and how apt wee are to abuse it through our corruption. 343

2 That wee must bee diligent, lest our prosperity become vnto vs an occasion of sinne; and how it is to bee done. 344

3 That wee must not forget God, nor be vnthankfull, and take heede that his blessings doe not draw our hearts from him. 344

4 That

The Table.

- 4 That we must beware of pride, security and hardnesse of heart, licentiousnesse, and contempt of spirituall and heavenly things. 346
- 5 That wee must not bee slothfull in Gods seruice, and take heed that worldly things become not snares and thornes vnto vs. 348
- 6 That wee must carefully arme our selues against such tentations as are incident to this estate. 349
- 7 That we must not too highly esteeme, nor too earnestly affect and seeke after earthly things. 349

CAP. XXXIII.

How wee may rightly vse the estate of prosperity, so as is may be an helpe vnto godlinesse. 350

- Sect. 1. That wee must vse Gods temporall blessings, as helps vnto saving graces, and spirituall duties. 350
- 1 That we must vse them for the common good of the Church and Common-wealth. 352
- 3 Three other cautions to be obserued, for the right vse of prosperity. 353
- 4 Of the right vse of apparell. 354

CAP. XXXV.

How we ought to behaue our selues in the estate of affliction, so as we may profit thereby in all saving graces. 356

- Sect. 1. What afflictions are, and the diuers kinds of them. 356
- 2 Of our preparation before the approach of afflictions. 356
- 3 Of patience in afflictions, and what is required vnto it. 358
- 4 Of the meanes and motiues vnto patience. First, because God is the Authour of all our afflictions. 359
- 5 That our afflictions tend to the setting forth of Gods glory. 360
- 6 That afflictions are meanes of our owne good. 361
- 7 That the world is a place destinated to afflictions. 362

- 8 That the faithfull in all ages haue bene partakers of the like, or greater afflictions with vs. 362
- 9 Comforts arising from the good issue of all our afflictions. 363

CAP. XXXVI.

Of those Christian duties which are to be performed in the euening and night. 364

- Sect. 1. That the euening must not bee spent in sloth and idlenesse. 364
- 2 Of euening exercises; as meditation, reading, and Christian conferences. 364
- 3 Duties to be done at our going to bed. 365
- 4 Of examination how wee haue spent the day past. 366
- 5 Meditations at our lying downe. 368
- 6 Duties to bee done in the night. As first, prayer and thankesgiuing. 369
- 7 Speciall meditations fit for the night. 371
- 8 That the profit of these duties will farre exceed the paines. 372

CAP. XXXVII.

That wee must moderate our sleepe, and not spend too much time in sloth and sluggishnesse. 373

- Sect. 1. That this moderation is commanded in the Scriptures, and the contrary sloth, condemned. 373
- 2 The manifold euils which excessive sleepe bringeth. 375
- 3 That sloth is displeasing to God, and how it may be auoyded. 376

CAP. XXXVIII.

Of duties to bee performed on the Lords Day for the sanctifying of it. 377

- Sect. 1. Of our preparation before the Sabbath. 377

The Table.

- 2 Of generall preparation in the whole weeke. 378
- 3 Of speciall preparation the Eucening before the Sabbath. 378
- 4 That in our preparation we must purge our selues from all sinfull corruptions. 379
- 5 That wee must vse all helpes which may further vs in the sanctifying of the Lords Day. 380

CAP. XXXIX.

That the whole Lords Day must be consecrated unto him. First, by resting on it from all labour, and from sinne. 381

- Sect. 1. That the whole Day must bee spent in religious exercises. 381
- 2 That wee must rest from our owne workes on the Lords Day. 383
 - 3 That wee must abstaine from carnall recreations. 384
 - 4 That wee must rest from sinne of all kinds. 386
 - 5 That wee must not thinke our owne thoughts on the Lords Day. 387
 - 6 That we must not do the Lords works after our owne inanner. 387

CAP. XL.

That we must sanctifie our rest, by consecrating it to the duties of Gods seruice. 388

- Sect. 1. That wee must rise betimes on the Lords Day. 388
- 2 Of Meditations fit to bee vsed on the Lords Day. 389
 - 3 Of Prayer, Thanksgiuing, and reading priuately. 390
 - 4 Duties to be performed when wee are going to Church. 392

CAP. XLI.

Of publike duties to be performed on the Lords Day. 393

- Sect. 1. That wee must ioyne with the Congregation in all duties of Gods seruice. 393
- 2 Of hearing the Word, and what is required vnto it. 393
 - 3 That we must stay in the Church from the beginning to the end of the Sermon. 395

- 4 Of our duty in receiuing the Lords Supper. 396
- 5 Of our duty when Baptisme is administered. 396

CAP. XLII.

Of such duties as are to be performed on the Lords Day, after our comming from the Church. 398

- Sect. 1. That we must meditate vpon that which we haue heard. 398
2. 3. Of Family exercises on the Lords Day. 398
 4. That the Eucening must bee spent in religious exercises. 400
 - 5 That all our seruice must bee done in integrity and sincerity of heart. 401

THE FOVRTH BOOKE
of a godly life, containing in it the properties of it, and all the duties required vnto it. p. 403

CAP. I.

That all duties vniuersally of a godly life, must be performed in sincerity and integrity of heart. 403

- Sect. 1. That vniuersall and totall obedience is required. 403
- 2 Of integrity and sincerity. 404
 - 3 Reasons moouing vs to imbrace integrity and sincerity, first, because the Lord chiefly loueth and delighteth in it. 404
 - 4 That our imperfect obedience is accepted of God, if it be done in sincerity and integrity. 405
 - 5 That the soundnesse of all graces and holy duties consisteth in the sincerity of them. 406
 - 6 Of the rewards of sincerity and integrity. 406

CAP. II.

Of the meanes whereby we may attaine vnto sincerity and integrity. 407

- Sect. 1. The first meanes to set God before our eyes, and our selues in his presence. 407

The Table.

- 2 The second, to meditate on the excellency, profit, and necessity of it. 408
- 3 The third meanes, to consider that if wee be sincere, we shall want nothing. 408
- 4 The fourth meanes, is to watch ouer our hearts. 409

CAP. III.

That we must ioyne with inward integrity, the service of the body and outward man. 410

- Sect. 1. That God requireth outward seruice to be ioynd with the inward. 410
- 2 Reasons moouing vs to performe outward seruice. 411
 - 3 That Christian Apologie and outward seruice is required. 412
 - 4 That we must practise what we know in our workes and actions. 413
 - 5 Diuers reasons perswading vs to good workes. 414
 - 6 Of the rewards of good workes. 415

CAP. IIII.

That we must performe vniuersall obedience to the whole will of God. 416

- Sect. 1. That only vniuersall obedience to Gods will and Word is accepted of him. 416
- 2 That we must performe obedience to both Tables ioyntly, and to the Gospel as well as the Law. 417
 - 3 Reasons perswading vs to vniuersall obedience, first, because God requireth it. 418
 - 4 That our obedience cannot be sincere vnlesse it be vniuersall. 418
 - 5 That without totall obedience wee cannot attaine to heauenly happiness. 419

CAP. V.

Of the properties of Christian and holy duties, which respect their causes efficient and finall. 420

- Sect. 1. That all duties should spring from the loue of God. 420
- 2 That wee must propound Gods will, and our obedience thereunto in all

- duties. 420
- 3 That all true seruice is done in obedience to Gods will. 421

CAP. VI.

Of those properties which respect our hearts and affections. 422

- Sect. 1. That wee must performe all duties of a godly life with cheerefulness. 422
- 2 Reasons which may mooue vs to this cheerefulness. 423
 - 3 That wee must serue God in all holy duties zealously and deuoutly. 424

CAP. VII.

Of the properties which respect the whole man; and first, diligence in all duties of Gods seruice. 426

- Sect. 1. That this diligence must be vsed in all good duties, and about the meanes of them. 426
- 2 Diuers reasons which may mooue vs to this diligence. 428
 - 3 Of the rewards promised to the diligent. 429
 - 4 That this diligence is most necessary. 429
 - 5 Of the vnwearied diligence of worldlings in pursuing worldly things. 432

CAP. VIII.

Of constancie in all the duties of godlinesse, without remission or intermission. 434

- Sect. 1. 2. That all those that are sincere, are also constant in the duties of a godly life. 434
- 3 A complaint of mens vnconstancie in performing the duties of a godly life. 436
 - 4 That constancie is required in Gods Word. 437

CAP. IX.

Reasons moouing to constancy, and the meanes of it. 438

- Sect. 1. That constancy is an inseparable companion of integrity. 438
- 2 Of the manifold euils which accompany

many instances in good duties. 439
 Of the meanes of constancy in good duties. 441

Of our perseuerance in all Christian duties of a godly life. 443

Of the first rule, that we must perseuere, both in profession and practice of godlinesse. 443

Of the meanes of perseuerance. 443

That vntlesse we perseuere, we cannot be accepted of Gods. 445

That Prayer is a speciall meanes of perseuerance. 446

THE FIFTH BOOKE

Of a godly life, containyng in it the helpes and meanes which inable vs vnto it. 448

Of the rules of a godly life, whereby we may be directed in the right performance of all Christian duties. 448

Of the first rule, that we must make God the supreme end of all Christian duties; and wholly deny our selues to them. 449

The second rule respecteth our Sauiour Christ, namely, that we maye at him, as the mayne scope of all our actions. 450

The third rule respecteth the Spirit of God dwelling in vs. 451

The fourth rule respecteth subordinate causes, the first whereof is, that we must often renew the Couenant betweene God and vs. 452

The fifth rule is, that we must take care to approue our wayes vnto God and our owne consciences, both then vnto men. 454

The sixth rule is, that we must performe all good duties with a quiet and peaceable mind. 455

The fourth rule is, that all our duties must arise from the fundamentall graces of a godly life. 457

The fifth rule is, that we must chiefly esteeme, chuse, and affect the duties of godlinesse, according to their worth and excellency. 458

The sixth rule is, that we must vse all helpes and meanes which may inable vs vnto godlinesse. 459

THE SIXTH BOOKE

Of the rules of a godly life, which respect the circumstances of it. 460

The first rule, respecteth the circumstances of a godly life, that we must make precious account of our time which God hath allotted vs for his seruice. 460

The second rule is, that we must not stay for occasions of Christian duties, but seeke for them before they offer themselves. 461

The third is, that we must set our selues most seriously about Christian duties, when we finde our selues best prepared and fitted for them. 462

The last rule is, that we must obserue an order in doing these duties, and auoyd confusion. 463

THE SEVENTH BOOKE

Of the rules of a godly life, respecting the matter forme, and substance of it. 464

The first rule is, that we aspire vnto perfection by degrees. 464

Of these degrees by which we must aspire vnto perfection. 465

The second rule is, that we be our burthen according to our strength. 467

That we must exercise our selues in the duties of a godly life, according to the measure of grace receiued. 469

That they who vndertake matters aboue their strength, cannot doe them in sincerity, but in show onely. 469

The third rule is, that we must not vndertake too many things at once. 470

The fourth rule is, that we must not

The Table.

busie our selues in other mens matters. 471

- 8 The fifth rule is, that we must take heed lest daily vse of Christian duties doe make vs cold and formal in them. 472
- 9 The sixth rule is, that wee must perserue our zeale and deuotion in their full strength, and not suffer them to decline or waxe cold. 472

CAP. IIII.

Of the last rule of a godly life, which is, that we must not content our selues with a small measure of grace, but labour so grow vnto perfection. 474

- Sect. 1. That the Scriptures require this growth in grace, from the least degrees to the greatest. 474
- 2 Reasons mouing vs to aspire vnto perfection. 476
- 3 That except wee grow in grace, wee cannot haue any found comfort in our estate. 477
- 4 That if wee desire to grow in grace, wee must carefully vse the meanes which may further vs in it; and what they be. 478

CAP. V.

Of the meanes whereby wee may be enabled to leade a godly life; And first, of the Ministry of the Word. 479

- Sect. 1. That if wee will leade a godly life, wee must vse the meanes inabling vs vnto it. 479
- 2 The Ministry of the Word is a chiefe meanes of our spirituall life. 480
- 3 That it is the ordinary meanes of our new birth, and of working Gods graces in vs. 482
- 4 What is required in the Minister, that by his preaching hee may further the people in the duties of godlinesse. 484
- 5 That the Word must bee preached powerfully and plainly. 484
- 6 Of the duties of the people, respecting the Ministers of the Word. 486

CAP. VI.

Of the duties of the people in hearing

of the Word; and first, in their preparation. 488

- Sect. 1. That wee must vse preparation before the hearing of the Word; and wherein it consisteth. 488
- 2 Of duties to bee performed in hearing the Word. 490
- 3 Of duties to bee performed after hearing. 490

CAP. VII.

Of the second publike meanes of a godly life, which is the administration of the Sacraments. 492

- Sect. 1. That the Sacraments further vs much in a godly life, as they are scales of the Couenant. 492
- 2 That the Sacraments further vs in godlinesse, as they are testifications of our seruice to God. 493
- 3 That the Sacrament of Baptisme furthereth vs in godlinesse, as wee are thereby ingrafted into Christ. 494
- 4 Secondly, as it is the Sacrament of our new birth. 495
- 5 Thirdly, as it is our restitution in the Couenant of grace. 496
- 6 That the Lords Supper furthereth vs in Christian duties; first, because thereby our communion with Christ is confirmed; and secondly, our faith strengthened. 496
- 7 Thirdly, because it is the spirituall food of our soules. 497
- 8 Fourthly, because we doe it in remembrance of Christ. 498
- 9 Fifthly, because thereby wee are occasioned to renew our Couenant with God. 499

CAP. VIII.

Of the third publike meanes of a godly life, which is Prayer. 500

- Sect. 1, 2. That Prayer is Gods Ordinance to obtaine his gifts and graces. 500
- 3 That publike Prayer is most effectually for the obtaining of all Gods graces. 502

CAP.

The Table.

CAP. IX.

Of the private meanes of a godly life; and first, of Christian watchfulnesse. 505

Sect. 1. That we must not rest vpon the publike meanes onely, but vse the private also. 505

2. 3. That Christian watchfulnesse, is not a bodily, but a spirituall exercise. 506

4 What Christian watchfulnesse is. 508

5 That this watch must bee kept in all things. 508

6 That we must watch ouer all the powers and parts of our soules and bodies. 509

7 That we must chiefly watch ouer our hearts. 511

8 That we must chiefly cleanse and keepe our hearts from those corruptions which are most dangerous. 512

CAP. X.

Of Christian watchfulnesse ouer our senses, tongues, and actions. 515

Sect. 1. How wee must watch ouer our senses. 515

2 How we must watch ouer our tongues. 516

3 That this watch consisteth in the right ordering of them. 517

4 How we must watch ouer our workes and actions. 519

CAP. XI.

Of the ends at which we must ayme in our Christian watch. 520

Sect. 1. Of three speciall ends of our Christian watch. 520

1 That wee must watch ouer our selues, that wee be not circumvented by our spirituall enemies. 521

2 That we must keepe this watch in all places, and at all times. 522

3 That wee must watch also ouer our brethren. 523

CAP. XII.

Of the reasons whereby wee may be perswaded to keepe this Christian watch. 523

Sect. 1. That this watch is necessary, because God requireth it. 523

2 Other reasons; shewing the necessity of keeping this watch. 524

3 That this watch is most profitable, because it helpeth vs much to the leading of a godly life. 525

4 That by this watch wee are made constant in the course of Christianity. 528

CAP. XIII.

Of the meanes whereby we may be enabled to keepe the Christian watch. 529

Sect. 1. The first meanes, is temperance and sobriety, and the second, the feare of God. 529

2 The third meanes, is the remembrance of Gods Iudgements. 530

3 Of the fourth meanes, which is to remember the day of death. 531

4 Of the last meanes, which is to meditate on the day of Iudgement. 532

CAP. XIII.

Of Meditation, which is the second private meanes of a godly life, what it is, and the causes thereof, with the reasons which may moue vs to this holy exercise. 533

Sect. 1. Of the order, and reason why it is heere handled. 533

2 Of Meditation, what it is, and how it differeth from other exercises of the mind. 533

3 Of the efficient cause, or person who is to meditate. 535

4 That Meditation is an exercise that belongeth to all Christians. 536

5 Reasons mouing vs to performe this duty; the first whereof is taken from the excellency of it. 537

6 The second, taken from the profit of it. 537

7 The third, taken from the necessity of it. 538

CAP. XV.

Of the kinds of Meditation, and first, of that which is extraordinary. 539

Sect. 1. What extraordinary Meditation is, and the subiect of it. 539

The Table.

- 2 What ordinary Meditation is, and the
subiect of it. 541
- 3 Of the difficulty of this religious exer-
cise. 542
- 4 The singular profit of ordinary Medi-
tation. 543
- 5 That this Meditation is effectuell
for the sanctifying of the heart. 544
- 6 That the exercise of Meditation is ve-
ry necessary. 546

CAP. XVI.

*Answers to divers objections made a-
gainst the exercise of Meditation.* 547

- Sect. 1. The obiection of difficulty ac-
knowledgeed and answered. 547
- 2 The obiection of naturall wants and
weaknesse in performing this exer-
cise, answered. 548
 - 3 Their obiection answered, who pre-
tend want of matter to meditate vpon.
548
 - 4 Other hindrances remooued. 549
 - 5 That company and worldly businesse
should not hinder vs from this exercise
of Meditation. 549

CAP. XVII.

*Of the circumstances of Meditation,
as the place, time, and gesture of the bo-
dy.* 552

- Sect. 1. Of the place of Meditation. 552
- 2 Of the time; that it must not be con-
tinuall, but as we get fittest opportu-
nity. 552
 - 3 Of the fittest time for Meditation. 553
 - 4 Of constancy in this exercise. 554
 - 5 Of the disposition and gesture of the
body. 555

CAP. XVIII.

*Of our entrance into Meditation by due
preparation.* 557

- Sect. 1. That this preparation is necessa-
ry, and wherein it consisteth. 557
- 2 That wee must chiefly prepare our
hearts and affections. 558
 - 3 Of the subiect matter of Meditation,
and what choyce ought to bee made
of it. 559

4. to the tenth, That the Scriptures them-
selues, and all points of Christian Reli-
gion contained in them, are fit matter
of Meditation. 560
10. Rules directing vs in the choyce of
the fittest matter for our Meditations.
569
- 11 That we must conclude our prepara-
tion with Prayer. 570

CAP. XIX.

*Of our progresse and proceeding in the
exercise of Meditation.* 572

- Sect. 1. 2. That we must proceed orderly
in this exercise, and how this is to bee
done. 572
- 3 That in our Meditations wee must
chiefly respect our will, hearts, and af-
fections, our liues and actions. 576
 - 4 That wee must not bee discouraged,
though we cannot at the first feele the
fruit of our Meditations. 577
 - 5 Of the meanes whereby wee may
feele our hearts affected with a liuely
sense of the things whereon wee me-
ditate. 578
 - 6 Of the egress and conclusion of our
Meditation. 580

CAP. XX.

*An example and patterne of Medita-
tion, the subiect matter whereof, is true and
unfeined repentance.* 582

- Sect. 1. What repentance is, and the cau-
ses thereof. 582
- 2 Of the matter, forme, and parts of re-
pentance, and first, of humiliation. 584
 - 3 Of the second part of repentance,
which consisteth in conuersion and a-
mendment. 586
 - 4 Of the finall causes, subiect, and
properties of repentance, the contra-
ries vnto it, and comparisons illustra-
ting it. 587
 - 5 Of the kinds of repentance; ordinary
and extraordinary. 588

CAP. XXI.

*How wee must worke the former points
vpon our hearts and affections.* 590

- Sect. 1. How our hearts are to be affected
with

The Table

with frequent desires to practise this duty of repentance: 590

2, 3, 4, 5. Motiues perswading to the practice of repentance in the severall parts thereof. 597

CAP. XXII.

Of diuers speciall meanes whereby the point meditated is wrought upon the heart and affections. 598

Sect. 1, 2, 3. Sec. Whereof examination, confession, complaint, hearty wishing to haue our wants supplied, acknowledgment of impotence, Petition, inforcement, confidence, congratulation, and recommendation. 598

CAP. XXIII.

Of the third private meanes of a godly life, which is consideration and examination of our estates. 605

Sect. 1. How consideration and examination differ. 605

2. Of examination, what it is, and wherein it consisteth. 605

3. That wee are chiefly to examine our selues in respect of our sinnes, and first, our originall corruption. 607

4. Of examining our selues, concerning our actuall transgressions according to the Law. 607

5. How we must aggravate our sins, in respect of circumstances. 609

6. That it is a profitable course to keepe a register or catalogue of our speciall sinnes, and of the manifold fruits that will arise out of it. 610

7. Of the consideration of our misery and punishment. 612

8. Of the end of this examination, and time when it is to bee performed. 612

9. A complaint of the neglect of this duty, and the causes thereof. 613

CAP. XXIII.

Diuers effectiuall reasons to moue vs vnto this exercise of examination. 614

Sect. 1. That this duty is required in the Scriptures. 614

2. The great profit of this exercise of examination. 615

3, 4. That this exercise is very necessary. 616

CAP. XXV.

Of the fourth private meanes of a godly life, which is, walking daily with God. 619

Sect. 1. That wee are alwayes in Gods presence. 619

2. That it would be a powerfull meanes to restrain vs from all sinne, if wee would alwayes see God before vs. 620

3. That the consideration of Gods presence would effectually moue vs vnto all good duties. 622

CAP. XXVI.

Of the last meanes of a godly life, which is experimental knowledge. 623

Sect. 1. What this experimental knowledge is, and the practice of it, shewed in many examples. 623

2. The experimental knowledge of our owne estates, in respect of our diuers and contrary courses. 625

3. That no knowledge is to be compared with this of experience. 626

CAP. XXVII.

That Prayer is a singular meanes of a godly life. 628

Sect. 1. That nothing more then prayer maketh vs godly and religious. 628

2. That prayer is the meanes of obtaining all Gods gifts and graces. 629

3. That all the parts of prayer are singular helpes to a godly life. 629

CAP. XXVIII.

Of reading the Scriptures and other religious writings. 631

Sect. 1. Who are to exercise themselves in this duty of reading. 631

2. That wee are chiefly to be exercised in reading and studying of the Scriptures. 632

3. Their obiection answered, who pretend

The Table.

tend the obscurity of the Scriptures.

639

4 That we must not reade the Scriptures only, but also other religious writings.

639

5 Speciall directions for the choyce of fit Authors, which may helpe vs in the practice of godlinesse.

635

2 That by it the minde is much enlightened in the knowledge of Gods will.

631

3 Of many other benefites which reading bringeth.

631

CAP. XXIX.

Of our preparation to this exercise of Reading, and what is required in it.

638

Sect. 1. That wee must come with reuerence to this holy exercise; and bring faith vnto it.

638

2 That we must bring honest hearts, and earnest desires to profit by this exercise.

639

3 That wee must come with a purpose to make good vse of all wee reade.

639

4 That we must pray before wee reade.

640

CAP. XXX.

Of the duties required in the action of reading, that we may profit by it.

641

Sect. 1. Of the ends at which wee must ayme in our reading.

641

2 That we must obserue the theame and argument.

642

3 That wee must obserue a due order in our reading.

642

4 That the deuout Reader is not to reade many Bookes of the same argument, but to make choyce of some which are best.

643

5 That wee must labour to vnderstand what we reade.

644

6 That we must ioyne with our reading serious Meditation.

646

7 That wee must reade with affection and deuotion, applying all to vse.

647

8 That wee must reade orderly, with diligence and constancy.

647

9 Of the fittest time for this exercise.

649

10 Of the worst neglect of it.

650

CAP. XXXI.

That reading is a notable meanes to

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

651

The Table.

Sect. 1. What a true fast is, and how it differeth from all other fasts. 665

2 That the duty of fasting is morall, and required in the Gospell, as well as the Law. 666

3 Of the causes of a true fast, and when it is most seasonable. 667

4 Of the ends of a true fast. 668

CAP. XXXV.

Of the parts of a true fast, or the things wherein it consisteth. 670

Sect. 1. That the outward fast consisteth in totall abstinence. 670

2 That wee must, in our fast, abstaine from the most part of worldly comforts. 671

3 Of the inward and spirituall exercises in our fast. 672

4 Of humiliation and penitency in our fast. 673

5 That prayer must be ioyned with our fasting. 673

6 That with our fasting, we must ioyne vnfeigned repentance. 675

7 That we must, in our fast, exercise our selues in all Christian duties. 676

CAP. XXXVI.

Of the arguments and reasons which may moue vs to leade a godly life; and first such as respect Gods nature, workes, and loue towards vs. 678

Sect. 1. The first sort of reasons taken from Gods nature and attributes. 678

2 The second reason, taken from Gods loue towards vs. 680

3 The third reason, taken from Gods decree of Election. 681

4 The fourth reason, taken from the benefit of our Creation. 683

5 The fifth reason, taken from the benefit of our preservation. 684

CAP. XXXVII.

Two other reasons moving vs to a godly life: the first taken from Christ, giuen vnto vs by his Father; the other from the covenant of grace made in him. 686

Sect. 1. Of the inestimable gift of Iesus Christ, which should moue vs to loue and serue God. 686

2 That the work of Redemption should moue vs to serue our Redeemer in all duties of a godly life. 687

3 That by the couenant of grace, wee are strongly bound vnto all Christian duties of a godly life. 689

CAP. XXXVIII.

Of two other reasons moving vs to a godly life: the one taken from our effectuall calling; the other from our free Iustificati- on by faith. 692

Sect. 1. That the benefit of our effectu- all calling should moue vs to serue God in the duties of a godly life. 691

2 The second reason taken from our Iu- stification, and the fruits that follow it. 692

CAP. XXXIX.

Other motives arising from those duties which we owe vnto God and our neighbours. 694

Sect. 1. The first reason, taken from that thankfulness which wee owe vnto God. 694

2 The second reason, taken from that desire which should be in vs to glorifie God. 695

3 The third reason, taken from the will of God, that wee should thus serue him. 696

4 The fourth reason is, that wee may adorne the Gospell of God which wee professe. 698

5 That we must leade a godly life to a- uoyd offence. 698

CAP. XL.

Of such reasons moving vs to the duties of a godly life, as respect our selues. 700

Sect. 1. The first reason, taken from that dignity vnto which God hath called vs. 700

2 The second reason is, because hereby we are assured that wee shall prosper in all our wayes. 701

3 The third reason, because without this indouour, all our outward exercises are vaine. 701

4 The fourth reason, taken from the consideration of our lost time before our conuersion. 702

The Table.

CAP. XLI.

Other reasons taken from our owne profits, and the manifold benefits of a godly life.

703

Se&t. 1. That godlinesse is the chiefest gaine. 703

2 That it assureth vs of freedome from all our sinnes. 704

3 That by it we are freed from the punishment of all our sinnes. 705

4 That it doth much strengthen vs against Satans tentations. 707

5 That by a godly life, wee are prepared against death. 708

6 That thereby we are freed from Iudgement and condemnation. 709

CAP. XLII.

Other reasons taken from those singular priuiledges, which are peculiar to those who serue God in the duties of a godly life.

711

Se&t. 1. The first priuiledge is, that the Image of God is repaired in vs. 711

2 The second priuiledge is, that by a godly life wee haue title to all Gods promises; and first, of temporall blessings. 712

3 That thereby Gods sauing graces are much increased in vs. 714

4 That it strengtheneth our hope and confidence in God. 715

5 That it bringeth courage and true fortitude. 717

6 That it keepeth our consciences pure and peaceable. 717

7 That it causeth constancy and perseverance. 718

8 That it bringeth many benefits at the houre of death. 719

9 That it bringeth inestimable benefits in the life to come. 720

CAP. XLIII.

Of other singular priuiledges wherewith God crowneth a godly life.

721

Se&t. 1. Their conceit confuted, who imagine that God wholly reserueth the rewards of those that serue him, for the life to come. 721

2 That God ordinarily giueth greatest plenty of worldly blessings to worldly men. 722

3 That euen in this life God endoweth the godly with many singular and peculiar priuiledges; and first, that hee loueth them aboue all other his creatures. 723

4 That God watcheth ouer the godly with his speciall prouidence, and the benefits of this priuiledge. 725

5 That hee guideth and gouerneth the godly with his grace and holy Spirit. 727

6 That he guideth the godly in the time of their afflictions. 728

7 That hee inwardly guideth them by his grace and holy Spirit. 730

CAP. XLIIII.

Other singular priuiledges wherewith God in this life crowneth the godly, which are the fruits and effects of his holy Spirit.

731

Se&t. 1. That hee sealeth vnto the godly the assurance of their adoption. 731

2 The second speciall priuiledge is illumination. 732

3 The third is sanctification of the Spirit. 733

4 The fourth is internall and spirituall ioy. 733

5 The last is Christian liberty. 734

CAP. XLV.

Of foure other maine priuiledges, wherewith God crowneth a godly life, both in this world, and the world to come.

735

Se&t. 1. That hee bestoweth vpon them the Spirit of prayer. 735

2 That he giueth them meanes to build them vp in grace vnto saluation. 736

3 That they shall perseuere in the state of grace to saluation. 737

4 Of their inestimable priuiledges in the world to come. 739

THE SIXT AND LAST

Booke of a godly life, intreating of the impediments which usually hinder and discourage men from entring into, & proceeding in the Christian duties which are required vnto it, and of the helps and meanes whereby they may be remoued.

742

CAP.

The Table.

CAP. I.

Of those impediments which are cast in to our way, to hinder vs in the duties of a godly life, by Satan, the arch enemy of our salvation. 742

Sect. 1. That Satan bendeth all his forces against vs, to hinder vs in the duties of a godly life. 742

2 How we may remooue the former impediments. 743

3 That Satans might and malice must not discourage vs, and the reasons hereof. 744

4 Of Satans tentations whereby he impugneth our faith. 745

5 Satans tentations whereby he seeketh to hinder vs from entering into the wayes of godlines, or from proceeding in them. 747

CAP. II.

Of impediments which the world casteth in our way to hinder vs, that wee may not leade a godly life; and first, such as are publike. 749

Sect. 1. The first impediment, arising from euill Magistrates. 749

2 Of the impediments which arise from euill Ministers. 750

3 The meanes to remoue this impediment, respecting both Ministers and people. 752

4 Of the impediment which ariseth from the euill liues of Ministers. 754

5 Of the publike impediments which respect the people. 755

CAP. III.

Of such private impediments as the world useth, to hinder vs in a godly life, and first, those on the right hand. 757

Sect. 1. Of the tentations of prosperity, and that they are most dangerous impediments of a godly life. 757

2 Of impediments arising from honours, riches, pleasures, and from euill company. 758

CAP. IIII.

Of impediments on the left hand, arising from afflictions and persecutions. 761

Sect. 1. How the world seeketh to hinder our course in godlines, by afflictions and persecutions. 761

2 3. Of the worlds professed hatred, whereby it discourageth vs in Christlian duties. 761

4 Of the false iudgement of the world, shewed in the bitter censures of the godly. 764

5 Of worldly contempt, vnto which the godly are lyable. 765

CAP. VI.

Of externall impediments whereby the world hindreth vs in the duties of a godly life; and first, slanders and derision. 767

Sect. 1. How we may be armed against slanders of the world. 767

2 Of derision and scoffes which the world useth to discourage the godly in all good courses. 769

3 How we may be armed against them. 769

4 Of the necessity of Christian Apologie and profession of the truth. 771

CAP. VII.

Of worldly persecutions, and how wee may be strengthened against them. 772

Sect. 1. Of the worlds cruelty in persecuting the godly. 772

2 That it hath alwayes bene the lot of the godly to bee persecuted of the world. 773

3 That our Sauour Christ hath foretold these persecutions. 775

4 Of the patience which the Saints haue shewed in suffering persecutions. 776

5 That our persecutions for righteousness sake, shall be richly rewarded. 777

CAP. VIII.

Of the impediments of a godly life, which arise from scandals and offenses. 778

Sect. 1. The first scandall arising from the prosperity of the wicked. 778

2 The second scandall arising from iudgement deferred. 779

3 The third scandall arising from hypocrites. 781

CAP. IX.

Of the impediments of a godly life, arising from the flesh; and first, from the intellectuall faculties. 784

Sect. 1.

The Table.

- Sect. 1. That the most dangerous impediments arise from the flesh. 784
 2 That ignorance is a great impediment to a godly life. 785
 3 That vaine curiosity is also a great impediment. 787
 4 5. Of impediments arising from an erroneous iudgement. 788
 6 That infidelity is a great impediment to a godly life. 793

CAP. X.

Of manifold impediments arising from our corrupt hearts and affections. 793

- Sect. 1. The first impediment is an heart hardened through the deceitfulness of sinne. 793
 2 The second impediment is the loue of the world. 794
 3 The third impediment, worldly cares. 795

CAP. XI.

Of impediments arising from carnall hope and presumption. 797

- Sect. 1. That carnall hopes are great impediments to godlinesse. 797
 2 That carnall presumption is another great impediment. 799
 3 Of the meanes to remoue the former impediment. 800
 4 Of presumptuous neglecting the meanes of holinesse. 802

CAP. XII.

Of the third sort of carnall affections, which are impediments to a godly life; as superstitious scrupulosity, deiection of mind, feare and desperation. 803

- Sect. 1. That scrupulosity is a great impediment to a godly life. 803
 2 Of the meanes to be freed from it. 805
 3 That carnall feare is a great hindrance vnto godlinesse, and the meanes to be freed from it. 806
 4 That carnall sorrow is another great impediment, and how wee may bee freed from it. 807
 5 That desperation also hindreth vs, and how wee may be armed against it. 809
 6 That pride also is a great impediment,

and how to remouue it. 810

- 7 That sloth also much hindreth vs, and how wee may arme our selues against it. 811
 8 Of wearinesse in well doing, and how it hindreth vs; and first, that which proceedeth from an ill disposition of the body. 812
 9 Of that wearinesse which ariseth from the auerinesse of our willes vnto good duties. 813

CAP. XIII.

Obiections against a godly life made by the flesh, answered, and first, such as pretend impossibility and difficulty. 814

- Sect. 1. That a godly life is possible vnto vs. 814
 2 To whom a godly life is difficult, and the causes of it. 816
 3 The causes why the duties of a godly life seeme difficult and tedious euen to the regenerate, and the causes of it. 817
 4 That the difficulty must not discourage vs from it. 819
 5 That the recompence of reward must encourage vs against all difficulties. 820
 6 That a godly life, in it owne nature, is not difficult and tedious, but sweet and delightfull. 821

CAP. XIII.

That the godly life is not tedious and troublesome to the regenerate, but easie and familiar. 823

- Sect. 1. That the regenerate haue a new nature, vnto which a godly life is easie and pleasant. 823
 2 That a godly life is made easie, through the power of God the Father assisting vs. 825
 3 That God the Sonne ioyning with vs, taketh away all difficulty. 827
 4 That the duties of a godly life are made easie by the assistance of the holy Spirit. 829
 5 That the sauing graces of the Spirit make it easie and familiar. 829
 6 That Christian fortitude ouercometh all difficulties, and maketh a godly life easie. 830

The Table.

7 Of meanes whereby wee may attaine to Christian fortitude. 831

8 That by daily and constant practice we may easily ouercome all difficulties. 833

9 That worldlings take more paines about earthly vanities, and in the seruice of sinne and Satan, then is required to a godly life. 835

CAP. XV.

That a godly life is not harsh and vnplesant, mopish and melancholike, but aboue all others, most cheerfull and pleasant, sweet and delightsfull. 836

Sect. 1. That though a godly life were sad and sorrowfull, yet this should not discourage vs from it. 836

2 That sanctification taketh not away our ioy & delight, but only changeth and improueth it. 838

3 That no ioy of worldlings is comparable to that which is in Christians. 839

4 Of the diuers objects of our spirituall ioy. 841

5 That the Christians chiefest ioy is spirituall, and wherein it exceedeth all other ioyes. 842

6 That this spirituall ioy is proper to the godly, and belongeth to none other. 844

7 An admonition to the faithfull, to lay hold on this ioyfull priuledge, and to shake off sorrow and sadness. 846

CAP. XVI.

Three other objections of the flesh against a godly life, propounded, and answered. 848

Sect. 1. That a godly life taketh not away any lawfull liberty, but rather establissheth it. 848

2 That it taketh not away friendship and good society, but rather confirmeth it. 849

3 That a godly life doth not bring with it want and pouerty. 850

4 That though many godly men are poore, that godlinesse is no cause of their pouerty. 851

CAP. XVII.

Their objection answered, who alledge that their pouerty preffeth them to such con-

tinuall labour, that they haue no leisure for the duties of a godly life. 852

Sect. 1. That Gods Commandements bind to obedience poore and rich. 852

2 That pouerty hindreth not Gods graces in vs, but rather furthereth them. 853

3 That the more poore we are, the more earnest we should be in Gods seruice. 854

4 That if being poore, wee carefully serue God, wee may securely cast our selues vpon his gracious providence, and expect him to be our reward. 854

5 That the obiection of pouerty is but a friuolous and false excuse. 856

CAP. XVIII.

Their obiection answered, who pretend, that their multitude of worldly employments will allow them no leisure for religious duties. 857

Sect. 1. That earthly blessings are no hindrances to godlinesse, but the immoderate loue of them. 857

2 That we must not vndertake all employments which the world and the flesh will presse vpon vs. 859

3 That no businesse is of like moment, as by seruing God, to saue our soules. 859

4 That they who neglect the duties of Gods seruice, cannot expect good successe to their labours. 860

5 That the duties of our particular callings, must giue place to the generall calling of Christianity. 861

6 That we haue time sufficient for religious and ciuill duties, if it bee wisely husbanded. 863

7 That none are exempted by God, from the duties of his seruice, vnder pretence of any businesse. 860

CAP. XIX.

Their obiection answered, who excuse their neglect of religious duties, vnder pretence that the times and places wherein they liue, are full of corruption. 866

Sect. 1. That the corruption of the times is a strong temptation to withdraw vs from godlinesse. 866

2 That though it bee hard to flesh and blood to liue righteously in corrupt times, yet it is possible, yea easie to theregenerate. 868

3 A note of difference between true
zeale and deuotion, and that which is
false and hypocritical. 869

Cap. XX.

Divers other objections made by the fleshy
against a godly life, propounded and an-
swered. 870

Seck. 1. That it is not enough to live
harmlessly, vnlesse wee also performe
religious duties. 870

2 That it is not sufficient to serue God
in some things; and at some times.
871

3 Their objection answered, who pre-
tend that they haue ouercome many o-
bstacles. 872

4 Their objection answered, who as-
sume that Ministers onely are bound
to the strict performance of religious
duties. 873

5 Their objection answered, who pre-
tend want of means. 875

6 Their objection answered, who pre-
tend that it is not safe to be more for-
ward then other men. 876

7 That the duties of a godly life must
not be delayed. 877

8 The Conclusion of the whole Treatise.
881

A Paraphrase vpon the Lords Prayer.
884

A private Prayer for the Morning.
891

Another private Prayer for the Morning.
896

A Prayer for the Family in the Morning.
899

Another Morning Prayer for the Family.
903

A Prayer for the Family in the Evening.
906

Another Evening Prayer for the Family.
909

Another Morning prayer for the Lords
Day. 913

A Prayer for the Lords Day in the Morn-
ing. 916

A Prayer before the receiuing of the Sa-
crament of the Lords Supper. 928

A Thanksgiuing after the receiuing of
it. 931

A Prayer for the sicke. 936

A Prayer for children. 939

The end of the Table.

878
4 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

5 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

6 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

7 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

8 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

9 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

10 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

879
5 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

6 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

7 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

8 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

9 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

10 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

11 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

12 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880

13 That they who neglect the duties of
Gods service, cannot expect good suc-
cess to their labours. 880



THE FIRST BOOKE OF A GODLY LIFE, CON- TAINING THE GROVND AND

fundamentall graces whereby it is
supported.

C A P. I.

*Containing the Preface to the following Treatise, which sheweth the excellencie,
profit and necessity of the subiect matter therein handled.*



According to the rules of reason, wee esteeme the end of al things to be the best, and to be preferred before the things which are destinated to the atchieuing of it; and every thing as it doth more or lesse conduce hereunto, so doth it gaine or lose a higher place in the worke of excellency; because that which aduanceth the end, most furthereth that which is most to be desired, namely, perfection and fruition. Thus the end of Physicke is health, and therefore, that Physicke is to be esteemed best, which most soundly and surely confirmeth or recouereth it. The end of Lawe is Iustice, that every man may quietly inioy his owne, and therefore, that Law and practice of it, is to be chiefly esteemed (not which through the helpe of Sophisticall wit and audacious skill, filleth the Lawyers purse, by protracting suites, and hindering or delaying the course of Iustice, but) which best helpeth the Clyent to the speediest and surest recovery of his right. The end of Warre is Peace, and therefore, that warre to be preferred, which being iust, alwaies endeth in such a peace as is sure, secure and permanent. Thus man, being the end of all vnreasonable creatures in the heavens and earth, they being made for his vse and benefit, is in this regard to be aduanced in excellency aboue them all; and every creature to be esteemed more or lesse good, as they more or lesse tend to mans benefit and blessednesse. And finally, because Almighty God is the supreme end, he is also the chiefe Good, and all creatures to be esteemed in worth and excellency, as they most serue for the magnifying of their Lord and Creator, and the aduancement of his glory for which end they haue their being.

B

And

§. Sect. I.
That the end
of every thing
is to be preferred
before the
meanes which
are destinated
vnto it.

§. *Señ. 2.*
That the pra-
ctice of Religi-
on and godli-
nesse is to bee
preferred be-
fore the theo-
ry and bare
knowledge
of it.

And thus the end of all arts and sciences is the practice of them, and therefore the habit of skill shewed in the exercise of the artfman, is much to be preferred, because it is the end of theorie and speculation. And as this is to be confessed in all other arts, so cannot it be denied of Diuinity and Religion, the practice whereof doth in excellency surmount the knowledge and theorie, as being the maine end whereunto it tendeth. For to what purpose doe men spend their spirits, and tire their wits, in discerning the light of truth, if they doe not vse the benefit of it to direct them in all their waies? Why doe they rise betimes to see the Sunne, if they meane to sit idly still and doe nothing, which better suiteth with palpable and Egyptian darkenesse? Why doe they with such care and labour, heape vp these rich treasures of learning and knowledge, if (miser-like) they onely looke vpon them, and neuer make vse of them for the benefit of themselves and others? Why doe they spend their whole liues in sowing the seede, and neuer reape the crop? or hauing brought in the haruest, and filled their barnes and granaries: what good will all this doe them, if they let it there must and mould, and neuer eate the fruit of their labours? How vaine therefore is their practice, who spend all their strength in polemicall disputes, to euince error, and finde out the truth, if when they haue found it, they will not walke in this light, nor let it be the guide of their liues? like herein to foolish boyes, who strue for a ball, which when they haue gotten with much sweate, and haue no competitor to contend further for it, they cast into a corner with carelesse neglect; or hauing fought euen vnto blood, to beate others off a Mole hill, as from a fort of strength, doe make no further vse of it when they haue gotten quiet possession? How fruitlesse are the labours of such Pastours and Preachers, who spend all their time in painefull studies, to barrell vp that knowledge, which they meane neuer to vse, propounding no other end of their knowledge but to know; and as though they enuied all others their esteemed Iewell, neuer communicate it by painefull preaching vnto their people, who through their negligence haue no more vse of their gifts, then poore neighbours haue of a misers treasure, which is fast locked vp from them in their barred chests; nor are more edified by their knowledge, then if they were ignorant ideots, and destitute of all learning? Heerein also rich misers indeed, in that they doe not only depriue others of the vse of their wealth, but defraud their owne soules of the benefit of it, letting it rust without the vse and practice of it in a godly life; whereby as they should shine vnto others by a good example; so they should make their own calling and election sure, and strengthen their faith in the assurance of eternal blessednes, which is not promised to them that only know, but also do the will of their Master? Finally, how bootlesse and vaine is the practice of such professors of Religion among the people, who in their diligence to heare Sermons, and reade the Scriptures, take care onely to inlighten their braines with knowledge, which they wholly spend in proud disputes and lauish discourse, but neuer suffer it to descend into their hearts, to warme and cherish any holy affections, nor to shine out vnto others in the light of a godly life, to the glory of God, and edification of their brethren by their godly example?

Job. 13. 17.

Againe,

Againe, as the practice of all Christian duties in a godly life, is to bee preferred before knowledge and profession of Religion; so is it the signe and scale whereby we may know if our knowledge bee sound and saving, and our profession in truth and without hypocrisie. For an idle and fruitlesse knowledge furthereth not our saluation, but rather leaueth vs without excuse, aggravateth our sinnes, and increaseth our condemnation: for they are not blessed, who know the greatest mysteries of Christs Kingdome, but they who make an holy vse of what they know; *not they that know these things* (saith our Sauour) *but they who doe them: not they that heare the Word onely, but they who keepe it, are blessed. Not the hearers of the Law, but the doers thereof are iustified*, saith the Apostle Paul. And the Apostle James exhorteth vs to be *not onely hearers of the Word, but doers also*; seeing otherwise we shall but deceiue our selues, and vterly lose all the fruit of our labours. Without which practice, knowledge puffeth vp: not making vs solidly wise, but (like bladders filled with winde) easily tossed vp and downe at the pleasure of those who extoll vs with their praises: and is no christian knowledge, though it comprehend the greatest mysteries of Christianity, seeing we truly know onely what we practise. For as the Apostle *Iohn*, teaching vs to examine the truth of our knowledge, saith, *Heereby we know that we know him, if we keepe his Commandements. And he that saith, I know him, and keepeth not his Commandements, is a lyer, and the truth is not in him.* Finally, the more wee know, the more grievous shall our sinne and punishment be, if we doe not practise it; *For the seruant that knoweth his masters will, and doth it not, shall be beaten with many stripes.* Our profession likewise, without this practice, is but hypocritical, making vs to resemble the stony ground, which brought forth a faire greene blade, but no fruit to due maturity; like the fig-tree, which hauing leaues but no figs, was accursed; like the tree in the Garden, which cumbring the ground with its fruitlesse presence, was threatned to bee cut downe; like Glow-wormes, which haue some lustre and brightnesse, but no heate; seeing such Professours shine with some light of knowledge, but without all warmth of Christian charity. Neither is that *pure Religion and undefiled before God*, which like an emptie barrell, maketh a great sound in an outward profession, but that which exerciseth it selfe in the duties of Christianity, as to *visite the fatherlesse and widdowes in their affliction; and to keepe a mans selfe vnspotted of the world.*

Furthermore, the iust doe liue by their faith, which doth ingraft them into Christ their life and righteousness; and a godly life is the touchstone which discerneth a true and sincere faith, from that which is false and hypocriticall. It is the signe of our spirituall vnion and incision; for they that are ingrafted into the true Vine Christ, doe bring forth much fruit; and they who doe not, are either no branches at all, or such as are dead, and shall bee cut off. It is the fruit which the tree of faith beareth, by which wee may discern a liuing from a dead faith, and approoue and manifest it vnto others. It is the breath of this life of faith, and the operation of this facultie, whereby wee may discern whether it bee a liuing body, and liuely sacrifice acceptable vnto God; or a dead carcasse, which hath onely the shew of a true body,

§. Sect. 3.
That the practice of godliness is an infallible signe of the sincerity of our knowledge and profession.
Luk. 12. 47.
Ioh. 13. 17.
Luk. 11. 28.

Rom. 2. 13.

Jam. 1. 22.

1. Cor. 8. 1.

1. Ioh. 2. 3, 4.

Luk. 12. 47.

Iam. 1. 27.

§. Sect. 4.
That the practice of godliness is the touchstone of our faith.
Hab. 2. 4.
Ioh. 15. 2, 3.

Iam. 2. 8.

1am. 2. 26.

§. Sect. 5.
That though a
godly life is
not the cause,
yet it is the
way to euerla-
sting happi-
nesse.
Heb. 12. 14.

Iob. 14. 6.

2. Cor. 5. 17.

Gal. 5. 24.

Rom. 6. 4.

Rom. 8. 1.

Iob. 15. 2, 6.

2. Pet. 1. 10.

§. Sect. 6.
That all Gods
Ministers
should much
inforce this do-
ctrine and pra-
ctice of a godly
life.

Ecclef. 12. 17.

body, but stinketh in his nostrils, when for an oblation wee offer it vn-
to him.

Finally, a godly life, though it doe not merit euerlasting happinesse,
with which it holdeth no proportion, yet it is the way that leadeth vs ther-
unto, in which, whoso trauaile, shall at the end of their journey surely at-
taine to eternall blessednesse. And they who neglect it, being quite out of
the way, can neuer come vnto that place of ioy: *For without holinesse wee
shall neuer see God.* If we haue not our *part in the first resurrection* to newnesse
of life, we shall haue no part in the second, to glory and immortality, but
liuing and dying dead in sinne, the second death also will seaze vpon vs.
And if we walke not in this subordinate way of holinesse and righteouf-
nesse, which leadeth to life and happinesse, wee can haue no part in the
chiefe and principall way Iesus Christ, without whom there is no saluati-
on: *For as many as are in Christ, are new creatures; They that are Christs, haue
trucified the flesh, with the affections and lusts; They that are baptized into him,
are buried with him by baptisme into death, that like as Christ was raised up from
the dead, by the glory of the Father, euen so they also should walke in newnesse of
life.* They that are in Christ, walke not after the flesh, but after the Spirit, and to
such onely there is no condemnation. Finally, they that are ingrafted into the
true vine Iesus Christ, shall bring forth in him, the ripe and sweet Grapes
of holinesse and righteoufnesse, and bearing fruit, shall be more and more
purged by our heauenly Father, that they may dayly increase in fruitful-
nesse: So that there is no other way to assure vs of Christ and his bene-
fits, no other meanes to make our election and calling sure, then by adding
one grace vnto another, and bringing forth the fruits of them all in a
Christian life and holy conuersation.

All which, as it evidently sheweth the excellencie, profit, and necessity
of walking in this way of holinesse and righteoufnesse, (as I shall more
plentifully prooue hereafter) so also how necessary and profitable it is for
Gods Ministers, who are appointed for guides vnto others, that they doe
not onely themselues walke in this way, and shine as lights and patternes
of godlinesse in their holy and Christian conuersation; but also that they
shine vnto them in the light of their doctrine, teaching them the way
which they should choose, and what the acceptable will of God is, vnto
which they should conform themselves in all holy obedience, perswa-
ding and exhorting them to goe forward when they are dull and sluggish,
that their words may (as the Wise man speaketh) serue for goades to hasten
their speede; and admonishing and reproofing them when they leaue
this way, and wander in the by-ways of sinne and wickednesse, without
which, the godly life of the Minister is not sufficient, and his exemplary
actions but dumbe signes, and oftentimes (through humane frailty) erro-
neous patternes, if the Word preached doe not giue light and life vnto
them. In which regard, among diuers of my worthy and godly brethren,
who haue profitably laboured in this Argument, and offered vnto God
their free-will offerings of great value, I likewise haue aduentured to cast
my poore mite into this Treasury, that I may not only hereby more and
more stirre vp and prouoke my selfe to walke more carefully, consciona-
bly, and cheerefully, in this path of piety, but also may, as much as lyeth
in

LIB. I. What a godly life is, and wherein it consisteth.

in mee, both by word and writing, perswade many others to beare mee company.

C A P. II.

Containing the definition of a godly life, whereby we may know what it is, and wherein it consisteth.

NOW that we may more orderly proceede in handling of this Argument, I will first shew what this godly life is, and what the duties are, which principally are required vnto it; and then propound the helpes and meanes, whereby we may be perswaded to enter into this Christian course, and enabled to proceed in it conscionably and cheerefully. And first, if we define it in that legall perfection which God requireth: this godly life is an absolute conformitie of all our actions, and whole conuersation, vnto the will of God, which is the perfect rule of holinesse and righteousnesse, as it is reuealed vnto vs in his Word, especially in the Decalogue or ten Commandments, vnto which we cannot attaine in this state of corruption and imperfection, seeing we are not perfectly regenerate, but are partly flesh, and partly Spirit, and haue the reliques of sinne remaining in vs, which as an heauy burthen presseth vs downe in this way, and like fetters on our legs, so hindreth vs, that we can but slowly and lamely proceed in our spirituall journey: as we may see in the example of the Apostle, who professeth that hee could not doe the good which hee would, but the euill which hee would not; and that whilst he was delighted in the Law of God, he found another law in his members warring against the law of his mind, and leading him captiue to the law of sinne. Notwithstanding we are to walke by this rule, and in our desire and indeuour (as it were with an holy ambition) to aspire vnto it; and though we cannot reach vnto this Sunne of perfection, yet wee must chuse it for our marke, and shoot towards it as high as we can, and be sorry and ashamed in our selues, that we can shoot no higher; of which, we haue the holy Apostle as a patterne for our imitation, who forgetting those things which were behind, namely, the former part of his race in the way of godlinesse, and reaching forth vnto those things which were before, to wit, that Christian perfection, vnto which he had not yet attained, did presse towards the marke, for the price of the high calling of God, in Iesus Christ. And this is that Euangelicall and Sonne-like obedience, which God now vnder the Couenant of grace requireth of vs, which if we labour to performe, he will accept of vs in Christ, and remember our sinnes no more, but will spare vs, as a man spareth his sonne who serueth him, accept of the will for the deede, and couering the imperfections of our obedience with Christs perfect righteousnesse, and washing away the pollution and corruption of it, in his most precious blood, he will be well pleased with vs, and approoue of vs, as though we had attained to perfect righteousnesse.

And in this filiall obedience doth that godly life principally consist, which we now intreate of: for it is nothing else but a seruent desire, sound resolution, and sincere indeuour, to conforme our whole liues in all holy

§. Sect. 1.

What a godly life is, both according to the Law, and also Gospel.

Heb. 12.1.

Rom. 7.15, 22.

Philip. 3.13, 14.

Ier. 32.34.

Mal. 3.17.
2. Cor. 8.12.

§. Sect. 2.

That a godly life, chiefly consisteth in Euangelicall and filiall obedience, and what this is.

obedience to Gods will, that we may please him in all things, and glorifie his holy name by our Christian conuersation; or if we would haue a more full description of it: A godly life is the life of a Christian; who being regenerate, quickned, and illuminated by Gods Spirit, and ingrafted into Christ thereby, and by a liuely faith, assuring him of Gods loue, and his owne saluation, doth in loue and thankfulness towards him, desire, resolute, and indeuour to please him in all things, by doing his will reuealed in his Word, and to glorifie his name, by walking before him, in the duties of holiness, righteousness, and sobriety; with faith; a pure heart, and good conscience all the dayes of his life. In which description, we are to consider two things. First, the person that leadeth this godly life, and secondly, the actions in this life performed by him; the person is first named, and then described by his state and properties. Concerning the first, he that leadeth this life, is the Christian onely. For as for the life of Heathens and Pagans, seeme it neuer so strict, iust, and glorious, as of *Socrates, Aristides, Cato, Seneca*, and such like, it is voyd of all true godliness, and not accepted of God, because it is ioyned with ignorance of the true God, and Iesus Christ, idolatry, will-worship, infidelitie, and all kind of heathenish impiety.

6. Sect. 3.
That the regenerate onely can lead a godly life.

2. Tim. 2. 26.
Eph. 2. 1, 3.

2. Cor. 3. 5.
Phil. 2. 13.

Ier. 13. 23.

Gen. 4. 4.

Hag. 2. 12, 13.

Neither doe all that beare the name of Christians leade this godly life, but they who are so, not in name and profession onely, but in deed and truth; that is, such only who are in that state, and qualified with those properties which are set downe in the former description. As first, that he be regenerate; for they that are vnregenerate, cannot performe any dutie of a godly life which is pleasing and acceptable to God, because being out of the Couenant, their persons, and consequently their actions are not accepted of him, but are the slaues of Satan, *held captiue to doe his will; the children of wrath, and enemies vnto God and his grace, dead in trespasses and sins*, and therefore no more able to doe the duties of holiness and righteousness, then a dead man is able to doe the actions of the liuing. In which respect, the Apostle saith, that *we are not of our selues able to thinke a good thought, nor so much as to will that which is good*, because it is God onely which *worketh in vs both the will and the deed*. Neither can we better our estate by our own strength; for as the Prophet teacheth vs, as well may the *Ethiopian change his blacknesse, and the Leopard his spots, as we doe well, that are accustomed to doe euill*: So that the regenerate man alone can lead a godly life, or performe any dutie acceptable vnto God; for first *Abel* was accepted, and then his sacrifice: and our persons must first be sanctified, before they can please God by our works of holiness. For as in the ceremoniall law, the touching of holy things did not sanctifie and cleanse the polluted person, but the person polluted did make the holy things to become vncleane, as *Haggai* speaketh; so the workes, which in themselves materially are good and holy, doe not sanctifie the vnregenerate man that doth them, but through the taint and pollution of his sinne, they also are polluted and defiled. Now vnto this regeneration two things are necessarily required: First, that we haue the Spirit of God dwelling in vs: And secondly, the sanctifying and sauing graces of the Spirit, which alwayes doe accompany it: for the Spirit of God is the Author of our regeneration, which begeth

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teth vs vnto God, according to that of our Saviour, *Except a man be borne of water and the Spirit, he cannot enter into the Kingdome of God.* And that of the Apostle; *But ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the Spirit of our God.* It is the Spirit which mortifieth our sinnefull corruptions, by applying vnto vs the vertue of Christs death, and so by destroying the kingdome of sinne, raiseth vs out of the state of death, and which giueth vnto vs the spirituall life of grace, by applying vnto vs the vertue of Christs resurrection, which inableth vs to doe the actions of the liuing. It is the Spirit that leadeth vs into all truth, and hereby assureth vs that we are the sonnes of God; seeing wee performe vnto him filiall obedience: And therefore they who will walke in the wayes of godlinesse, must haue this holy Spirit to bee their guide. They who would outwardly mooue in the actions of piety and righteousness, must haue this inward cause to stirre, strengthen, and support them: for as well may a blinde man trauaile vncouth wayes without a leader, or the body mooue without the soule, as we goe in this Christian way, or doe the workes of God, vnlesse his holy Spirit be our guide and strength. The which must mooue vs in the first place, to labour earnestly to haue this Spirit dwelling in vs, and to vse to this purpose, that powerfull meanes of effectuell prayer, seeing our heavenly Father hath promised to giue his holy Spirit to them that aske him, as our Saviour hath taught vs.

And if we thus gaine his company, and giue him friendly intertainment when he dwelleth in vs, *possessing our vessels in sanctification and honour*, that they may be fit Temples for this pure Maiestie, and not vexing and grieuing this holy Ghest by quenching those good motions which he suggesteth vnto vs; then will not he be idle in vs, but will direct and guide vs in all our wayes, and inable and strengthen vs vnto all Christian duties of holinesse and righteousness; nor come alone to dwell in vs, but accompanied with the sweet society of all sanctifying and sauing graces. And first of all, he will quicken vs in the life of grace, who were before dead in trespasses and sinnes, and giue vnto vs spirituall motion in all holy actions: the which, though at first it be but weake, and scarcely to be discerned (like a child newly quickned in the wombe) yet shall it increase by degrees, vntill we be strengthened for the spirituall birth, and grow vp from age to age, and from strength to strength, *vnto a perfect man, and vnto the measure of the stature of the fulnesse of Christ*, of which life the Spirit of God is the principall Author, according to that of the Apostle: *If the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall body, by his Spirit that dwelleth in you:* without the which we cannot once mooue in the wayes of godlinesse, nor after that we haue begun, proceede or grow vp vnto any perfection. And therefore when we finde our selues dead and dull vnto all good actions, we are earnestly to pray with *Dauid*, that God will reuiue and quicken vs by his grace and holy Spirit, that we may become active, and able to performe the duties of a Christian and holy life.

Secondly, hauing giuen vnto vs this life of grace, hee will in the next place indue vs with spirituall light, and illuminate the blinde eyes of our mindes.

Iohn 3. 5.

1. Cor. 6. 11.

2. Cor. 3. 2. 3.

Tit. 2. 5.

Iohn 16. 13.

Rom. 8. 14.

Luke 11. 13.

5. Sect. 4.

That the Spirit of God is the Author of spirituall life.

1. Thes. 4. 3.

Eph. 4. 30.

1. Thes. 5. 19.

Eph. 2. 1.

Eph. 4. 13.

Rom. 8. 11.

Ps. 119. 25. 107.

5. Sect. 5.

That the Spirit enlighteneth vs in the wayes of godlinesse.

*Esa. 30. 20.**Luk. 1. 78, 79.**Iohn 16. 13.**Tit. 2. 11, 12.**1. Iob. 3. 20, 27.**Iob. 14. 17, 18.**15. 26.**Ier. 4. 12.**Eph. 3. 3, 5.**1. Cor. 2. 14.**1. Cor. 10. 11.**Iob. 13. 17.**Eph. 1. 17, 18.**§. Sect. 6.*

That we must
bee ingrafted
into Christ, be-
fore wee can
leade a godly
life.

minds, that we may vnderstand the will and wayes of God reuealed in his Word, and attaine vnto such a measure of sauing knowledge, as may be sufficient to direct vs in all our thoughts, words, and actions. And this is that voyce of the Spirit, which in our conuersion vnto God, secretly whispereth in the eare of our minds, as it were behind vs, saying; *This is the way, walke yee in it, when ye turne to the right hand; and when yee turne to the left.* This is that *day-spring*, which the Sunne of righteousness with his arising hath caused to appeare and visit vs, to giue light vnto vs, who sate in darkenesse and in the shadow of death; and to guide our feete into the way of peace. This is that Comforter which our Sauour promised to send after his resurrection, who should leade his Disciples, and with them, all the faithfull into all truth. This is that *grace of God*, which hath appeared, teaching vs to deny vngodlinesse and worldly lusts, and to liue soberly, righteously, and godly in this present world. This is that holy oyntment and precious eye-salue, which openeth and illighteneth the blinde eyes of our minds, that we may know all things appertaining to our saluation; so as we need no Tutor to teach vs any other doctrine, but as the *same anoynting hath taught vs of all things.* Whereof he is called the Spirit of truth, not onely because he is most true, and Truth it selfe, but also teacheth and guideth vs in the wayes of truth. And the *spirit of illumination and wisdom*, not onely because there is in him a measure, without measure, of light and knowledge, but also illighteneth our minds darkened with ignorance, and maketh vs who were only wise vnto euill, wise vnto good, and to the eternall saluation of our owne soules. And vnlesse we be thus illightened by the Spirit of God, and haue the way of saluation reuealed vnto vs, it remaineth an hidden mysterie, of which we are not capeable in our naturall vnderstandings; for as the Apostle teacheth vs, *The naturall man vnderstandeth not the things of the Spirit of God, for they are foolishnesse vnto him; neither can he know them, because they are spiritually discerned, and the things of God knoweth no man, but the Spirit of God; and they vnto whom by the Spirit they are reuealed.* Vnlesse this light shine in our hearts, we remaine in more then an Egyptian darkenesse, sitting still in error and sinne, and not being able to mooue in the actions of holinesse and righteousness; neither is it possible that we should walke in the wayes of God, vntill by the light of his Spirit they be reuealed vnto vs. Finally, we must first know the will of God, before wee can doe it, and so attaine vnto euerlasting blessednesse. And therefore in the next place, if we would leade this godly life, we must desire to be inglightened by Gods Spirit in the knowledge of his will, and to haue the light of spirituall wisdom added to the life of grace, that knowing it in our vnderstandings, we may yeeld obedience vnto it in our liues and conuersations; praying to this purpose without ceasing for our selues; as the Apostle for the Ephesians; *That the God of our Lord Iesus Christ, the Father of Glory, would giue vnto vs the spirit of wisdom and reuelation in the knowledge of him; the eyes of our vnderstanding being inglightened, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, &c.*

The second maine thing required in those who are to leade a godly life is, that they be ingrafted into Iesus Christ, by vertue of which vnion he becom-

becomming their head, and they his members, they haue communion with him, and are made partakers of the vertue of his death and resurrection, whereby their finnes are mortified and crucified, so as they can no longer raigne in their mortall bodies, and they quickned vnto holinesse and newnesse of life, and so inabled to bring forth the fruits of obedience in the whole course of their conuersation. For we are naturally dead and buried in the graue of sinne, and not able to stirre or mooue in the actions of godlinesse; but no sooner are we ioyned to him, and touch his body crucified by the hand of faith, but presently (like the body touched by *Elizans* in the graue) we receiue such vertue and vigour from him, that we are reuiued and raised from this graue of sinne, vnto holinesse and newnesse of life. We are by nature wild vines, who bring forth nothing but sowre grapes of malicioulnesse and sinne; but when wee are ingrafted into the true vine Iesus Christ, we change our nature, and receiuing the liuely sap of grace from this roote of righteousnesse, we bring forth the fruits of obedience, whereby our heauenly Father is glorified, and we assured of our election and saluation. Finally, *without him wee can of our selues doe nothing*, as he hath taught vs; but being vnited vnto him, we may say with the Apostle, that *we can doe all things through Christ which strengtheneth vs*. And this is that which the same Apostle teacheth vs: *We are buried* (saith he) *with him by baptisme into death, that like as Christ was raised up from the dead, by the glory of the Father, euen so we also should walke in newnesse of life. For if we haue beene planted together in the likenesse of his death, we shall be also in the likenesse of his resurrection. Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth wee should not serue sinne.* And therefore if we would bee new creatures, let vs put on Iesus Christ, and labour to be vnited vnto him by his holy Spirit and a liuely faith; for in him alone we are elected vnto holinesse; in him onely we are created vnto good workes, which God hath before ordained that we should walke in them.

The third thing required is, that we be in the couenant of grace, made with vs in Iesus Christ, whereby God hath assured vs that he will bee our God, and that we shall be his people; he our gracious Father, and we his children, whom he will accept in his best beloved. For vntill we be in this couenant, our persons are not accepted, we remaining the slaues of sinne, and in the state of death and condemnation, and consequently, nothing which we can doe, seeme it neuer so glorious, is pleasing in Gods sight. We are till then vnder the law and couenant of workes, if not as it was giuen to the Iewes, yet as it was ingrauen in our hearts in our creation; and consequently vnder the curse which is denounced against *all that doe not continue in all which is written in the booke of the law to doe it*, namely, in that perfection which the law requireth. Of which, sayling innumerable times, we cannot, according to this strict rule, yeeld obedience, nor performe the duties of a godly life. But when we are admitted into the couenant of grace made in Iesus Christ, then this rigour of the law is remitted, and we are tyed onely to the obedience of sonnes, which consisteth more in our wills, desires, and indeuours, then in our abilities to performe our dutie in perfection. The which obedience as this perfect law of liberty doth require,

Rom. 6. 11.

2. King. 19. 21.

Iob. 19. 1, 4, 5, 8.

Matth. 5. 16.

2. Pet. 1. 10.

Phil. 4. 13.

Rom. 6. 4, 5, 6.

Rom. 13. 14.

Eph. 1. 4. & 2. 10

6. Sect. 7.

That onely those can leade a godly life, who are in the couenant of grace.

Rom. 2. 14, 15.

Gal. 3. 10.

Ezek. 11. 29. &
36. 26.
Iob. 16. 13.

1. Iob. 2. 27.

Ier. 31. 31, 32.

33. 34.

Mal. 3. 17.

§. Sect. 8.

That a liuely
faith is neces-
sarily required
vnto a godly
life.

Math. 7. 18.

Heb. 11. 6.

Esa. 64. 6.

§. Sect. 9.

That the du-
ties of a godly
life must spring
from the foun-
taine of loue.

require, so doth it inable vs to doe that which it requireth. For in this couenant the Lord promisseth that he *will take away our stony hearts*, which will rather breake, then bow vnto his will, *and giue vs hearts of flesh*, which will incline to all good motions of his Word and holy Spirit. And that hee will giue his holy Spirit vnto vs, to conduct and rule vs in all our wayes, and to support, strengthen, and comfort vs against all the difficulties and discouragements, which doe affront and crosse vs in our Christi- an course. That he *will write his Law*, not in Tables of stone, but *in our hearts*, that we may not depart from him. And if contrary to our purpose we slip in our way, the Lord hath promised that he will not remember our sinnes to impute them vnto vs, but will *spare vs as a father spareth his sonne that serueth him*. Now what can bee a greater encouragement vnto the performance of all the duties of an holy life, then to know that wee are accepted of God, and that our obedience, though imperfect and mingled with much corruption and weaknesse, shall in Christ, not onely be pardoned, but highly regarded and richly rewarded by our louing Father? And therefore let vs labour to be in the couenant of grace, vnto which, nothing on our part is required, but a liuely faith in Christ, applying all Gods promises made vnto vs in him, and that we bring forth the fruits of this faith in vnfeigned repentance and new obedience.

The fourth thing required in those who are to leade a godly life, is a liuely faith; whereby we vnderstand, not onely a generall faith, whereby we know and belecue that the duties which we performe, are agreeable to Gods will, and warranted by his Word: but a true, liuely, and iustifying faith, whereby we are ingrafted into Iesus Christ, and made partakers of all his benefits. For we must first by him be made righteous, before wee can doe the workes of righteousness; wee must first become good trees, before we can yeeld good fruits, and be liuely branches of the true Vine Iesus Christ, which sucke from this roote the sap of grace and holinesse, before we can beare the sweete and ripe grapes of new and true obedience, which are acceptable to God, and well relishing vnto his taste. In which respect the Apostle telleth vs, that *without faith it is impossible to please God*, because *whatsoever is not of faith, is sinne*. Besides, our *best righteousness is like a polluted cloth*, stained with our corruptions, and mingled with our imperfections, and consequently cannot indure the seuerer triall of Gods strict iustice, nor be accepted of him (who being infinite in perfection in himselfe, alloweth of nothing that is imperfect) vnlesse being vnited vnto Christ, we be made partakers of the benefit of his death and obedience, and so haue the imperfection of our actions couered with his perfect righteousness, and their pollution washed cleane away in his most precious blood. And therefore if we would leade such a godly life as may be pleasing vnto God, we must first labour to be indued with a liuely faith, that all our fruits of obedience springing from this roote, may bee accepted, in and for Christ, and be allowed through his righteousness and obedience, which deserue to bee reiecte in respect of their owne pollution and imperfection.

The fifth thing required is, that all the duties of a godly life which we performe, doe spring from the fountaine of loue, which is a fruit of a liuely

LIB. I. What things are required unto a godly life.

II

liuely faith, wherby being assured of Gods loue towards vs in Iesus Christ, we begin to loue him againe, and our neighbours for his sake; and receiuing the bright beames of his fauour into our hearts, haue them allightened and warmed thereby, and so reflect them backe againe towards God; in our loue of his Maiefty and zeale of his glory, abhorring whatsoever is displeasing, and louing and practising that which is acceptable in his sight. For this loue is the end of Gods commandements, and compriseth in it the whole summe and substance of the Law, and therefore it is the base and foundation of all true obedience; and whatsoever proceedeth not from loue, cannot be accounted any seruice vnto God, seeing it is not done for his sake, but out of selfe-loue, and for worldly respects, which being sinnefull and corrupt, doe pollute all the actions which doe spring from them.

1. Tim. 1. 5.
Matth. 23. 40.
Rom. 13. 10.

The sixth thing required vnto a godly life is, that we performe all holy and Christian duties out of our thankfulness towards God, as for all his benefits spirituall and corporall bestowed vpon vs, namely, our election, creation, preseruation, and the rest, so especially for that maine benefit, the great worke of our redemption by Iesus Christ, whereby he hath made vs, of the slaues of Satan, his owne seruants, of the children of wrath, his owne children by adoption and grace, of the seruants of sinne, the seruants of righteounesse, and of the heires of hell and condemnation, co-heires with Christ, and inheritours of heauenly happinesse. The which benefits being rightly considered, must needs make vs truly thankfull vnto him of whom we haue so great saluation, and out of this thankfulness, truly zealous of his glory to whom we are so deeply indebted, and to expresse both the one and the other, by our earnest indeuour, and conscientious care to glorifie his holy name, by shining before men in the light of a godly life. And that this ought to be the maine motiue to incite vnto the practice of an holy conuersation, it appeareth heereby, in that the Apostles doe so frequently vse it as a forcible argument to prouoke vs vnto it. *You are bought with a price, therefore glorifie God in your body and in your Spirit which are Gods. Ye were sometimes darkenesse, but now are ye light in the Lord, walke as children of light.* And therefore we must take heede that we doe not performe holy duties out of an opinion of merit to make God beholding vnto vs, or to satisfie his iustice which is onely done by Christs perfect righteounesse and obedience, or to leaue our workes of supererogation as a treasure vnto the Church, to be sold vnto those, who most wanting them, will buy them at the highest price; or to purchase by them Gods heauenly Kingdome, which is a free inheritance, and the meere gift of grace, which God hath of his sole bounty and good will given vnto vs, in and for Iesus Christ; but let vs doe what wee are able (and be sorry in our hearts that we can doe no more) out of vnfeined thankfulness vnto God, for the many and inestimable benefits, which of his free grace and vnderferued goodnesse he hath multiplyed on vs.

6. Sect. 10.
That the duties of a godly life must proceede from thankfulness.

1. Cor. 5. 30.
Eph. 5. 8.

Matth. 25. 31.
Rom. 6. 13.

6. Sect. 11.
That the duties of a godly life must bee done in humility.
Esa. 57. 17.

The seventh thing required vnto a godly life is, that all the Christian duties which we performe, bee done in humility and lowlinesse of spirit; for this is a grace most acceptable vnto God, which will mooue him to inhabite in vs as his Temples by his holy Spirit, *for hee dwelleth with him,* that

Psal. 25. 9.

1. Pet. 5. 5.

Luk. 1. 53.

Luk. 17. 10.

Rom. 7. 15, 19,
24.

Phil. 3. 13, 14.

Eph. 2. 1, 3.

Luk. 18.

that is of a contrite and humble spirit, to renew the spirit of the humble, and to renew the heart of the humble ones. It moueth him to bestow all other graces, and enlargeth our hearts that they may be fit to receiue them; for the meeke will be guide in iudgement, and the meeke will be teach his way. And this Argument the Apostle Peter vseth to perswade vs to bee clothed with humility: Because God resisteth the proud, and giueth grace vnto the humble. It is the ornament and signe of all other graces, and of all Christian duties, whereby we may know whether they be counterfeited and hypocriticall, or in sincerity and truth: for the oyle of sauings grace, and the water and winde of pride, will not mixe together, and therefore we must bee emptied of the one, before we can be replenished with the other. According to the song of the blessed Virgin; *He hath filled the hungry with good things, and the rich he hath sent empty away.* So that if we would be enriched with Gods graces, and be strengthened by his Spirit vnto the duties of a godly life, we must, as we increase in them, increase also in humility, and as our Sauour hath taught vs, *When we shall haue done all those things which are commanded vs, we must acknowledge that we are vnprofitable seruants, who haue done nothing but that which was our dutie to doe.* To which purpose let vs often meditate of the imperfections and corruptions of our best actions, which might iustly moue the Lord to reiect them, and vs also for them, if in the seuerity and strictnesse of his iustice he should looke vpon them. Let vs thinke not onely of the good we doe, but also of the euill which we commit, and the good which we leaue vndone, and then there will be no place for pride, but rather for that bitter and lamentable complaint of the Apostle, *That which I doe, I allow not; for the good that I would, I doe not, but the euill which I would not, that I doe; O wretched man that I am, who shall deliuer me from the body of this death?* Let vs consider not so much how farre we haue proceeded in the Christian race, but rather how much remaineth, and how farre we yet come short of the goale of perfection, according to the Apostles example; *I count my selfe (saith he) not to haue apprehended; but this one thing I doe, forgetting those things which are behind, and reaching forth to those things which are before, I presse towards the marke for the price of the high calling in Christ Iesus.* Finally, though we had attained vnto some perfection, yet there were no place for pride, but rather for the greater humility, seeing wee are the more indebted vnto God for his abundant grace and bounty, for (as the Apostle saith) *Who maketh thee to differ from another? And what haue we that we haue not receiued? now if thou diddest receiue it, why dost thou glory, as if thou hadst not receiued it?* For who is proud of his debts? or the more puffed vp, the more hee is obliged to another? And as we must in these respects in our greatest perfection bee humble towards God, so also towards our brethren, whom wee seeme to haue out-runne in the Christian race; seeing we haue out-stripped them, not in our owne strength, for naturally we are alike, *dead in trespasses and sinnes, and the children of wrath* as well as they, but it is Gods free grace that hath put this difference betweene vs; which if we be humble and meeke in spirit, he will daily continue with increase, but if wee waxe proud of our gifts and progresse in the wayes of godlinesse, and boast with the Pharise of our good deeds, preferring our selues before others whom wee thinke doe

doe come farre behind vs; God, who abhorreth pride aboue all other vices, because it most impeacheth his glory, can stint his bountie, and withdraw his strength, he can put a thorne in our foot which will stay our speed, and cause the messenger of Satan to crosse vs in our course, and by his buffetings to hinder vs in our race, till we haue learned to be more humble. As on the other side, hee can enrich those whom we haue most contemned with a large measure of sauing grace, and put such vigour and vertue into them by his holy Spirit, that they shall as much out-strip vs in the wayes of godlinesse, as before we seemed vnto our selues to haue out-runne them.

The last thing required vnto this godly life is, that we propound Gods glory as the maine end of all our actions, not doing them for worldly respects, or our owne profit either temporall or spirituall principally, but that Gods will may be done in them; for he is the *summum bonum*, and supreme end of all things, and for his glory we were elected, created, redeemed, iustified, sanctified, and shall be glorified. And when we haue attained to heavenly happinesse, and haue the possession and fruition of Gods euermlasting Kingdome, the maine end of all our glory shall be, to glorifie God, who hath thus aduanced and glorified vs. For the *four* and *twenty Elders* (in the Reuelation) *fell downe before him that sate on the throne, and worshipped him that liueth for euer and euer, and cast their crownes before the throne, saying: Thou art worthy, O Lord, to receiue glory, and honour, and praise; for thou hast created all things, and for thy pleasure they are and were created.* The which their practice wee must imitate in the Kingdome of grace, if euer we meane to raigne with them in the Kingdome of glory; labouring to do Gods will in earth, as it is done in heauen, with all alacrity and cheerefulnesse, speed and diligence, that his name may bee hallowed and glorified, and his Kingdome aduanced and magnified, as we beg in the Lords prayer. For as it is the subordinate end of our election, that we may be holy, so the maine and supreme end of this end is, that our holinesse and glorification may be to the praise of the glory of Gods grace, who of his free mercy hath sanctified and glorified vs. And therefore in all our actions we must propound Gods glory as the supreme end of them, according to that of the Apostle: *Whether ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God.* So our Sauour commeth vnto vs, that *our light should to this end shine before men, that they seeing our good workes, may glorifie our Father which is in heauen.* And the Apostle Peter exhorteth vs, *to haue our conuersation honest among the Gentiles, that whereas they speake against vs as euill doers, they may by our good workes which they shall behold, glorifie God in the day of visitation.* And if thus by our godly liues wee glorifie God on earth, he will glorifie vs in heauen; but if in leading these liues, we Pharisaically aime at our owne glory, we haue all the reward which we can expect; or if neglecting this maine end, we principally aime at our owne good, which should be subordinate vnto it, as the satisfying of Gods iustice for our sinnes, to be registred in the Calender of the Saints, or to merit and purchase for our selues the Crowne of eternall blessednesse, we shall hereby derogate from the glory of Gods free grace, and the all-sufficient merites and satisfaction of Iesus Christ, and so, after all our paines and labour, be viterly frustrate of our hopes.

2. Cor. 13. 7.

§. Sect. 12.
That we must
propound
Gods glory as
the end of all
our actions.
Rom. 14. 8.

Apoc. 4. 10. 11.

1. Th. 4. 5. 6.

1. Cor. 11. 31.

Math. 5. 16.

1. Pet. 2. 12.

Math. 5. 2.

CAP. III.

Of the maine matter of a godly life, namely, that it must be framed according to Gods will, in holinesse, righteousnesse, and sobriety.

§. Sect. I.
That wee can
no otherwise
please God,
then by fra-
ming our liues
according to
his will.

WHat the person must be that is to leade a godly life, and how he ought to bee qualified that must offer vnto God any acceptable seruice, wee haue shewed in the former Chapter. And now it remaineth that we intreate of the latter part of the description, wherein the actions which in this life are to be performed, are generally expressed. And heere two things are to be considered, first, the matter of this godly life, or the maine duties which are to be performed; and secondly, the forme and manner how they ought to be done. The matter is either generally, or more speciall. Generally, it is required, that we please God in all things, conforming our wills and actions, our thoughts, words, and workes, in all holy obedience to his will, leauing and forsaking whatsoeuer is displeasing vnto him, and repugnant to his holy will and commandement, and contrariwise embracing and practising whatsoeuer is acceptable in his sight; for his will is the perfect rule of righteousness, and whatsoeuer agreeth with it, is iust and good, but whatsoeuer swarueth from it, either on the right hand or the left, is crooked, cuill, and wicked, and consequently odious and displeasing in his sight. And therefore if we would please God, we must in the first place deny our selues and our owne wills, saying with our Saviour, *Not my will, but thine bee done*; neither must we aske counsell of carnall reason, nor when we know Gods will, dispute with flesh and blood, whether it be fit or vnfit, profitable or vnprofitable, reasonable or against reason, to doe that which God commandeth, but we must yeeld vnto it absolute obedience, doing Gods will, as the Saints and Angels doe it in heaven, cheerefully and readily, without gaine saying, doubting, or replying. For if earthly Princes will not indure to haue subiects scan their Lawes, nor examine their Proclamations, to see with what reason they command, but require absolute obedience in all things not repugnant to the Law of God, and will not bee ruled according to their subiects best intentions, but will haue their obedience squared by their Lawes: If euery master in a family will bee serued according to his owne pleasure, and will not for matter or manner leaue it to his seruants choise, to performe what seruice best sorteth with their owne humour and liking; And if the Captaine of a company, or Generall of an Armie, will not excuse in a Souldier the neglect of their commands, vpon the fairest preterence, but seuerely punish euery prosperous disobedience, and succesfull disorder with great severity, then how much lesse will the King of kings indure to haue his will neglected, and ours preferred in his seruice? And how much more will he who is the Lord of hostes, be displeased with vs, if in our spirituall warfare we regard not what he commandeth, but performe such seruice as best suiteth with our owne conceites. *No man that warreth* (saith the Apostle) *intangleth himselfe with the affaires of this life, that hee may please him who hath chosen him to be a Souldier; and if a man strue for masteries, yet is he not crowned, except*

except he strue lawfully; that is, according to the orders appointed by him who is master of the games. And therefore let vs not thinke to haue the Crowne and Garland of happinesse, if we stint God of this royaltie and priuiledge which we giue vnto men, nor struing for victory according to his will, nor offering vnto him that seruice which he requireth, but such as seemeth good in our owne eyes.

Now whereas I say that we must please God in all things by doing his will, I doe not heereby vnderstand his secret will, which being vnknowne to vs we cannot obey. Neither doth this will appertaine to vs, according to that, *The secret things belong vnto the Lord our God, but those things which are reuealed, belong vnto vs and to our children for euer, that wee may doe the words of this Law.* Nor doth it need our indeuour to bring it to performance: for who hath resisted this will of the Lord? What wisdom or vnderstanding can crosse his counsell? Seeing he who is infinite in power, and immutable in truth, hath said, *My counsell shall stand, and I will doe all my pleasure.* Yea this will is done by wicked men and the deuils themselves whether they will or no, and when they most seeke to resist it, they accomplish and bring it to passe. Neither are we with Euthusiasts and Familists to expect that the will, which must be the rule of our obedience, should be made knowne vnto vs by new reuelations: for the Lord hath once spoken vnto vs by his Sonne, the true and onely Prophet of his Church, and by him hath perfectly reuealed vnto vs his will and pleasure, with all things that are necessary for our saluation. All which is contained fully in the Booke of holy Scriptures which were indited by his Spirit, and written by holy men inspired thereby to this purpose, that reuealing perfectly the will of God, they might for euer serue to bee vnto the whole Church and euery faithfull member of it, the sole rule and squire of all their actions, from which they are inioyned vnder that great penaltie of Gods curse, not to swaue, either on the one side or on the other. So by Moses the Lord commandeth, that the people should hearken vnto his Statutes and Iudgements to doe them, and that *they should adde nothing to the words which he commanded them, nor diminish ought from them;* and restraineth them from their owne will in his seruice: *Ye shall not (saith he) doe after all the things that we doe heare this day, euery man what is right in his owne eyes: whatsoeuer thing I command you, obserue to doe it; you shall not adde vnto it, nor diminish from it.* So Iosuah is commanded to doe according to the Law, *and not to turne from it, to the right hand, nor to the left.* So Hierome speaketh to the same purpose; All things (saith he) are directed according to the rule, which sheweth whether they be crooked or straight. And so the doctrine of God is a certaine rule of speech, which iudgeth betweene things iust and vniust, which who so followeth, shall haue peace in himselfe, that passeth all sense and vnderstanding; and with it the mercy of God which is aboue all.

Vnto which testimonies diuers reasons might bee added, which euidently prooue, that we can no otherwise please God by our liues, then by framing them according to his will, and doing such seruice as in his Word he requireth, both in respect of the matter, and also the manner. As first, because heereby wee shall preferre our owne wisdom before the

§. Sect. 2.
That not Gods
secret but re-
uealed will
must be the
rule of our liues
and actions.
Deut. 29.29.

Rom. 9.19.
Pro. 21.30.

Esa. 46.10.

Heb. 1.1,2.

2. Pet. 1.21.

Deut. 4.2.

Deut. 12.32.
Num. 15.39.

Deut. 5.32.
28.14.

Ios. 1.7.
Ad normam
omnia dirigun-
tur, &c. Hieron.
in Galat. 3.

§. Sect. 3.
Reasons proo-
uing that wee
can no other-
wise please
God then by
doing his will.

2.Tim.3.16,17.

Esa.8.20.

Job.5.39.

Matth.22.29.

Rom.2.6,7,8.
Gen.6.5.

Esa.1.13.

Esa.66.3.

Rom.10.3.
Act.26.11.

Act.13.50.

wisedome of God, neglecting that worship which he hath appointed, either in respect of the matter or manner, because in our foolish conceit we suppose that wee can deuise a better; which is such an indignity offered vnto his Maiestie, that no earthly Prince would indure it at the hand of his greatest subiects. Secondly, we shall hereby disgrace Gods Law and Word, which he hath appointed to be the rule of all our liues and actions, as though it were insufficient to that end for which God hath ordained it; whereas the Apostle telleth vs, that they are profitable for *doctrine, reproofe, correction, instruction in righteousness*, that the man of God may bee perfect, thorowly furnished vnto all good workes. And the Lord himselfe hath inioyned vs to goe vnto them as vnto the onely Iudge and counsellor, to be resolved in all our doubts, and directed in all our actions. *To the Law and to the Testimonie.* And our Sauour to the same purpose hath exhorted vs to *search the Scriptures*, because our ignorance of them, is the maine cause of all our errors both in doctrine and manners. Thirdly, whilest we neglect Gods Word in seruing him, and follow our owne inuentions, wee shall not doe Gods will, but our owne, and in stead of doing him seruice, we shall serue our owne lusts which are most opposite vnto him, committing heerein a grosse absurditie, in thinking to please God, by offering vnto him a seruice, not which he in his wisdom hath prescribed as most fit, but that which is deuised and appointed by our owne fleshly wisdom, which is enmitie against him, and our naturall imaginations, which are only and continually euill. Fourthly, if we neglect the direction of Gods Word, in performing seruice vnto him, though it bee, not in the matter, but the manner onely, God will neglect our seruice, as being meere will-worship, and not that which he hath appointed, according to his saying to the Iewes by the Prophet *Esay*, *Who hath required these things at your hands?* yea he will reiect it as odious and abominable, as he did the sacrifices of the Iewes, who in seruing him, chose their owne wayes, and in their hearts and soules still delighted in their abominations, when in outward appearance they seemed deuout in offering vnto him sacrifices and oblations, as elsewhere he protesteth by the same Prophet. Neither will our good meanings, blind zeale, and superstitious deuotion, make our will-worship accepted of God, seeing they are in themselves sinfull, and one sinne will not excuse another. Yea if we haue no better guides to direct vs, we shall for Gods true seruice, imbrace, and euen tire our selues in the seruice of the deuill, as we see in the example of the Iewes, whose blinde zeale misled them out of the way of saluation, into the way of destruction, whilest neglecting the *righteousnesse of faith* in Iesus Christ, they indeuoured to *establish their owne righteousness*. And of the Apostle *Paul*, who by an ignorant zeale was made (as hee confesseth) euen mad against the Saints, and with all raging crueltie, set himselfe to destroy the Church of God. And finally, of those honourable women spoken of in the Acts of the Apostles, who out of their blinde deuotion, *raised persecution against Paul and Barnabas, and expelled them out of their coasts*. Fifthly, if wee serue not God according to his will and Word, but according to our owne good meanings and blinde deuotions, it will not be pleasing to God, as not being done in faith, but doubtingly, not knowing whether the duties which

which wee performe, bee agreeable to his will or no: or rather without doubting we may know, that our seruice is not according to Gods will; and therefore displeasing vnto him, seeing he hath perfectly reuealed his will in his Word, both concerning that which he would haue vs doe, and that which he would haue vs leaue vndone; and consequently, such seruice is not only without, but contrary to faith, and most odious vnto God. Sixthly, all our paines taken in this seruice, which is not warranted by Gods Word, but done according to our own inuentions, good meanings, and traditions of men, are in vaine, and all our labour lost, which is thus spent in will-worship and blinde superstition; according to that of our Sauour, *In vaine they worship me, teaching for doctrines mens precepts.* Yea they are not onely vaine, and as the Apostle speaketh, *perish in the vsing*, but euill, both simply and by accident: for who can bring good out of euill? that which is cleane, out of that which is uncleane? or spirituall seruice vnto God, out of the forge of our carnall reason and euill imaginations? seeing our Sauour hath taught vs, that, *that which is of the flesh, is flesh; and that which is borne of the Spirit, is Spirit.* And as it is simply euill in respect of the euill fountaine from which it springeth, so also accidentally, in that it is preferred before the Word and will of God, and by taking place of it, doth cause it to be cleane thrust out of doores, as we see in the example of the superstitious Pharises, who in setting vp their owne traditions, made Gods Commandements voyd and of none effect; and of the Papists, who by making roome for their blinde deuotions, haue quite exiled all the parts and meanes of the true seruice of God. In which regard, all the labour which is thus spent, doth not only not please God, and so lose all reward, but much displease him and prouoke his wrath, and pull downe his heauie iudgements vpon all such as tender such seruice vnto him, both in this life and the life to come. Of the former we haue an example in *Nadab* and *Abihu*, who were consumed with fire from heauen, because they offered strange fire vnto God, and did not vse that fire which he had sent downe from heauen to this purpose. In *Saul*, whose kingdome was rent from him, either for offering sacrifice himselfe which did not belong vnto him (for which sinne also *Vzziah* was smitten with leprosie) or for not staying the time appointed by God and his Prophet *Samuel*. And in *Vzziah*, who was smitten with present death, because being but a Leuite, he tooke vpon him to touch the Arke, which none might doe but the Priests, and suffered it to be carried in a cart, which should haue beene borne vpon their shoulders. Vnto which punishments (and the like) of this life, God will adde those eternall punishments in the life to come, vpon those that adde vnto, or detract from his will, which the Apostle *Iohn* threatneth against those who adde vnto; or detract from his Prophecie, namely, losse of heavenly happinesse, and all the plagues written in that booke, among which are the torments of hell fire, & euerlasting condemnation of body and soule. And therefore when we come thus farre, as to haue seruent desires and great deuotion to serue God, let vs take heed that the deuill doe not delude vs, by perswading vs through his instruments, to spend all our labour, not onely in vaine, but also to losse, nor to lay out our good intentions (as it were) good coyne, vpon the base trifles of humane traditions, will-worship, and

Rom. 8. 23.

Matth. 15. 8, 9.

Col. 2. 22.

Job 14. 4.

Gen. 6. 5.

John 3. 6.

Matth. 15. 4, 5, 6.

Leuit. 10. 2.
or 9. 24.

2. Chron. 26. 19.

2. Sam. 6. 6.

Num. 4. 15.

Apo. 12. 18.

Col. 3. 23.

§. Sect. 4.

The speciall
duties in which
a godly life
chiefly con-
sisteth.

1. Tim. 2. 5.

2. Thes. 3. 13.

our owne intentions, as worshipping of Saints and Angels, Masses, Pilgrimages, Popish Fasts, Penances, and punishing of our bodies, mumbeling of Latine Prayers without vnderstanding, satisfactions, and such like; seeing these are not onely not commanded, but expressely contrary to Gods will and Word. And the Apostle also hath giuen vs warning to take heed of, and auoid them, as *hauing only a shew of wisdom, in will-worship, and humilitie, and not sparing of the body,* and in truth are meere folly, being flatly opposit to the wisdom of God. But resolving to please God by leading a godly life, let vs make his will reuealed in his Word, the rule and squire of all our actions, resolving and endeavouring to do that which in this Word is commanded and inioyned, and to leaue vndone what in it is forbidden and condemned.

And thus we see what is the maine and generall matter of a godly life, namely, such a carriage and conuersation whereby we please God in all things, by doing his will reuealed in the Scriptures; more specially a godly life consisteth in our walking before him in the duties of piety, righteousness and sobriety, with faith, a pure heart, and good conscience all the dayes of our liues. In which words, three things are contained. First, the duties which in this godly life are to be performed. Secondly, the foundation vpon which they are grounded, and the fountaines from which they ought to flow. Thirdly, their time of continuance, and how long by vs they are to be performed. The duties of a godly life are all referred vnto three heads. First, piety towards God which compriseth in it all Religion, the whole worship and seruice of God both publike and priuate, with the matter, manner, time, meanes, and all circumstances, and in a word, all the duties required in the first table. Secondly, righteousness towards our neighbours, whereby we deale with them, as we would haue them to deale with vs, and giue vnto euery one their owne, behauing our selues iustly with all, and mercifully with all those who need our helpe. Thirdly, sobriety and temperance towards our selues, whereby we possesse our vessels in purity and honour, as it becommeth the Temples of the holy Ghost. Secondly, there is heere expressed certaine fundamentall vertues, vpon which, our vertuous and godly actions ought to be grounded, and from which they must spring and flow, if we would haue them acceptable vnto God; namely, a lively faith, without which wee cannot please him; a pure heart, from which as a fountaine floweth all true obedience; and a good conscience, purged from dead workes by the precious blood of Christ, which warranteth all our actions done in faith, as approoued of God; and so includeth and encourageth vs to bring forth the fruits of new obedience, when as wee know that our persons and all our actions are accepted of God in Iesus Christ. And lastly, heere is expressed the time how long wee are to continue in the doing of the duties of a godly life; namely, not for a while, no nor yet for a long time together, but indefinitely wee are to continue in bringing forth these fruits of obedience, throughout the whole course of our liues, and as the Apostle teacheth vs, *neuer bee weary of well-doing.* But of these points I shall haue occasion to speake more largely afterwards, and therefore will content my selfe for the present, thus briefly to haue touch-

ed

ed them; for the explaining of the former description of a godly life.

C A P. III.

Of the forme and manner how all Christian duties ought to be performed, do namely, with fervency of desire, a settled resolution; and earnest endeavour to please God in all things.

And so I come from the matter of it, and the duties therein required; to speake of the forme and manner, how they may be performed; as that they may bee acceptable in Gods sight. And heereunto there concurre three things: First, fervencie of desire: Secondly, a settled resolution: And thirdly, an hearty and earnest endeavour to please God in all things by doing his will, in the duties of pietie, righteousness, and sobriety. First, our hearts must be inflamed with fervent desires to please God in all things, and to doe his will in as great perfection heere on earth, as the Angels and Saints doe it in heaven, although we cannot possibly in this state of sinne and corruption attaine vnto it. So the Church professeth of her selfe: *In the way of thy iudgements, O Lord, haue we waited for thee, the desire of our soule is to thy name, and to the remembrance of thee; with my soule haue I desired thee in the night, yea with my spirit within me will I seeke thee early.* The which desires breake out into longing wishes after that perfection which we cannot as yet compasse, as we see in *Dauid; O that my wayes were directed to keepe thy statutes!* And are accompanied with bitter grieve and lamentable complaints, when as we finde them crossed with our corruption, and defeated by the tentations of the deuill and the world; as we see in the Apostles example; *To will is present with me, but how to performe that which is good, I find not: For the good that I would, I doe not; but the euill which I would not, that I doe, &c.* for I delight in the Law of God after the inner man, but I see another law in my members warring against the Law of my minde, and bringing me into captiuitie to the law of sinne, which is in my members. *O wretched man that I am, who shall deliuer mee from the body of this death?* And this fervent desire of the heart to please God by doing his will, is alwayes accompanied with an vndanted resolution and settled purpose of the will to shake off all delayes, and breake thorow all difficulties which hinder vs in our course, and with all care and good conscience, to vse all helpes, whereby we may be inabled and furthered in Gods seruice. And thus *Dauid* resolueth that he will keepe Gods statutes: *I haue chosen the way of truth, thy iudgements haue I laid before me. I will runne the way of thy Commandements; when thou shalt enlarge my heart. Teach me, O Lord, the way of thy statutes; and I shall keepe it vnto the end. Giue me vnderstanding, and I shall keepe thy Word; yea I shall obserue it with my whole heart.* And from this desire of the heart, and resolution of the will, there followeth an earnest endeavour in the whole man, of conforming all our powers and parts, words and workes, intentions and actions to the will of God, that we may in all things please him; and glorifie his name, by hauing the light of our liues shining before men; according

§. Sect. 1.

That these desires, resolutions, and endeouours are required of all those who will serue and please God.

Esa. 26. 8, 9.

Psal. 119. 5.

Ro. 7. 18, 19, &c.

Psal. 119. 30, 32, 33, 34.

Math. 5. 16.

1. Cor. 10. 31.

§. Sect. 2.
That all Euangelicall obedience consisteth chiefly in these desires, resolutions and inducements.
Act. 11. 23.

Mal. 3. 17.

2. Cor. 8. 12.

2. Sam. 7. 16.

Gen. 22. 16.

Psal. 10. 17.

Psal. 145. 9.

Pro. 10. 24.

Nehem. I. II.

to the exhortation of the Apostle; *Whether ye eat or drinke, or whatsoever ye doe, doe all to the glory of God.*

And in these desires, resolutions, and inducements doth consist the very forme and essence of a godly life, it being the top of that perfection which we can attaine vnto in this state of imperfection. This is that Euangelicall obedience which in the Gospel is required of vs; as we see in the Acts of the Apostles, where *Barnabas* exhorteth the Church of Antioch, not to performe that perfect obedience which the Law exacteth, which was a yoke too heauy for any to beare, but *that with purpose of heart, they would cleaue vnto the Lord.* Vnto which also the Gospel inableth vs, being made powerfull and effectuell by Gods grace, and the inward operation of his holy Spirit. This is that sonne-like obedience which God now requireth of vs, which if we performe, we and our seruice shall be accepted of God in Christ, our imperfect righteousnesse being couered with his perfect obedience, and our corruptions washed away in his blood. For he *spareth vs, as a louing father spareth his sonne that serueth him*, who in the duties which he requireth, respects his affection; more then the action, and the intention and desire of his heart to please him, more then of his abilities in performance; according to that of the Apostle; *If there be first a willing minde, it is accepted according to that a man hath, and not according to that hee hath not.* An example whereof we haue in *Dauid*, who hauing in his heart a desire and resolution to build the Temple, though he did it not, was accepted and rewarded of God, as if he had built it. And in *Abraham*, whose resolution to sacrifice his sonne, was as pleasing in Gods sight, as if he had beene sacrificed. Now the reason why our desires and resolutions are so acceptable vnto God, is first, because they are the chiefe seruice of the heart, which the Lord respecteth aboue all other parts and outward performances. And secondly, because all our inducements and actions are according to our desires, either forward and seruient, or slacke and remisse. For as Philosophie teacheth, the loue and desire of attaining to the end, is the first cause in the intention of the agent, which setteth him on worke, and according to the greatnesse of this loue and desire, to the end at which wee ayme, such is our care and diligence in the vse of all good meanes whereby wee may attaine vnto it. Moreouer, as it will make our persons and actions accepted of God, so our prayers which God hath promised to heare and grant. According to that of the Psalmist; *Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine eare to heare.* And againe, *He will fulfill the desire of them that feare him, he will heare their cry, and will saue them.* And the Wiseman telleth vs, that the *desire of the righteous shall be granted*, that is, not they who are righteous, according to the rigour of the Law, but they who are Euangelically righteous, and desire and labour to attaine vnto it, as it is expounded in the prayer of *Nehemiah*, *O Lord, I beseech thee, let now thine eare be attentive to the prayer of thy seruant, and to the prayer of thy seruants, who desire to feare thy name.* And consequently, this being one of their most principall desires, that they may be so freed from their corruptions and imperfections, as that they may performe vnto God that perfect obedience which the Law requireth, and their soule longeth after; the Lord will satisfie

satisfie it; and though for a time they bee turmoiled and humbled in the sight and sense of their corruptions, yet by degrees he will bring them vnto this perfect age in Christ, and to that height of perfection which they so much desire, when as having put off, with their mortalitie, all reliques of corruption, they shall be clothed with those long white robes of perfect holinesse in his heavenly Kingdome. Vnto which happy estate in the meane time, their longing and thirsting desires doe giue them full title and interest: for they are blessed, not who are replenished with perfect righteousness, but *who hunger and thirst* after it, as our Saviour hath taught vs.

But yet, that we may not in our carnall sloth and security deceiue our selues with shaddowes in stead of substances, we are to know, that not all kind of desires, resolutions, and induours are acceptable vnto God, nor make vs to be accepted of him, but those only which are sound and solid, sincere and vpright; vnto which, diuers properties are required. First, that they be not taint and weake, fickle and slight; but strong and vehement, earnest and feruent, like the desires of women with child, which are euen heart-sicke, vnlesse they be satisfied in the things which they long after, as *Dauid* implyeth where he saith, *Behold, I haue longed after thy precepts, quicken me in thy righteousness.* And againe, *My soule fainteth for thy salvation, but I hope in thy Word*, that is, thy promise, whereby thou hast assured me that thou wilt satisfie my desire. They must not be inferiour to the desires of worldlings, seeing the things desired are so much superiour, exceeding them in excellencie, profit, and permanencie, as farre as heauen exceedeth earth. Now we know that the desires of worldlings after their riches, pleasures, and preferments, are so feruent and earnest, that they wholly take vp their thoughts in thinking of them, and their care in compassing them. Neither is there any paines so great, or danger so desperate, which they will not venter vpon, but night and day, by sea and land, labour after that which their soule loueth. They must be like the desires of the Spouse in the Canticles, which made her sicke through their feruent heate, and ready to swoone, had she not bene stayed and refreshed with the wine and apples of spirituall comforts. They must so enlarge our hearts, that they will be ready to breake, if they be not replenished and mollified with the oyle of Gods grace and holy Spirit, according to that of *Dauid*, *My soule breaketh for the longing that it hath to thy iudgements at all times.* They must (as they are compared) resemble hunger and thirst, which make men sicke till they bee satisfied, and so resolute, that nothing can withstand them, no difficultie or danger so great and desperate, which they will not hazard themselves vnto, that they may procure meate and drinke to preferue them from famishing; and with such care and diligence vse all meanes tending heereunto, as if they were religiously bound to doe it by a solemne oath; as we see in that desire and resolution of *Dauid*; *I haue sworne, and will performe it; that I will keepe thy righteous iudgements.* And thus *Iob*, to strengthen his desires and resolutions, in shunning sinne, and seruing God, bindeth himselfe and all his members heereunto by solemne couenant; *I haue (saith he) made a couenant with mine eyes, why then should I thinke vpon a maiden?*

Apo. 6. 11.

Matth. 5. 6.

§. Sect. 3.

That our desires, resolutions, and induours must not be faint and weake, but feruent and earnest.

Psal. 119. 40.

Vers. 81.

Cant. 3. 5.

Psal. 119. 20.

Matth. 5. 6.

Psal. 119. 106.

Iob 31. 1.

Secondly,

§. Sect. 4.
They must be
intire and to-
tall, both in re-
spect of the
subiect and
obiect.

Matth. 6. 24.

Luk. 17. 32.

Luk. 9. 62.

Psal. 119. 6.

Heb. 12. 1.

Secondly, these desires, resolutions, and indeuours, must be intire and totall, both in respect of the subiect and obiect. For they must proceed from the whole heart and will, so farre forth as they are regenerate, and hold place in all our actions and indeuours. Neither will God in his seruice accept of a heart diuided, whereof one part is giuen vnto him, and another to the world; nor of a double heart, one while ayming at his glory, and another while at the glory of the world, sinister and earthly respects. Neither can we after this sort serue *God and Mammon*, nor with an vnsettled resolution, which now inclineth to Gods seruice, and soone after to the seruice of Satan, for the base wages of sinfull profits and pleasures; nor with such a lame indeuour, as maketh vs halt betweene gaine and godlinesse, Religion and worldlinesse, the praises of men, and the approbation of God and a good conscience. But we ought with such firme resolution goe out of the *Sodome* of sin, that we must not cast a looke backward, as relenting in our purpose, and seeming loth to leaue it; and so set our hearts and hands to the plow of Gods husbandry, that we neuer giue it ouer, till we bring forth plentiful fruits of holinesse, that so after, we may reape the haruest of heavenly happinesse. In regard of the obiect also, they must be intire, and haue respect vnto all Gods Commandements, desiring, resolving, and indeuouring to please God in all things, both in flying and forsaking all manner of sinne which he hath forbidden, and embracing and practising whatsoeuer duties he hath inioyned and commanded. So that it is not enough, if with *Herod* we serue God in some things, and take libertie to serue the deuill, the world, and our owne lusts in others; that wee leaue some sinnes which are lesse pleasant or profitable, and retaine others which bring more profit or delight; nor that wee embrace and practise some vertues and Christian duties, which are more easie and lesse costly, and neglect others which are more chargeable, and require greater paines and diligence. And when we are commanded by God to slay all the cursed Canaanites and Amalekites of sinfull corruptions, wee must not put some only to the sword, and keepe others aliuie to pay the tribute of pleasure or profit to our carnall lusts, neither kil and mortifie the leanest of this cursed cattell, which serue vs for little or no vse, and let the fattest liue, as best seruing to feede our fleshly appetite: but wee must deuote them all vnto God as an accursed thing, and desire and resolue (as much as in vs lyeth) not to leaue any one aliuie to carry tidings to the deuill of the slaughter of the rest. Yea if there be an *Agag* which is more potent and powerfull in vs then any other, we must take our first and chiefe care how that may be subdued and killed; or such an *Herodias* and darling sinne, that our flesh more doteth on, then any other of our corruptions; we must with most care and circumspection, yea with most hatred and detestation, in respect of our part regenerate, put that farthest from vs, as most hurting our Christian growth, and hindring our proceedings in the wayes of godlinesse. According to the exhortation of the Apostle; *Let vs lay aside euery weight, and the sinne that doth so easily beset vs, and let vs runne with patience the race that is set before vs.* As on the other side, the more difficulty wee finde in any holy duty, by reason of that auerseness which we feele in our corrupt nature vnto it, the more vehement must our desires,

desires, resolutions, and indeuours be to imbrace and practise it; even as the trauailer taketh willingly most paines in going vp the hill that lieth in his way homewards, and the Water-man imployeth the more strength and indeuour in handling his Oares, when as he roweth against wind and tide, then when they both fauour and further him.

Thirdly, that our desires, resolutions, and indeuours may bee sincere and acceptable vnto God, it is required, that we as well ayme in them at the meanes whereby they may bee accomplished, as at the end, and take all occasions, and vse all helpes, which may inable vs to Gods seruice, and with like diligence auoide all lets and impediments, whereby we might be hindered in it, as we desire and indeuour to performe the seruice it selfe which God requireth. For where he inioyeth any duty, there he no lesse requireth the meanes and opportunities which inable vs thereunto; and to thinke that we can performe the dutie, and neglect these helpes, is to imagine that wee can liue long, and eate no food, or come speedily to our journeys end, and neuer trauaile in the way that leadeth vnto it. As therefore it was a vaine wish of *Balaam* to die the death of the righteous, when as he neuer tooke care to leade a righteous life: so is it no lesse vaine to desire, that we may leade the life of the righteous, when wee doe not desire, resolue, and indeuour to vse the meanes that inable vs to doe it. And such are the desires and resolutions of those, who out of blinde deuotion indeuour to leade a godly life, continuing in their ignorance, and neglecting all good meanes, whereby they might come to the knowledge of Gods will, and so conforme their liues in obedience vnto it; who thinking it enough to haue a good meaning, doe tyre themselves in their owne superstition, and spend all their labour in vaine, offering vnto God, in stead of his pure seruice, which hee hath commanded, their owne worship, and humane inuentions and traditions; which he hath so often in his Word forbidden and condemned. But quite contrary was the course and carriage of holy *Dauid*, in his desire and resolution to leade a godly life: for as he longed, and had his heart euen broken with the vehemencie of his desires, to keepe Gods Statutes and Lawes; so with like earnestnesse hee hungred and thirsted after the meanes which might inable him vnto it; which was, to come into Gods Courts, the visible place of his presence, to heare his holy Word read and preached vnto him. As the *Hart* (saith he) *panteth after the water-brookes*, so *panteth my soule after thee, O God; my soule thirsteth for God, for the liuing God: When shall I come and appeare before God?* And againe, *O God, thou art my God, early will I seeke thee, my soule thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is, to see thy power and thy glory, so as I haue seene thee in the Sanctuary.*

Fourthly, our desires, resolutions, and indeuours to leade a godly life, must not be lazie and luskish, idle and slothfull, but exceeding industrious, painfull, and diligent in the vse of all good meanes whereby wee may attaine vnto it. For being a Iewell of such price, we may not thinke to haue it for the bare wishing; but that we must compasse it with some difficultie, and haue our cost and labour, in some proportion, answerable to this precious pearle, which is much to bee preferred before many worlds.

And

§. Sect. 5.

That our desires, resolutions, and indeuours, must ayme at the meanes as well as the end.

Psalm. 42. 1, 2.

Psalm. 63. 1, 2.

§. Sect. 6.

That they must not be lazie and idle, but diligent and painfull.

1. Cor. 2.9.

Pro. 13.4.

Pro. 23.5.

Pro. 21.25.

Matth. 11.12.

Mat. 7.12,13,31

6. Sect. 7.

That our desires, resolutions, and indeuours must not be by fits and flashes, but constant and durable.

Perseruandum est & assiduo studio robur addendum, donec bona mens sit quod bonavoluntas est. Sen.

Epist. 16.

And considering what cost and paines worldly men willingly vndergoe in pursuing their earthly desires, out of a bare, and (often) false hope to obtaine them; with what industry and labour, hazard and danger, the ambitious man aspieth vnto honours, the couetous man hunteth after riches, and the voluptuous man after pleasures; let vs be sorry and ashamed to thinke any paines or perill too much, in walking in the way of a godly life, which shall assuredly be crowned with glory and immortalitie, rewarded with heavenly treasures which will neuer fade, and with such cuerlasting ioyes, as our eyes haue not scene, nor our hearts conceiued. *The soule of the sluggard (saith Salomon) desireth, and hath nothing, but the soule of the diligent shall be made fat.* The which, as it is true in respect of earthly riches, so also of spirituall grace and the treasures of holinesse, the which we may long idly wish, and yet neuer inioy them; whereas if, as our desires be earnest, so our indeuours diligent and laborious, wee may haue much more assurance to be enriched with them, then to compasse, with all our paines, our worldly desires; seeing we haue Gods promises more absolute for them. Neither doe they flee their followers as earthly riches doe, *which make themselves wings, and flie away as the Eagle towards heaven,* deluding their hopes, which with most speede pursue them. Yea slothfull desires rather hurt, then helpe vs in the wayes of godlinesse, causing the sluggard to rest in them, as sufficient without vsing any meanes to haue them satisfied. In which respect, the saying of *Salomon* is truly verified of them; *The desire of the slothfull killeth him, for his hands refuse to labour.* For as his body must needs famish, who onely wisheth meate, but vseth no indeuour to satisfie his hunger; so his soule will soone bee deprived of the spirituall life of grace and godlinesse, who idly desireth to bee replenished with this spirituall foode, and taketh no paines to attaine vnto it. *The Kingdome of God (saith our Sauour) suffereth violence, and the violent take it by force.* Neither shall they enter into it, who sit downe idly, and cry out, *Lord, Lord, open vnto vs,* that is, content themselves with a bare profession of Christianity, and labour not to doe the will of our heavenly Father, but they *who strine to enter in at the straight gate,* and take much paines in trauailing that narrow path of righteousnesse which leadeth to Gods Kingdome.

Lastly, our desires, resolutions, and indeuours, must not be by fits and flashes, one while hot and earnest, and another while cold and remisse; but constant and durable, like those in couetous men, which neuer cease, till they be satisfied, or rather because they can neuer be satisfied whilest we liue on earth: therefore they must neuer cease, but the more wee haue of these spirituall riches, the more earnestly we must desire and indeuour to haue them still increased. For this life is not the time of our perfection, and full age in Christ, but of spirituall growth in grace, from strength to strength, and from a lesser, to a greater measure of godlinesse and righteousness. We must not, like those who are sicke of an ague, be one while cold, and another while hot, nor haue a good day for Gods seruice, and an ill day for the seruice of the deuill and the world: for this were a sickness, and no spirituall health, which would prepare vs for death and destruction, and not for life and happinesse. Neither will God euer accept of it, who

who can no more indure to haue thus our time, then to haue our hearts diuided betweene him and his enemies. But our soules (with *Dauids*) must breake for the longing that they haue vnto Gods iudgements at all times; we must with him resolute to keepe Gods statutes vnto the end, and haue our hearts inclined to keepe his statutes alway. Wee must not, like the hypocrites, of whom *Hosea* speaketh, offer vnto God a righteousness like vnto the morning dew, which vanisheth when the Sunne ariseth, but such as will indure the heate of the day, like the streames that flow from a springing fountaine. For the waters of life which Christ doth giue, are neuer dry, but shal be in him that hath them, a well of water springing up to euerlasting life. And the trees of righteousness, which are of Gods planting, are like those planted by the riuers side, which are neuer barren, but bring forth their fruit in due season; and they that be planted in the House of the Lord, shall like the Palme tree perpetually flourish, and bring forth fruit in their old age, as the Psalmist speaketh.

*Psal. 119. 30,
33, 34.*

Hos. 6. 4.

Iob. 4. 14.

Psal. 1. 3.

Pf. 92. 13, 14.

CAP. V.

*Of sauing knowledge, which is the first mayne ground of a godly life:
How necessary it is, and the causes of it.*



Having explained the description of a godly life, and in part shewed what is required in him that is to leade it, and wherein it principally doth consist; wee will now proceed, and more fully handle some mayne poynts, before briefly touched, which are necessary to be knowne of him, who desireth to make any progresse in the wayes of godlinesse. And heere two things come chiefly to be considered. First, the grounds. And secondly, the parts of a godly life, which containe the duties that are to bee performed by those who leade it. The grounds of this godly life, are certaine fundamentall vertues whereupon it is built, and from which as living fountains; all other vertues and holy duties doe spring and flow. And these are principally two. First, sauing knowledge of God, his will and workes. And secondly, a liuely faith in Iesus Christ. From which, two other maine graces arise, which as principall causes produce all speciall duties of a godly life, namely, First, a sanctified heart purified by faith. And secondly, a good conscience, which followeth our iustification.

The first maine ground of a godly life, is sauing knowledge, which is the prime vertue, and mother grace, from which all others take their beginning. It is the roote of this tree of grace, from which, being effectuell, liuely, and full of spirituall sap, faith springeth (as it were) the mayne body of the tree; and from it all other vertues and graces, like the boughes and branches; and the profession and practice of Christianity in good workes, and the duties of godlinesse; like the leaues and fruits, doe proceed and grow. For first, we know God and his sauing attributes, and then by faith we apprehend and belecue them. And vvhien by an effectuell knowledge we conceiue, & by a liuely faith belecue them, as that Iehouah who is our God, is infinite in all perfection; omnipotent; omniscient,

*§. Sect. 1.
Of the maine
grounds of a
godly life.*

Ad. 15. 9.

*§. Sect. 2.
That sauing
knowledge is
the prime ver-
tue, and mo-
ther grace,
from which all
others haue
their begin-
ning.*

Jer. 9. 24.

Iob. 17. 3.

1. Chro. 28. 9.

Heb. 11. 6.

Ier. 31. 33, 34.

Iohn 4. 10.

Heb. 11. 6.

Psal. 9. 10.

1. Iob. 4. 19.

*Ignoti nulla cu-
pido.
Inuisa possumus
enperere incognita
nequaquam.
Rom. 10. 15.*

omnipresent, and all sufficient, most good and gracious, most mercifull and true, then doe we trust in him, loue him, and grow zealous of his glory, obey and serue him, praise and reioyce in him, and in all things submit our selues to his good pleasure. And so when we know and belecue the former attributes, ioyned with his iustice and hatred of sinne, they worke in our hearts the true feare of God, humility, and awfull reuerence; mouing vs to honour and worship him in spirit and truth, to imbrace and practise all vertues and holy duties, because they are acceptable vnto him, and to flye and forsake all vice and wickednesse, because they are odious in his sight. So that sauing knowledge, as the roote, doth comprize in it the life and sap of all other graces, whereof it is, that in the Scriptures it is put for them all, and comprehendeth in it alone, all Religion, and the duties of godlinesse. Thus the Lord prohibiteth vs to *glory in our wisdom, strength, and riches; but let him that glorieth, glory in this, that hee vnderstandeth and knoweth me.* And our Sauour telleth vs, that *This is life eternall, to know God, and whom hee hath sent, Iesus Christ* It is the maine ground and cause of all true obedience, and therefore the Lord, before he giueth his Law which hee would haue kept and performed, prefixeth a Preface, wherein he describeth himselfe, that his people might know him: *I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage.* And David exhorting his sonne Salomon vnto Gods seruice, doth first require, that he should know him. *And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and a willing mind.* Neither will any doe him chearefull seruice, till they know what a mighty and gracious Lord he is, and what bountifull wages, both of temporall and eternall blessings, hee giueth vnto those that faithfully serue him. It comprizeth in it the summe of all Gods promises, concerning his gifts temporall and spirituall, in the couenant of Grace. *I will put my Law in their inward paris, and write it in their hearts, &c. and they shall all know me, from the least of them, to the greatest of them, saith the Lord.* It is the cause of all other vertues: for before we know them, we cannot so much as desire them, as our Sauour implyeth in his speech to the woman of Samaria, *If thou knewest the gift of God, and who it is that saith to thee, Giue mee drinke, thou wouldest haue asked of him, and hee would haue giuen thee liuing water.* More particularly, it is the cause of faith: for we cannot come vnto him, nor beleue in God, till we know him, and what hee is. And affiance; for as the Psalmist saith, *They that know thy name, will put their trust in thee; for thou, Lord, hast not forsaken them that seeke thee.* Of our loue of God: for we must know how louing and louely he is, before we can loue him; and as the Apostle saith, *We loue God, because hee loneth vs first.* And the vsuall speech is, *There is no loue of that, of which there is no knowledge.* To which purpose *Augustine* saith, that we may loue things vnseene, but not vnknowne. Of our inuocation and prayer: for how shall they call vpon him, in whom they haue not beleueed? and how shall they beleue in him, of whom they haue not heard? It is the cause also of our conuersion vnto God, and of turning to him from our sinnes, by true repentance. For the first grace wrought in vs by the Spirit, is illumination, whereby our mindes are inlightened with a sight of our misery, and our hearts

hearts inflamed with a desire to come out of it. And to this purpose it is said, that the Apostle *Paul* was sent vnto the Gentiles, first, *to open their eyes, and to turne them from darknesse to light; and then to recover them, from the power of Satan vnto God, &c.* In a word, by knowledge of God, we attaine vnto all grace and peace requisite to life and godlinesse; according to that of the Apostle, *Grace and peace bee multiplied vnto you, through the knowledge of God, and of Iesus our Lord; according as his diuine power hath given vnto vs all things that pertaine vnto life and godlinesse, through the knowledge of him that hath called vs to glory and vertue.* So that grace and glory, holinesse and happinesse, are deriued vnto vs by this saving knowledge; and that in such measure, as this knowledge is, vnto which we haue attained. Heere in this life our knowledge is but begun, and so with it our sanctification and glory; and that being but in part, these are imperfect also; but when we haue this knowledge in perfection, wee shall be perfect also in righteousness and blessednesse; and when the dim glasse is remooued, and we see God face to face; and know as we are knowne, then shall we in his presence haue fulnesse of ioy, and pleasures at his right hand for euermore. To which purpose, the Apostle also saith; *Beloued, now are we the sonnes of God, and it doth not yet appeare what we shall be; but we know, that when he shall appeare, we shall be like him, for we shall see him as he is.*

Contrariwise, want of this knowledge, and ignorance of God, and his will, maketh vs strangers from God and the Common wealth of Israel, and howsoeuer we be the Church, yet to be no true members of the Church. For God hath promised to all that are in the Couenant of grace, *that hee will put his Law in their inward parts, and write it in their hearts, and that they shall all know him, from the least of them, to the greatest of them.* And our Saviour saith, that *he knoweth all the sheepe of his fold, and is knowne of them; and that they know his voyce, and are able to discern it from the voyce of a stranger.* And as it makes vs strangers from God, and the Couenant of grace, so also from the life of God, or the godly life which he commandeth, as we see in the example of the Gentiles, who, *having their understanding darkned, were alienated from the life of God, through the ignorance that was in them, because of the blindness of their heart.* And contrariwise, thrusts vs headlong into all manner of sin; for as the Apostle saith in the same place, *When the Gentiles, through their ignorance, were thus estranged fro the life of God, they became past feeling, and so gaue themselves ouer to lasciuiousnes, to worke all uncleannesse with greedinesse.* So *Hosea*, hauing set downe a Catalogue of many grievous sins, which made the Iewes liable to Gods heavy iudgements, doth after shew, that the cause of all their sin and punishment was, because they lacked the true knowledge of God in the land. Whereof it also is, that sinners of all kinds, are included vnder the name of ignorant persons, who know not God. So the Psalmist: *Poure out thy wrath vpon the heathen that haue not knowne thee, and vpon the kingdomes that haue not called vpon thy name.* And the Apostle saith, *that the Lord Iesus shall come with his mighty Angels in flaming fire, to take vengeance on them that know not God.* And therefore if we would haue any portion in Gods saving graces, or part in heavenly glory; if we would not be strangers from God, and aliens from his Church; if we would performe any duty of a godly life, or not be caried

A.B. 26. 18.

2. Pet. 1. 2, 3.

1. Cor. 13. 12.

Psal. 16. 11.

1. Iob. 3. 2.

6. Sect. 3.

That ignorance estrangeth vs from God, and the life of grace and glory.

1er. 31. 33. 34.
Iob. 10. 14, 45.

Eph. 4. 18, 19.

Hos. 4. 7, 6.

Psal. 79. 6.

1er. 19. 25.

2. Thes. 1. 7, 8.

headlong into all wickednesse, if we would not be subiect to Gods iudgements, and fearefull destruction, nor exposed to the imprecations of the faithfull in this life, nor to the vengeance of a terrible Iudge, when Christ shall appeare at his second comming; let vs not liue in ignorance, but vse all our indeuour to attaine vnto the saving knowledge of God and his will. Neither let vs with ignorant people, content our selues with our own good meanings and blind deuotions, as our guides in godlines; for then our seruice of God will be but will-worship, and the carnall conceits of our owne braines; and all our Religion, being nothing else, but bodily exercise, and ignorant superstition, will be reiected of God, as odious and abominable.

Seeing therefore knowledge is so necessary vnto a godly life, we will a little further insist vpon it, shewing what it is, and the nature and properties of it, whereby we shall be the better able to labour after it in the vse of all good meanes, and know to our comforts, when we haue attained vnto it. Saving knowledge then is a grace of God, wrought in vs by his holy Spirit, which enlighteneth our minds, to know those things which are reuealed of God and his will, by his Word and workes, that we may make an holy vse of it, for the sanctifying of our hearts, and direction of our liues, in all duties of holinesse and righteousness. Whereby we may perceiue, that not nature, but God onely is the Author and efficient cause of this knowledge, and so much onely doe we know of God, as we are taught of God. According to that couenant of grace, in which God promiseth, that *hee will put his Law in our inward parts, and write it in our hearts, and that wee shall know him from the least to the greatest.* So our Sauour speaking of his Elect, saith, that *they all shall be taught of God.* And againe; *No man knoweth the Sonne but the Father, neither knoweth any man the Father but the Sonne, and he vnto whomsoever the Sonne will reueale him.* Neither is this knowledge a naturall habit of the minde, but a grace of God, which is not purchased by vs or our owne merits, or therefore bestowed vpon vs rather then others, because God foresaw, that we would vse it when we had it, better then they, but Gods free gift promised in the couenant of grace. The which he worketh in vs first, by sending his Sonne, his true essentiall wisdom, who hath reuealed vnto vs his Fathers will, and being the great Prophet of the Church, hath made knowne vnto vs the counsels of God, and all things necessary for our Saluation; and that not onely, nor chiefly, to the wise of the world, but to the weake and simple; according to that of our Sauour; *I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them vnto babes.* And secondly, his holy Spirit, who was and is sent from the Father and Sonne, to teach and lead vs into all truth, as our Sauour promised his Apostles. And this is that holy anointing, of which the Apostle speaketh, *whereby wee know all things, and neede not that any teach vs, but as this anointing teacheth vs of all things.* And that Collyrium, or precious eye-salue, which Christ promiseth to giue to the Angell of the Church of the Laodiceans, to enlighten their blind eyes in the knowledge of the truth. So the Apostle telleth vs, that we cannot see nor conceiue the things which appertaine to Gods Kingdome, but *God hath reuealed them vnto vs, by his Spirit, for the Spirit searcheth all things, euen the deepe things of God.* And hence it is, that he

Esa. 1. 12. &
29. 13.

§. Sect. 4.
That God is
the chiefe Au-
thor and effi-
cient cause of
saving know-
ledge.

Ier. 31. 33. 34.

Ioh. 6. 46.

Ioel 2. 28.

Matth. 11. 25.

Ioh. 16. 13.

Apor. 3. 18.

1. Cor. 2. 10.

he is called the Spirit of wisdom, revelation and illumination, and the Spirit of truth, because he is both light and truth himselfe, and also enlighteneth our mindes which are naturally full of darknesse, and leadeth vs into all truth needfull for our saluation. And therefore if we would haue this saving knowledge, we must goe to the chiefe Fountaine and Author of it, and pray often and earnestly that he will for his Sonne, and by his holy Spirit take away our naturall blindnesse, and open our eyes, that we may see the wonderfull things of his Law.

The instrumentall causes of this knowledge, are first, the Booke of nature: secondly, the Booke of Grace. The Booke of nature, for euen this light being sanctified by Gods Spirit, is helpfull to the regenerate for the reuealing of God and his will vnto them: And that both the eternall booke of nature, which is the conscience, and the externall Booke, which is the great volume of the creatures. For if there be in all men some reliques of the light of nature shining in their consciences, which conuince them that there is a God, and that this God is most good, powerfull, iust, bountifull, a liberall rewarder of good, and reuenger of euill, according to the saying of the Apostle; *That which may be knowne of God, is manifest in them: for God hath shewed it vnto them;* then how much more clearely doth this light shine in the faithfull, when as it is renewed and made much brighter and clearer by Gods holy Spirit? The Booke also of the creatures doth conuince all men that there is a God, and that he is infinite in wisdom and power, omnipresent and full of goodnesse; according to that of the Apostle; *The inuisible things of him from the creation of the world, are cleerely seene, being vnderstood by the things that are made, euen his eternall power and Godhead, so that they are without excuse.* And therefore how much more may the faithfull profit by learning and reading this Booke, who haue the holy Spirit for their Tutor, which openeth their eyes, that they may see Gods wisdom, goodnesse and power shining in them; and their hearts, that meditating on them, they may make an holy vse of this knowledge, for the stirring of them vp to render vnto God prayse and thanksgiving? The Booke of grace also is either the internall writing of Gods Law and will, in the heart and inward parts, by the Spirit of God, which the Lord promisseth to doe in the covenant of grace; or the outward Booke of the holy Scriptures, in which are contained all things necessary to be knowne of God and his will, for the saluation of our soules. And lastly, Gods Ministers are his instruments whereby he reuealeth himselfe and his will vnto vs; who doe expound vnto vs his written Word, and vnfold the mysteries and difficulties thereof that we may vnderstand them. And therefore if we would attaine vnto the knowledge of God and his will, we are to vse the helpe of those instruments which he hath ordained for this purpose; especially we are to desire that inward writing of the Spirit in our hearts, and to make vse, by reading, and meditation, of the Scriptures, and by often hearing of them expounded and applied vnto vs by Gods faithfull Ministers.

*Eph. 1. 17.
Iohn 16. 13.*

Psal. 119. 8.

§. Sect. 5.
Of the instrumentall causes of saving knowledge.

Rom. 1. 19.

Rom. 1. 20.

Ier. 31. 34.

CAP. VI.

Of the object of saving knowledge, namely, God himselfe and his attributes, his Word and workes.

§. Sect. 1.
That there is a
God, and how
we may know
it.



And these are the causes of saving knowledge. The object of it is God, his will and workes. Where first we are to know, that there is a God, who is to be worshipped and served of vs. Vnto which we attaine by the light of nature, which reuealeth this principle vnto vs, and conuinceth all men of this truth, by the Booke of the creatures, in which the infinite wisdom, power and goodnesse of the Creator shineth; by the terrours of conscience following the commission of heynous sinnes though neuer so secret; by the series and dependancy of causes one vpon another, in the disquisition whereof there is no end, till we come to the cause of causes, who hauing his being of himselfe, giueth being vnto all things; by the goodly order which may be obserued in the creatures, and the motion of the heauens and the celestiall bodies; by the small causes, one thing being referred to another, till wee come to the *summum bonum* and supreme end of all things, which is God; by the accomplishment of Prophecies foretold long before their euents; by the consent of all Nations, in acknowledging this principle; and finally, by the iudgements and punishments executed vpon the wicked, euen in this life: by all which we come to the cleare vnderstanding of this truth, that there is a God; although in truth it is so euident in it selfe, that no argument can be brought to illustrate it, seeing nothing is so cleare and manifest.

§. Sect. 2.
Who this God
is, and how he
may be descri-
bed.

John 4.23.

Secondly, we are to know what this God is, or rather who he is; For what he is in his owne essence, he hath not reuealed in the Scriptures, neither are we capeable of this knowledge, nor any other creature, seeing he is infinite and we finite. But who he is, he hath made knowne in his Words, namely, that he is *Iehouah Elobim*, a Spirit infinite in all perfection, one in nature, and three in persons, the Father, Some and holy Ghost. By which description it appeareth, that God is *primum ens*, and the first being, who hath his essence of himselfe, and giueth being to all things, as his name *Iehouah* signifieth; that he is vncreated, and a Spirit, as our Sauiour, the wisdom of the Father, hath made him knowne vnto vs, not so much thereby shewing his essence what he is, which is ineffable and incomprehensible, as distinguishing him from all corporall substances. That he is but one, because he is infinite in all perfection, wisdom, power, presence and the rest: and it is against the nature of infiniteness to be more then one; because hee made and gouerneth all as supreme Monarch, in which Monarchy there can be no copartners; and because he is the cause of causes, from which all things haue their being, and vpon which they wholly depend.

§. Sect. 3.
Of Gods attri-
butes, and how
they are ascri-
bed vnto God.

Thirdly, we must know, that this diuine essence is infinite in all perfection. The which perfection is seene in his properties, which are not properly in God, who is all essence and no qualities: for whatsoeuer is in God, is God, but according to the capacity of our shallow vnderstanding: nei-
ther

ther doe they differ from his essence, nor one from another; for God is one, and of a most simple nature, admitting no diuision into parts, faculties or properties, nor yet any essentiall distinction, but onely in our comprehension or maner of vnderstanding. So as we must not take his properties to be any parts of his essence, seeing euery essentiall proprietie is his whole essence, and therefore howsoeuer distinguished in respect of his diuers manner of working towards the creatures, yet not in themselves, but are inseparable one from another. In which respect, the wisdom of God, is the wise God; the power of God, the powerfull God; and so in the rest. And his wisdom, power, mercy, goodnesse, iustice, truth, are all one in their essence, there being in God but one most simple and pure act, vnto which, diuers names are giuen in the Scriptures, to shew vnto vs how it is diuersly exercised towards the creatures.

Now these Attributes are of two sorts. First, primary: Secondly, secondary. Primary, are those which declare vnto vs the essence of God, as he is absolutely in himselfe, of which there being no similitude in the creatures, they are attributed vnto God alone, without communication to any other. And in this number are Gods Simplicity, Infinitenesse, Eternity, Immenstity, Immutability, and Omnipresence, all-sufficiencie, and omnipotency. His simplicity is an essentiall attribute, by which is signified that the diuine essence is vndiuided and absolute, without composition, parts or accidents, inuisible, impassible, and all essence, so that whatsoeuer is in God, is God. His Infinitenesse is, whereby is signified, that hee is in his essence vncircumscribed, and aboue all measure of time, place or any thing else, but simply immense and incomprehensible. The Eternity of God is an essentiall attribute, which signifieth that he is infinite and vncircumscribed by time, first and last, without beginning or ending, absolute without succession, wholly all, alwaies and at once. His immenstity is an essentiall attribute, whereby is signified, that the diuine essence is without dimension and circumscription of place, wholly euery where present, within the world, and without the world, contayning all things, and being contained of nothing. His Immutability is an essentiall property, whereby is signified, that the diuine nature being infinite, absolute, most simple and perfect, is subiect to no change of generation, corruption, augmentation, or diminution, passion or alteration, but euer remaineth one and the same. His all-sufficiencie is an essentiall property of the diuine essence, whereby is signified, that in himselfe alone he is most perfect and absolute, and in all things sufficient, both for himselfe and for all creatures. Finally, his Omnipotency is an essentiall property of Gods nature, whereby is signified his infinite and transcendent power, whereby he is able to doe all things which are not repugnant to his nature and will.

The secondary attributes of God, are those which are spoken of God in a secondary relation, as he is the first and the chiefe Agent working in the creatures, especially man, some similitudes and resemblances of his owne essentiall attributes, which are therefore (though improperly) called communicable, in respect of some analogie and likenesse that they haue with the properties which are in the creatures. For there is no perfection or good thing in them to be desired, of which the Idea and arch-type is not

§. Sect. 4.
Of Gods primary attributes, and how they may be described.

Exod. 33. 20.

Psal. 102. 27, 28.
Apoc. 1. 8.
Isay. 44. 6.

Psal. 139. 7.
Psal. 145. 3.
Ier. 23. 23.
1. King. 3. 27.

Mat. 3. 6.
Law. 1. 17.
Psal. 102. 28.

Gen. 17. 1.
Mat. 19. 48.
Job 42. 1.
Mat. 19. 26.

§. Sect. 5.
Of Gods secondary attributes, and how they differ from those shadows of them which are in the creatures.

in God most absolute, infinite and eternall. But as they are essentiall properties of Gods nature, they cannot be communicated to any creature, seeing they are most simple and indivisible, but only (as it were) some shewes and shadowes of them; which in many respects differ from those attributes which are in God; for in him they are his essence, and by it he liueth, vnderstandeth, and is good, gracious and iust: but in the creatures they are qualities, and bare properties. In him they are all most perfect, infinite, absolute, and most excellent, immutable and eternall; in which regard he may be sayd, not only to be wise, iust, good and blessed, but wisdom, iustice, goodnesse and blessednesse it selfe. So that these secondary attributes in God, being his nature and essence, are to be vnderstood by the primary, as by their rule and measure, and therefore are to be attributed vnto him, most perfectly, simply, infinitely and absolutely: But in the creatures, the qualities which are some similitudes of these attributes, are mixt, imperfect, finite and mutable. In God all and euery his attributes being his essence, they can be but one, as his essence is one, simple and indivisible; so that by the same essence whereby he is wise, he is also true, and that, by which he is good, he is also iust, mercifull, and blessed: But in the creatures their properties are diuers, and differ from one another in their formes and operations. For by one faculty a man is wise, and willet by another, and his qualities of iustice, mercy, goodnesse, truth, are different properties one from another.

6. Sect. 6.

What Gods secondary attributes are, and how they may be described.

Now, these secondary attributes of God, though they be all but one in him, yet in our comprehension and conceit, who can only iudge of them according to their severall kinds of working towards the creatures, they are manifold, as Gods life, and immortality; his wisdom, truth, will, goodnesse, holinesse, beneficence, loue, grace, mercy, clemency, long suffering, patience, his iustice, anger and hatred; all which are needefull to be knowne of euery Christian, not onely that wee may take notice of Gods actions and operations towards vs, but also may accordingly frame our actions and liues, that so being agreeable to his pure and holy nature, they may be acceptable in his sight. And therefore I thought it necessary to describe them briefly and severally, referring the Reader, who desireth to haue them fully handled, to such Treatises as purposely intreate of this argument. ^a The life of God is an essentiall attribute: whereby is signified, that the diuine nature liueth, worketh and moueth in himselfe, and giueth vnto all things life and motion. ^b The immortality of God is his essentiall property: whereby is signified that he liueth eternally, and neuer dyeth, but hath, doth and shall for euer liue, worke and moue himselfe, and giue life, action and motion to all things that haue life and motion. ^c The wisdom of God is his essentiall property: whereby is signified, that God truly and perfectly with one eternall act of vnderstanding, at once doth know himselfe and all things; and that not onely externally, but also internally in their essence, not successiue by discourse of reason, but at once most distinctly and cleerely. Of which wisdom there are two parts. First, his ^d prescience, whereby he hath from all eternity, seene and known all things which are, haue been, or shal be, with infallible knowledge, as being all present to him, though past or to come, in respect of

^a Deut. 32. 40.

John 1. 4.

Acts 17. 28.

^b Exod. 3. 14.

1. Tim. 6. 16.

^c 1. 17.

^c Job 41. 2.

Heb. 4. 13.

^d Rom. 8. 29.

1. Pet. 1. 2.

of vs. Secondly, * his counsell, whereby hee resolueth to rule and gouerne all things in the best and most wise manner, for the setting forth of his owne glory. The ^e truth of God, is his essentiall attribute, whereby he is made known vnto vs, to be in himself most true in all his words and works, yea, truth it selfe, & the Author of all truth which is in the creatures. The ^s God, is his essentiall attribute, whereby is signified, that God with one will of most free and iust act, willett all things, approouing or disapproouing whatsoeuer he knoweth. The ^h goodnesse of God, is his essentiall property, whereby is signified, that he is infinitely good in and of himselfe, and the Author of all good, in and towards all the creatures. The ⁱ holinesse of God, is his essentiall attribute, whereby is signified, that his nature is wholly and most perfectly iust, infinite in all vertue, iustice, truth, mercy and purity, free from all vice, iniquity, and spot of any corruption, and therefore a louer of all purity and sanctity in the creatures, and a hater of all vice and impurity, as being contrary to his most holy nature. * The beneficence of God, is his essentiall attribute, whereby he is knowne to be in himselfe the fountaine of all bounty, and infinitely and absolutely good to the creatures, towards whom he exerciseth freely his beneficence and goodnesse. ^l The loue of God, is his essentiall attribute, whereby is signified, that he loueth himselfe chiefly, as being the chiefe goodnesse, and the creatures as they are good, freely approouing, rewarding and delighting in them, and willing and performing all good vnto them. The ^m grace of God, is his essentiall property, whereby he is known to be in himselfe infinite in grace, and extendeth his fauour and benignity freely vnto his creatures. The ⁿ mercy of God, is his essentiall property, whereby hee is knowne to be most pitifull in himselfe, and in his owne nature delighteth to helpe them that are in misery. The ^o clemency of God, is his essentiall attribute, whereby is signified, that he is in his nature most gentle, and benigne towards his creatures, in anger remembring mercy, and graciously pardoning vs when we deserue punishment, willing rather the conuersion then the death of sinners. The ^p long-suffering and patience of God, is his essentiall property, whereby is noted, that he is patient in bearing with sinners, expecting their repentance, that he may haue mercy vpon them. The ^q Iustice of God, is his essentiall attribute, whereby hee is knowne to be infinitely iust in himselfe, and exerciseth Iustice towards the creatures, being also the Author of all righteousness which is in them. The ^r anger of God signifieth, his iust and free will in punishing sinne, and all iniury offered against himselfe, or his Church and people. The ^t hatred of God, signifieth his iust will, whereby he disalloweth, detesteth, and decreeth to punish euill and sinne in his creatures.

And so much concerning Gods attributes, whereby his nature is made knowne vnto vs, that wee may accordingly serue him, and so carry our selues, as that we may bee acceptable in his sight. Now further we must know him in his persons, namely, that howsoeuer he is but one in nature and essence, yet he is distinguished into three persons, the Father, Sonne and holy Ghost. For the better vnderstanding whereof, we are to know, that a person in the deity is a subsistence in the diuine essence, comprehending the whole diuine nature and essence in it, but distinguished by an in-

communi-

^e Pro. 8. 14.
^s 16. 4.
ⁱ 1. 2. 23.
^h 1. 17. 3.
^l 1. 17. 3.
^m 3. 4.

^t Rom. 9. 18.
^p Ephes. 1. 11.

^h Marke 10. 18.
ⁱ 1. 17.
^l Psal. 145. 7.
^m 1. 15. 11.
ⁿ 1. 19. 3.
^o Psal. 145.

^k Mat. 5. 45.
^p Psal. 145. 8, 9.

^l 1. 1. 16.
^l 1. 3. 5. 16.
^m 1. 5. 8, 10.

^m Exod. 34. 6.
^p Psal. 86. 15.
^r Rom. 11. 6.

ⁿ Exod. 34. 6.
ⁱ 1. 10. 16.
^o Micah 7. 18.
^o Exod. 34. 7.
^r 1. 18. 23.
^s 33. 11.

^p 1. 30. 18.
^r Rom. 2. 4.

^q Psal. 48. 11.
^s 145. 17.
^r Rom. 1. 17.

^t 1. 3. 36.
^r Rom. 1. 18.

^t Psal. 54.
^s 44. 8.

^s Sect. 7.
Of the persons
in Trinity.

^s 1. 2. 2.
^s 1. 2. 2.
^s 1. 2. 2.
^s 1. 2. 2.
^s 1. 2. 2.

Matth. 3. 16, 17.

☞ 28. 19.

Iob. 14. 16.

1. Iob. 5. 7.

communicable property from other persons, vnto which it hath relation. Or it is the Godhead restrained or distinguished by his personall property. And therefore euery person, containing in it the whole diuine essence, it followeth, that whatsoever agreeth absolutely to, or is spoken of the whole diuine nature, in respect of its outward actions and workes towards the creatures, doth alike agree to euery distinct person, and whatsoever agreeth to, or is spoken of euery of the persons, that likewise agreeth to the whole diuine nature. And from hence also it followeth, that these three diuine persons, are in glory and all other attributes coequall, and in respect of time coeternal; but yet euery one is distinct frō other, by their personall property. So that the diuine nature being considered with the personall property of begetting, is the Father, and not the Sonne, nor holy Spirit; being considered with the personall property of being begotten, is the Sonne, and not the holy Ghost nor Father; and with the personall property of proceeding, is the holy Spirit, and neither the Father nor the Sonne. The Father then is the first person in Trinity, who hauing his being of himselfe, hath communicated his whole essence vnto the Sonne, and so hath begotten him by eternall generation. The Sonne is the second person in Trinity, who is begotten of the Father. The holy Spirit is the third person in the Trinity, proceeding from the Father and the Sonne, who is therefore called the Spirit, because he proceedeth, and (as it were) is breathed from them both; and the holy Spirit, because he doth immediately sanctifie the elect, and make them holy, and the Father and Sonne doe it mediately by him.

§. Sect. 8.

Of the knowledge of Gods workes, and first of his decree.

And thus haue we briefly spoken of the knowledge of God, in respect of his nature and persons: now with like or more breuity, we are to intreate of the knowledge of God, in, and by his workes and actions. The which are either internall, as the actions of the diuine persons one towards another; or externall, which are his operations and workes towards the creatures. And these are principally two. First, the decree of God. And secondly, the execution of his decree. The decree of God is an act of the diuine will, whereby he hath from all eternity purposed, that all should be done, which is, hath beene, or shall bee done, ordaining all things to a good end, and the meanes also, with all circumstances, whereby they attaine vnto it. And this is either common to all, or speciall to the reasonable creatures, as Angels and men. Gods decree, which respecteth men and Angels, is called predestination, which is Gods eternall purpose, whereby hee hath ordained the reasonable creatures to certaine ends, and to the meanes which conduce vnto them. Of which, there are two parts, election, and reprobation. Election is Gods eternall decree, whereby of his free grace, he hath purposed in Christ, to bring some to euerlasting life, and to the vse of the meanes, whereby they may attaine vnto it, to the praise of the glory of his grace. Reprobation is Gods eternall decree, whereby he hath purposed in his election to passe by some men, and to leaue them in their sinnes, that they may iustly be condemned, to the praise of the glory of his iustice.

§. Sect. 9.

Of the execution of Gods decree in mans creation, fall, and misery.

The execution of Gods decree, is an action or worke of God, whereby in time, he bringeth to passe all that he hath eternally decreed, according

to

to the counsell of his will. The which is either temporary or eternall. Gods temporary decree is generall or speciall. The generall, is either the creation of all things of nothing, or the gubernation of them, being made by his providence. The speciall execution of his decree, respecteth either Angels or men. To say heere nothing of Angels, wee are to know, that God having created the earth of nothing, did make man of the earth, in respect of his body, and breathing into him the breath of life, did create him a living soule; that man was created according to Gods owne image, in wisdom, holinesse, and righteousness, made Lord of all the creatures, and happie in the vision and fruition of God and his fauour, and of the ioyes and pleasures of Paradise. That being created good, and yet but mutable, God left him to the freedome of his will, and to be tempted of the deuill. Vnto which tentation when hee had yeelded, by transgressing Gods commandement, in eating of the forbidden fruit, he fell from this estate of happinesse, into the state of sinne, misery, and death. The which sin is imputed vnto vs who sinned in his loynes, he being no priuate person, but the roote of mankind; and the corruption of his nature, deriued vnto all his posterity by naturall propagation, the which we call originall sinne, whereby Gods image is defaced in vs, and we disabled vnto all good, and made prone vnto all euill. From which originall corruption, which is the fountaine of all maliciousnesse, hauesprung the cursed streames of actuall transgressions, whereby wee haue broken Gods whole Law, and euery commandement of it, in thought, word, and deed, both by omitting the duties which are commanded, and committing the sinnes which are forbidden. Whereby we haue made our selues subiect to the curse of the Law, and all the plagues and punishments therein threatned, both temporall and eternall; out of which miserable estate and condition, it was altogether impossible to recover by our owne meanes, or the helpe of any, or all the creatures.

And this was the execution of Gods decree, in respect of mans creation, fall, and misery. Vnto which, we must adioyne the knowledge of our recovery out of this wretched condition. To which purpose we must know, that when we were thus deeply plunged into this state of death and condemnation; and in respect of our selues, or any meanes of our owne, hopelesse, and helpelesse, for our recovery, it pleased the Lord, of his meere grace and free mercy, to send his Sonne into the world, to take our nature vpon him, and therein to worke that great worke of our redemption. The which hee did perfectly performe, both by his merits and efficacie. The former hee did by satisfying Gods iustice, both by his actiue obedience, in fulfilling the Law for vs, and by his passiue obedience, in suffering death in his body, and the anger of God in his soule. The which is a sufficient price of redemption for all that doe apply it, because he that did this for vs, was God and man. And so as his humane nature made him capeable of these sufferings, so the diuine nature, which was the Altar vpon which this sacrifice was offered, sanctified the gift, and gaue vnto it infinite value and dignitie, so as it became a sufficient and fit satisfaction for sinne. For as sinne being nothing in it selfe but a priuation, because of infinite guilt, in respect of the infinite Maiesty of God, offended by it, so the

§. Sect. 10.
Of our recovery out of our misery.

the sufferings of Christs humane nature, though temporary, became of infinite value, in respect of the dignity of the person who suffered, being God and man. And as thus Christ saved vs by his merits, so also by his efficacie, applying the vertue of his merits vnto vs by his Spirit and Word; which begetting in vs a liuely faith, that bringeth forth the fruits of vnfeined repentance, we performe thereby the Couenant of grace, and so are made partakers of Christ and all his benefits, which are therein promised. For in the preaching of the Gospell, this couenant is proclaimed, and we are effectually called to the knowledge and participation thereof, God giuing Christ vnto vs to be our Sauour, and vs to Christ to bee saved by him, yea, vnting vs vnto him in one mysticall body, whereof hee is the Head, and we his members, by vertue whereof, as we are partakers of him, so haue we also right and interest vnto all his benefits. Of which vnion, the chiefe bond on Gods part, is his holy Spirit; and on our part, a liuely and iustifying faith; which is wrought in vs by the preaching of the Gospell; made effectually by the inward operation of the Spirit of God, and confirmed and increased by the vse of the Sacraments, which are the seals annexed to the Couenant, to assure vs that God will not faile to performe all his promises; And these things are the object of our saving knowledge, or the maine points which we are to know vnto saluation, and to inable vs to walke in the way of a godly life that leadeth vnto it. The which I would not heere haue touched; were not this knowledge necessary heereunto; or would haue handled them more fully and exactly, but that I feared, that they would cause this Treatise too much to swell, and farre to exceed the limits which I haue proposed vnto it; and also considered that there are already published many Catechismes and summes of Diuinity, in which, all men at their pleasure may finde these, and many other the like points of our Christian Religion thorowly discussed.

CAP. VII.

Of the quantity and quality of saving knowledge, and how necessary it is to a godly life.

§. Sect. I.
Of the quantity of knowledge, and the diuers degrees of it.

1. Cor. 13. 9, 12.
¶ 8. 2.

2. Cor. 5. 7.
Heb. 11. 1.

THe next point to bee considered in our knowledge, is the quantity and measure of it; the which is imperfect in the greatest perfection which in this life can be attained. For as the Apostle (though he had received abundance of the Spirit, and such reuelations as were not lawfull to bee vttered) confessed of himselfe; together with others, *We know but in part; and see through a glasse darkely; and if any man thinke that hee knoweth any thing (namely in perfection) he knoweth nothing as he ought to know.* For, *we walke by faith, and not by sight.* And, *faith is of things vnseene*, and not in vision and fruition. Neither can we attaine to perfect knowledge, vntill we attaine vnto perfect happinesse, which is not in this life, but the life to come, when we shall see God face to face, and shall know as we are knowne; not by the knowledge of faith, which is but by hearing, signes, semblances, and reuelations; but of vision, fruition, and most firme experience.

rience. For the perfection of our knowledge heere, consisteth most in the knowledge and acknowledgment of our imperfection, and not in the high degree of quantitie, but in the sincerity and truth. The which knowledge discovereth our ignorance, that we may bewaile it, and causeth vs (not in pride and selfe-conceit, to content our selues with that we haue, but seeing our imperfections) to labour in the vse of all good meanes, after a greater measure, till by attaining to one degree after another, wee doe in the end obtaine, with perfection of knowledge, perfect happinesse. But yet in this imperfect knowledge there are diuers degrees, which accordingly are diuersly required, that they may be acceptable vnto God, and sufficient for vs and our saluation. First, in respect of the diuers times of illumination; for in the twy-light of the Law, when as the Sunne was not yet risen, there was not so great a measure of knowledge required, as in the broad day of the Gospel, when as God requireth some proportion between our sight of knowledge, and the light of his truth shining vnto vs. Otherwise wee can haue no assurance that we are in the number of his Church; and of those with whom the Couenant of grace is made, vnlesse the Prophecies foretold of such, be verified in vs, and among the rest, that we, who are taught by his Sonne and Spirit, shall know God and his will in farre greater perfection, then they did which were vnder the Pedagogie of the Law. So in respect of the meanes, God requireth a greater measure, according to their greatnesse; expecting much, where he hath giuen much; as more of those where the Gospell is freely and openly preached, then of those, who liuing in times of persecution, haue it only by stealth, and with many difficulties and dangers. And in a flourishing Church (*such as ours is*) hee requireth the greatest measure, where hee hath planted the most faithfull Ministerie. And therefore in this cleere light of the Gospel, and liberall meanes which God alloweth vs, wee are to labour after a like measure of knowledge, as the Apostle exhorteth the Colossians, *Let the Word of Christ dwell in you richly, in all wisdom*: to which end, we must not cease to pray for our selues as the Apostle for them, that *wee may be filled with the knowledge of Gods will, in all wisdom and spirituall understanding*. Finally, that our knowledge may be acceptable, there is a diuers measure required, in respect of diuers callings. As that the Ministers must exceed the people, seeing they are appointed their teachers and guides, and the *Priests lips must preserue knowledge, that the people may seeke the Law at their mouth*. That the rich exceed the poore, because they haue more leasure, liberty, and opportunity to vse the meanes; that the husband exceed the wife, and the father the children, because they are bound by their places to teach and instruct them. And finally, that they who haue beene long Schollers in Christs Schoole, doe excell those who are nouices, and but newly admitted, for want of which proficiencie, the Hebrews are sharply reprooued by the Apostle. But yet wee are to know, that in all true members of the Church, who are of age and capacity, it is required, that they vnderstand the maine principles of Christian Religion, which are contained in ordinary Catechismes, that they may bee able to render an account of their faith to those that aske them; to instruct those who are vnder their government, and to know and discern the voyce of Christ from the voyce

Ex. 11.9.
Ier. 31.34.
Isa. 2.28.

Col. 3.16.

Col. 1.9.

Mal. 2.7.

Heb. 5.12.

1. Pet. 3.19.
1. Thes. 5.28.
1. Joh. 4.3.
Act. 17.11.

of a stranger, to try the spirits whether they bee of God or no, and not hand ouer head receiue whatsoeuer is deliuered by those who are in the habit and place of a Minister, but to discern, at least, in maine points necessary to saluation, the sound doctrines of their faithfull teachers, from the errours and vntuths of false seducers.

The last thing required in our knowledge, respecteth the quality of it; that it be sanctifying, effectuell, and sauing knowledge. Neither doth euery kind of knowledge make vs and our liues acceptable vnto God; for there is a false knowledge, consisting in vaine speculations, fables, quirkes, and conceits of wit, endlesse and vselesse genealogies, which minister questions, rather then edifying which is in faith; and making men rather more proud and contentious, then more holy and religious, which is odious vnto God. And there is a litterall or speculatiue knowledge swimming in the braine, which not being effectuell for the sanctifying of the heart, and amendment of the life, doth not profit, but rather hurt those that haue it, puffing them vp with pride, and making them disdain those that want it. The which, as it increaseth their sinne, because it is committed against knowledge and conscience, and leaueth men without excuse, so doth it make their punishment more grievous, and their condemnation more intolerable; for *the seruant that knoweth his masters will and doth it not, shall be beaten with many stripes; and it shall bee more easie for Sodom and Gomorrah at the day of Iudgement, then for Orasin and Beshaida, because, hearing Christs Word, and seeing his workes, they repented not.* This knowledge, though it be true in respect of the object, which is the Word and truth of God, yet is it vaine in regard of the effect, being vneffectuell to a godly life, and to the assuring vs of life eternall; in which, when we excell neuer so much, yet shall wee come short of many wicked men, who are in the state of death and condemnation, yea of the deuils themselves, who in theory and speculation know more then wee. Yea, in truth such knowledge is no better then ignorance in Gods estimate, seeing we know onely so much in Christianity as we bring into vse and practice, according to that of the Apostle; *Heereby we doe know that wee know God, if we keepe his Commandements; he that saith, I know him, and keepeth not his Commandements, is a lyer, and the truth is not in him.* And againe, *Whosoever abideth in him, sinneth not; whosoever sinneth (that is, in whomsoever sinne ruleth and reigneth) hath not seene him, neither knowne him.*

And therefore if we would be accepted of God, and haue our liues and wayes pleasing in his sight, wee must not content our selues with such a knowledge as swims in the braine, but labour after such a sauing & effectuell knowledge, to be the guide of all our works and actions, which maketh vse of all we know, for the sanctifying of our hearts and affections, and the reforming of our liues and conuersations. For example, knowing that there is a God, we must worship and serue him, and professing him with our lips, we must not deny him in our liues. Knowing that he is a Spirit, we must not rest in bodily exercise, which profiteth nothing, but worship him in spirit and truth. Knowing that he is infinite and omnipresent, we must with *Enoch* walke with God, and in all things carry our selues, as before him. Knowing that he is all-sufficient, we must trust in him for all things,

§. Sect. 2.
Of the quality
of our know-
ledge, that
must be effe-
ctuell.
1. Tim. 1.4.
Ch 6.10.

1. Cor. 13.2.
Ch 8.1.

Luk 12.47.

Mat. 11.21, 22.
Iohn 9.41.

1. Iob. 2.3.

1. Iob. 3.6.

§. Sect. 3.
That sauing
knowledge is
necessary to a
godly life.
*Stude non ut
plus alij scias,
sed ut melius,
Seneca.*
Tit. 1.16.
1. Tim. 4.8.
Iob. 4.24.
Psal. 16.8.
Gen. 5.24.
Gen. 17.1.

things, both in the presence and absence of inferiour meanes. Knowing that he is omniscient and the searcher of our inward parts, wee must approue our hearts as well as our workes vnto him, and make conscience of committing secret sinnes, as well as those which are open and manifest to the world. Knowing that he is omnipotent, we must depend vpon him for preferuation from all euill, and defence against all enemies; and that in greatest difficulties and dangers, because things, even impossible to men, are possible with God. Knowing that he is the chiefe Good, we must loue him aboue all things; knowing that he is true, yea truth it selfe, wee must beleue his Word and promises. Knowing that he is iust, we must feare to offend him; that he is mercifull, we must hope in him; that he is bountifull, we must do cheerefull seruice to so gracious a Master. Knowing that he is but one God, wee must worship him alone, and not false gods and grauen Images, and set vp no Idols in our hearts, as the earthly Mammon with the couetous, worldly honours and vaine glory with the ambitious, and carnal and sinfull pleasures, with those that are voluptuous. Finally, knowing that he is one in essence, & three in persons, we must worship the Vnity in Trinity. Knowing that God the Father, is our Father in Christ, we must reuerence, feare and loue him; that God the Sonne is our Redeemer, we must worship and serue him, in holinesse and righteousness, before him, all the daies of our liues; and knowing that the holy Ghost is our Sanctifier, and dwelleth in vs, wee must possesse our vessels in purity and honour, that wee may bee fit temples and habitations for this holy Ghost, &c.

And this is that sauing knowledge which is necessary to a godly life; the which we haue not of our selues; for euery man is *a beast in his owne knowledge*, *a wise vnto euill, and vnto any good without understanding*; but it is a grace and free gift of God, as before we haue shewed. And therefore if we would obtaine it, wee must carefully and conscionably vse all good meanes which hee hath appointed for this purpose. And first we must begge this grace of God by seruent and effectuell prayer, according to that of the Apostle *Iames*, *if any man want wisdom, let him aske it of God, that giueth all men liberally, and vpbraideth not: and it shall be given him*; as we see in the example of *Salomon*: and desire him to send his holy Spirit into our hearts, which will *leade vs into all truth*, and like a *precious eye-salue*, will open and illighten the blind eyes of our vnderstandings, that we may see the wonders of Gods Law. The which our prayer will be more effectuell to preuaile with God, if we craue this knowledge to this end, that we may glorifie him by it, according to that of *Dauid*, *Make mee to vnderstand the way of thy precepts, so shall I talke of thy wonderous workes*; and make our knowledge the rule of our liues, practising the things we know in the whole course of our conuersation, to which end *Dauid* beggeth it of God: *Teach me, O Lord, the way of thy statutes, and I shall keepe it vnto the end; Giue me vnderstanding, and I shall keepe thy law, yea, I will obserue it with my whole heart*. Secondly, let vs be diligent in hearing, reading and meditating of Gods Word, which giueth *light and vnderstanding vnto the simple*, and is sufficient to make vs *wise in all things vnto saluation*; and to make the man of God perfect and thoroughly furnished vnto all good workes.

E z

Thirdly,

Mat. 1.6.

1. Pet. 1.17.

Luke 1.74.

1. Thes. 4.4.

1. Cor. 6.19.

§. Sect. 4.

Of the meanes
of sauing
knowledge.

a Ier. 10. 14.

b Ier. 4. 22.

1. Cor. 3. 14.

c Iam. 1. 5.

d 1. King. 3. 6.

e Iohn 1. 6. 13.

f Apoc. 3. 18.

g Psal. 119. 18.

27.

Psal. 119. 27.

Ver. 33-34.

h Psal. 19. 7. 8.

i 119. 130.

Pro. 1. 3. 4. 5.

j 2. Tim. 3. 15.

16. 17.

Col. 3. 26.

Iohn 15. 15.

Psal. 25. 12.

1. Pet. 5. 5.

Psal. 25. 9.

Matth. 11. 25.

1. Cor. 3. 18.

Ier. 8. 9.

Deut. 4. 6.

Col. 1. 26.

Iohn. 7. 17.

Psal. 119. 99.

100.

Iob. 28. 28.

Psal. 111. 10.

Thirdly, we must vse holy conferences with others, whereby we shall enrich our mindes by communicating with them in their stocke, and more firmly imprint in our memories that which we know already, according to that of the Apostle, *Let the Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another*. Fourthly, we must labour to be reconciled vnto God in Christ, and then becoming his friends, hee will make vs acquainted with his will and counsailes, according to that of our Sauour, *I haue called you friends, for all things that I haue heard of my Father, I haue made knowne vnto you*. Fifthly, let vs labour to haue our hearts fraughted with Gods feare; for if any man feare the Lord, him shall he teach the way that he shall chuse. Sixthly, let vs decke our selues with humility, for hee giueth his grace to the humble, and teacheth him his way; he reuealeth his secrets to little babes, and hideth them from those who are wise and prudent in their owne conceits. And therefore we must be fooles to our selues and to the world, if we would be wise to God and our owne saluation. For there is no true wisdom, but in the saning knowledge of God and his will, and holy obedience yelded vnto them, according to that of the Prophet, *The wise men are ashamed, they are dismayed and taken: lo, they haue reiected the Word of the Lord, and what wisdom is in them?* Seuenthly, wee must labour after holines, for God reuealeth his mysteries vnto his Saints, but will not suffer his wisdom to enter into a prophane and malicious soule, as we see in the experience of the greatest Prelates and Doctors of the world, who liuing in prophanenesse and all sensuality, haue not so much feeling, sauing and experimentall knowledge of God, and the mysteries of his Kingdome, as many silly women and simple Ideots. Lastly, wee must put those things in practice which we already know, and then will God reueale more vnto vs, and fasten that which we know already, in our hearts and memories; for as our Sauour saith, *If any man will doe his will, he shall know of his doctrine*; and we shall with Dauid, be wiser then the ancient, yea, then our teachers, if wee haue more care then they in keeping Gods Commandements; For the feare of the Lord is wisdom, and to depart from euill, is understanding. And as Dauid saith, *The feare of the Lord is the beginning of wisdom, a good understanding haue all they that doe his Commandements*.

CAP. VIII.

Of a liuely and iustifying faith, which is the second
mayne ground of a godly life.

§. Sect. I.

That without
fayth we can-
not performe
any duties of a
godly life.

Iob 14. 4.

E 15. 14.



He second mayn ground of a godly life, is a true and iustifying faith, without which we cannot performe any duty acceptable to God. For before our workes can be acceptable, our persons must be accepted; neither can the actions of an enemy be pleasing vnto him with whom he is at enmity, before they be reconciled: we must first bee good trees, before we can bring forth any good fruits, and haue our hearts sanctified by faith, before we can doe the workes of sanctification. For who can bring a cleane thing out of an uncleane? Not one, saith Iob. And what is

man,

man, that he should be cleane? and he that is borne of a woman, that he should be righteous? As Eliphaz speaketh. First Abels person must be accepted, before his sacrifice could be acceptable. And we cannot be accepted in our selues, being dead in sinne, and the children of wrath as well as others, till being by faith vnited vnto Christ, God accepteth of vs in his best Beloued. *Without faith therefore it is impossible to please God*, for till our persons please him, our actions cannot. Againe, *Whatsoeuer is not done offaith, is sinne*; and our best actions which seeme most glorious in the eyes of men, will not indure the sight of Gods iustice, because they are imperfect, and stayned with the filth of our corruptions, till hauing applyed Christ vnto vs by faith, our vnrighteousnesse bee couered with his perfect righteousness, and our corruptions be washed away with his blood. And this was the cause why the Lewes, who followed after the law of righteousness, did not attayne vnto the law of righteousness, because they sought it not by faith in Christ, but by their owne workes of the law. Moreouer, we are wilde vines, till we be ingrafted into the true Vine Iesus Christ; and can bring forth no good fruit, for without him we can doe nothing. But being planted into this liuing Stocke by a liuely faith, we deriue from him such sap of grace, that wee are made fruitfull in all holy obedience; and as without him we can doe nothing, so with him we are enabled to the performance of all good duties, according to that of the Apostle; *I can doe all things, through Christ that strengthneth me*. Furthermore, faith is the prime grace that is (after we are illuminated) wrought in vs by the Spirit; and the onely liuing Fountaine, from which all true obedience floweth: for till it *purifieth the heart*, we haue not so much as a desire to please God in the performance of any duty; nor any power to produce a good action, till *faith worketh by loue*, and giueth vnto vs life and motion. And finally, without faith there can bee no loue, for wee cannot loue God, till first we be assured that he loueth vs; and without loue there can be no obedience, for loue is the fulfilling of the law, and therefore the want of loue, is the roote of all disobedience and transgression. But when by faith we are perswaded of Gods loue in Christ, then doe we loue God againe who hath so loued vs; and this loue worketh in vs a desire to please him in all things, both by hating and forsaking that which he hateth, and by louing and embracing that, which he loueth and commandeth. So that according to the measure of our faith, such is the measure of our loue; and if our loue be great or small, such also will be the fruits of our obedience.

Faith therefore and a godly life are inseparable companions, being vnited together in the bond of loue, which is stronger then death it selfe; and as a godly life cannot possibly bee without faith, no more then the fruit without the tree, or a well-built house without a foundation, or breath without a liuing body: So neither can a liuely faith be seuered from a godly life. For being by faith assured of Gods loue, we cannot chuse but loue him againe, and approue our loue by our new obedience. Being by faith ingrafted into Christ, and so become trees of righteousness, of Gods owne planting, we cannot but bring forth good fruits; For as an euill tree cannot bring forth good fruit, so neither can a good tree bring forth euill fruit, seeing the fruit alwaies followeth the nature of the tree. And as nien doe

Gen. 4.4.

Heb. 11.6.

Rom. 14.23.

Rom. 9.31, 32.

Iohn 15.5.

Phil. 4.13.

Act. 15.9.
Gal. 5.6.

1. Iohn. 4.19.

Rom. 13.8.

§. Sect. 2.

That faith and a godly life are inseparable companions.
Cam. 8.6.

Mat. 7.17, 18.

not gather Grapes of thornes, nor Figges of thistles; so neither Crabs of Apple-trees, nor wild and sowe grapes, of a good and fruitfull vine. Finally, faith and the fruits of obedience in a godly life, are the one the cause, and the other the effect, which haue such mutuall relation, that they argue and proue, eyther the presence or absence one of another; as if there be a Father, there must needs be a child of which he is a father; and if there be a child, there must needs be a father of whom he is a child. If there be a Sunne, there must needs be beames spreading from it; and if there bee beames, there must needs be a Sunne from which they are spread. If there be a living body, it must needs moue and breathe, and if there be a vitall breath, then must there needs be a living body from which it is breathed. And therefore as we may conclude that if there be no father, sonne nor body, there can be no child, beames nor breath; so where there is no faith, there can be no fruits of obedience, seeing these, as effects, doe arise and spring frō that cause. And contrariwise as we may infer, that if there be no child, beames or breath, there can be no father, light or body; so also that if there be no fruits of obedience in a godly life, there can be no faith, but onely some shew and shadow of it, as a man, though wanting a child, is like a father, the shadow of the sunne in the water, like vnto the sunne in the firmament, and a dead carkasse, like a living body, nor yet a godly life and true obedience, without faith, but some glorious resemblance of it in outward appearance. As a fatherlesse boy is like a child who hath a father, the lightening hath some similitude of the beames of the Sunne, and the breath of the winde, hath some resemblance to the breath of life.

Jam. 2. 18, 26.

§. Sect. 3.
That all those
deceiue them
selues, who dis-
ioyne faith
from a godly
life.

Where by the way wee may perceiue that diuers sorts of men are notably deceiued, and coozen themselues of their owne saluation. As first, carnall gospellers and prophane protestants, who bragge of their faith as being strong and certaine, and yet liue in all impiety and vnrighteousnesse, bringing forth no fruits of their faith in good workes, and the duties of a godly life. Secondly, ciuill worldlings, and superstitious Papists, who pleasing themselues with their blinde deuotion, will-worship, humane inuentions, and some outward shewes of good workes, as fastings, penances, almesdeeds, hospitality and such like, doe thinke God also pleased with them, and will reward them with heavenly happinesse; when as they are destitute of true faith, and vtterly ignorant of God and his will, making no conscience of the duties of the first Table, to performe them in that manner which God hath required; but eyther neglect them altogether, or else doe them according to their owne meanings, wills, and humane inuentions and traditions. Thirdly, such as being touched with some inward guilt of conscience for their sinnes, through some affliction, or vpon the hearing of some powerfull Sermon, doe somewhat grieue for their sinnes, and so betake themselues, at least in many things, to a new course of life. The which, their sorrow accompanied with this reformation, they thinke pleasing to God, and sufficient to secure them of their saluation, though they bee destitute of the sauing knowledge of God, and a liuely faith in Christ, and doe these duties, not out of loue towards God, following their assurance of his loue towards them; but out of selfe-loue,

and

and seruile feare, either of temporall punishments, or eternall death and condemnation. But let them all know, that a lively faith, and a godly life, are inseparable companions, which neuer goe asunder; for as well may we part the heate from the fire, the light from the Sunne, and make a good tree, retaining still its nature, barraine of fruit, as separate true faith, and a godly life one from another. And therefore that the strong faith of carnall Protestants, is nothing else but fruitlesse security, and fond presumption; that the deuotion and good workes of ciuill worldlings and ignorant Papists, are blind superstition, will-worship, and glorious finnes; like trees that haue no roots, and faire buildings that haue no foundation; and that the sudden flood of sorrow, raised by some tempest of conscience, or storme of affliction, and springeth not from the fountaine of faith, is but worldly sorrow that causeth death, which commonly lasteth but a while; and when the causes of it are remooued, doth easily giue place to the contrary extreme of worldly reioycing, and carnall liberty.

Now the faith that is required vnto a godly life, as the ground and foundation of it, is either generall or speciall. The generall faith is a common gift of the Spirit, by which we belecue and giue firme assent to the whole Word of God, as true and certaine. It is called generall, because the object of it is generall, euen the whole Word of God, and euery part of it; and but a common gift of the Spirit, because it may be in the reprobate as well as in the elect, seeing it applyeth not Christ and his benefits for our iustification. For by this faith *Ahab* beleueing and assenting to the truth of Gods threatnings, outwardly humbled himselfe, and so adiourned his punishments. And the Nineuites beleueing the truth of Gods Word in the mouth of *Ionas*, repented, as they beleueed, that is, after a generall and legall manner, out of feare to bee attached with those heauy iudgements which were threatned, and so escaped them. Yet this faith is more then a doubtfull opinion, seeing it firmly assenteth to the whole truth, and is to be preferred before naturall knowledge and perswasion, grounded vpon the euidence of sense and reason, seeing it resteth vpon the sole authority of Gods infallible truth, and consequently, is more firme and vndoubted, because sense and reason may be deceiued, but the truth of God can neuer faile. Againe, though it be not a sanctifying gift of the Spirit, yet it is more properly then the other, a gift of the sanctifying Spirit, and necessary vnto iustifying faith, as being a degree leading to it; as also vnto a godly life, seeing it is required, that not onely all wee doe, be agreeable to the Scriptures, but also that we beleuee and be perswaded, that they are agreeable; for as the Apostle teacheth vs, whatsoeuer is done in doubting, whether it please God or no, and hath not this warrant of faith to make vs confident, it is, though materially a good action, yet formally no better then sinne in Gods sight.

The speciall faith, which is the maine ground of a godly life, is a true, liuely, and iustifying faith, which is a sanctifying grace infused by Gods holy Spirit, whereby wee doe firmly and effectually beleuee, and assent vnto the promises of the Gospell; especially those which offer Christ and his benefits vnto vs, and also apply them particularly vnto our selues, with assurance that they all doe belong vnto vs; and so rest wholly vpon them

§. Sect. 4.
Of a generall
faith.

2. Pet. 1. 19.

Rom. 14. 23.

§. Sect. 5.
Of iustifying
faith, what it
is, and what
are the things
required vnto
it.

Rom. 10. 14, 17.

for our iustification and saluation; whereby it appeareth, that there are foure things required vnto iustifying faith. First, knowledge of Gods Word; especially the gracious promise of Christ and all his benefits, to all that will receiue him as their Sauour, and rest vpon him for their saluation. For first we must know the promises, before we can beleue them, according to that of the Apostle, *How shall they beleue in him, of whom they haue not heard?* namely, by the preaching of the Gospell: for as *faith cometh by hearing*, so this *hearing is only of the Word of God*. Secondly, assent to the truth of the Scriptures, especially the promises of the Gospell; for after that our mindes are inlightened with the knowledge of Gods truth, (by which is reuealed vnto vs, first, our sinne and misery, and that we cannot by our selues, nor the helpe of any creature come out of it, to the end that we may be humbled and despaire of our owne strength; and secondly, the infinite loue of God, and his free mercies in Iesus Christ, together with the gracious promises of the Gospell made in him, whereby is offered vnto vs, mercy, reconciliation, the forgiveness of our sinnes, and the saluation of our soules, to all that beleue, and will receiue them by the hand of faith, bringing forth the fruits thereof, in hearty repentance and new obedience) then doth Gods holy Spirit, by his secret operation, make the Ministry of the Word effectuell, to worke in vs a firme assent to this truth of God, respecting our saluation; not so much in respect of the cleere evidence heereof in it selfe, or the forciblenesse of the arguments which are brought to conuince and perswade naturall reason; as in regard of Gods authority, who is most infallible in his truth, infinite in his goodnesse, and almighty, to performe whatsoeuer he hath promised. Which assent being effectuell in vs, doth worke in our vnderstandings, a perswasion, that our sinnes, though in themselves haynous, yet compared with Gods infinite mercies, and the all-sufficient merits of Iesus Christ, are pardonable; in our iudgements a precious and high esteeme of these mercies and merits aboue all worldly things: In our hearts an hungry and thirsting desire, to be made partakers of them for the remission of our sinnes; in our wils a firme resolution to renounce all other meanes, and to rest wholly vpon Gods mercies and Christs merits for our iustification and saluation. And in our actions, a carefull indeuour, to vse all good meanes, whereby we may bee more and more assured of Gods loue in Christ, and among the rest, in all things to please God, in all our thoughts, words, and workes, that so we may glorifie him from whom wee expect so great grace and mercy, and make our calling and election sure. The third thing required, is an apprehension and application of the promises of the Gospell, the infinite mercies of God, and all-sufficient merits of Christ vnto our selues in particular, which is the forme and very life of faith, and maketh the things thus applyed, vsfull and effectuell for our iustification, and without which wee shall haue no more benefit by them, then a man hath by a soueraigne salue and cordiall medicine, not applyed and taken, or by warme clothes which are not put on. The last thing required, is affiance and confidence, when as knowing, assenting vnto, and applying Gods mercies and Christs merits vnto our selues, we rest and rely wholly vpon them for our iustification and saluation.

So that after illumination there are three degrees of faith; the first is an effectually assent to the promises of the Gospel, which worketh in our hearts an hungry desire after Christ and his benefits, and in our wills a resolution to cast our selves upon him alone for our saluation. By which the Christian truly liueth, but yet like a new borne babe, who weakly performeth the actions of life, but knoweth not, that he either liueth or moueth. And so weak it is in apprehension and application, that he can hardly discern it, and often calleth in question whether he hath any hold at all or no. It is strong in desiring, but feeble in performing; resolved by all meanes to stick vnto Christ, but yet scarce sensible of any vnion. It admireth the glorious beames and brightnesse of Gods loue shining in the Word, but feeleth little warmth of ioy and comfort by it in his owne heart and conscience. It worketh in the weak Christian, an hungry after the sincere milke of the Word, that he may grow vp thereby, but with little or no sense, that he is nourished, or any whit increased in the spirituall growth. He seeketh earnestly for grace and peace, but they seeme to fly from him, and is still wishing for more and more; but hath little comfort in feeling and fruition. His desires so farre exceed the proportion which he hath receiued, that it is swallowed vp of them, so that nothing in appearance remaineth: And (like couetous men) he thinketh not on what he hath, but vpon what he hath not, and spends a great part of that time in complaints of his wants, which should be employed in praying God for that plenty which hee hath receiued. But this faith is still in growth, though they that haue it, doe not see it growing; for the Lord is no more ready to enlarge our hearts with hungry desires after grace, then to satisfie them; this being his maine end why (like the Merchant) hee stretcheth out these empty bags, that he may replenish them with a greater portion of these hid treasures. And therefore when the weak beleuer carefully and conscionably laboureth in the vse of all good meanes, for the strengthening and increasing of his faith, as hearing the Word, Sacraments, Meditation, Prayer, and such like, the Lord with his Spirit so blesseth them vnto him, that from this first degree of faith he cometh to the second, namely, to a comfortable apprehension of Gods promises, as belonging to himselfe, to some sense and feeling of the loue of God shed abroad in his heart by the holy Ghost, and to some assurance that hee in particular hath part and interest in Gods mercies and Christs merits, whereby he is iustified and shall be saued. And this is the second degree of faith, which being but weak in the apprehension of Christ and his righteousness, and in the sense and feeling of Gods loue, is assaulted with much doubting, and oftentimes shaken with grievous tentations, whereby the Christians hold seemeth for the time wholly lost, and his faith in the operations of it almost quite extinguished; and therefore hauing attained vnto this degree, he resteth not in it as sufficient, but laboureth in the vse of all good meanes, whereby his faith may bee more and more strengthened and increased, vntill it come to the third and last degree of perfection, which is that plerophorie, and fullnesse of perswasion of the remission of our sinnes, of our vnion with Christ, and Gods vchangeable loue towards vs in him, from which, nothing in the world shall be able to diuide

§. Sect. 6.

That after illumination there are three degrees of faith; and the manner how they are wrought in vs.

Rom. 5. 3.

1. Pet. 1. 8.

§. Sect. 7.

That the duties of a godly life hold a proportion with our faith, whether it be weake or strong.

diuide vs, as we see in the Apostle *Pauls* example. Vpon which followeth Christian security, in the assurance of Gods protection, and peace of conscience, that passeth all vnderstanding, which though it be assaulted, yet is seldome impeached and impugned with any violence of tentations, trouble of mind, or terrours of conscience. And from hence springeth inward *joy, unspeakable and glorious*, out of our assurance and sweete feeling of Gods loue, and the certaine perswasion of our owne saluation, whereby wee are made cheerefull and constant, not onely in doing all which God commandeth, but also in suffering whatsoeuer hee inflicteth.

And these are the degrees of a liuely faith, without which, or some one of them, we cannot doe any thing pleasing vnto God, or set one step forward in the way of godlinesse: for faith is a cause and an inseparable companion of a godly life, of which, if we be destitute in the least degrees, well may we be ignorantly deuout, and zealously superstitious, but wee shall neuer performe any one dutie in such sort as God will accept of it. And according to the degree and measure of our faith, such also will bee our fruits of godlinesse, they holding a proportion the one with the other: for as a weake hand may as truly liue and mooue as a stronger, but yet is not so powerfull in motion, nor possibly able to doe so much worke; and as a little tree newly planted, may bring forth good fruit, as well as one that is come to perfect growth, yet cannot doe it in equall quantity: So he that hath the weakest faith, liueth an holy life, doth some good workes, and bringeth forth some fruits of godlinesse and righteousnesse; but his workes are not so many, nor his fruits in such plenty and abundance, as theirs whose faith is growne to an higher degree. Neither in truth is it possible, that it should be otherwise, seeing weakelings in faith haue more to doe, and lesse abilitie to performe. For the devils policie binds him to vse all meanes to supplant them when as he hath most hope, and to pull vp faith by the rootes, when it is newly planted; and his malice rageth most against those who haue newly escaped out of his bondage, and refuse any longer to be gouerned by him. The world more vehemently laboureth to hinder the good proceedings of those, who haue newly separated from it, as conceiuing more hope of their reclaiming; and the corruptions of their owne flesh, are much stronger to betray them into the hands of their forraine foes. So that they are in the same case with *Nehemiah* and his fellowes, who must in one hand hold their working instruments, and in the other their weapons, that they may bee ready to repell their enemies. And therefore hauing these and so many other difficulties, with innumerable discouragements to hinder them, and fewer and weaker comforts to hartten them on in their Christian course; it is no maruaile if they doe not make so good riddance of their worke, nor bring forth such plentifull fruits of godlinesse in their liues, as those who are stronger in faith, and haue overcome these difficulties, and after the conquest of their spirituall enemies, haue now attained to some peace and rest. And hereof it is, that they that are weake in faith, are more vnsettled in the Christian course, one while going forward, another while intermitting their labour, one while standing still, and soone after slipping and falling in their way,

or

or wandring out of it into the by-ways of sinne; because they haue strong opposition, and are weake to make any resistance: onely the Lord, who hath promised that none of his shall be tempted aboue their power, and delighteth to glorifie his might in their infirmities, doth assist them with his Spirit, and thereby inableth them to ouercome all difficulties; and when they slip, preserueth them from falling, or being false, raiseth them vp againe; reneweth their strength when it is decayed, and giueth them, in the end, a good issue out of all their tentations, and an happy victory ouer all their enemies.

C A P. IX.

Of the meanes whereby wee may obtaine a liuely faith, and daily increase it from the least to the highest degree.



Seeing then faith is so necessary to a godly life, and higher degrees of it, for attaining of higher perfection, and making of a further progresse in the wayes of holinesse and righteousness; it behooueth euery one, who desireth to leade a life acceptable vnto God, to vse all good meanes whereby he may attaine vnto faith, and hauing the first degrees of it, not to rest in them, but to vse all indeuour, whereby he may grow from faith to faith, vntill he attaine vnto fulnesse of perswasion. Now the meanes of attaining faith are many. The first and principall is prayer, which is not onely in it selfe a powerfull meanes to obtaine it of God, but also of making all other meanes effectuell to those ends for which we vse them. *For faith is not of our selues (as the Apostle teacheth vs) but it is a free grace and gift of God,* and as our Sauour saith, *It is his worke that we beleene on him whom hee hath sent.* And none haue it, but they vnto whom it is giuen, according to that of the Apostle; *Vnto you it is giuen in the behalfe of Christ, not onely to beleene on him, but also to suffer for his sake.* Now the way to get Gods gifts, is, to beg them at his hands by effectuell prayer, according to that, *If any man want wisdom, let him aske it of God, that giueth all men liberally; seeing he hath tyed himselfe by his gracious promise, that if we aske, wee shall receiue; and that whatsoever we desire in his Sonnes name, he will giue it vs.* And therefore if we would haue faith, wee must bee frequent and seruent in prayer, and after that by Gods Spirit it is, like a small seede, sowne in our hearts, and scarcely to be discerned, being hidden from our sight vnder the clouds of our corruptions; we must vse the same meanes to bring it to some growth, saying with the Apostles, *Lord, increase our faith,* and with the father of the possessed child, *Lord, I beleene, helpe thou mine vnbeleefe.* The second meanes is, that we adioyne our selues to the true Church of God, where the Word is sincerely and powerfully taught, and the Sacraments duely and rightly administred. For howsoeuer our faith is not buile vpon the Church, yet doth it prepare our hearts to the receiuing of it, not onely in respect of that authority which it hath, to mooue vs to the imbracing of that which it imbraceth and commendeth vnto vs; but also as it offereth the meanes which onely are effectuell for the begetting and increasing

1. Cor. 10. 13.
2. Cor. 12. 9.

S. Sect. 1.
Of five speciall
meanes where-
by we may ob-
taine a liuely
faith.

Eph. 3. 8.

Iob. 6. 29.

Phil. 1. 29.

Iam. 1. 5.

Matth. 7. 7.

Iob. 16. 23.

Luk. 17. 5.

Mark. 9. 24.

Rom. 10. 17.
1. Cor. 3. 5.

Job. 4. 19.

Act. 18. 26.
1. Pet. 2. 12.

§. Sect. 2.
Of the last
meanes of ob-
taining faith,
which is me-
ditation on di-
uers subiects.

Rom. 5. 10.
Ezek. 33. 11.

creasing of our faith, being the Master of the Rowles, which hath the custody of all our spirituall euidences, and the keeper of Gods Seales, whereby our faith is assured of the truth of his promises. The third meanes, is the carefull and conscionable hearing of Gods Word, with a desire to profit by it; for *faith commeth by hearing, and hearing by the Word of God*, in which respect the Preachers of the Gospel are called *Ministers*, by whom *the people beleue*; because their Ministerie is the ordinary meanes of be- getting faith in them. The fourth meanes, is the vse of the Sacraments, which are as Seales annexed to the Couenant of grace, whereby wee are vndoubtedly assured, that God will make good vnto vs all his promises of grace and saluation in Iesus Christ. The fift is, Christian conferences and holy examples, whereby wee gaine subiects to Christs Kingdome, and build vp one another in our holy faith, as we see in the example of the woman of Samaria, who by her sayings, drew many to beleue in Christ: and of *Aquila* and *Priscilla*, who by their holy conferences, informed *Apollos* more perfectly in the way of the Lord.

The last meanes is often to meditate vpon these points following. First, vpon Gods euerlasting and vnderferued loue, which moued him, euen whilst we were sinners, the children of wrath, the vassals of Satan, and enemies to God and his grace, to send his onely begotten, and dearly be- loved Sonne into the world, that taking our nature vpon him, hee might therein redeeme and saue vs, by satisfying his iustice, in paying for vs an all-sufficient price for our redemption. And therefore hee that sought vs when wee were lost, will not cast vs away when hee hath found vs. Hee that so loued vs when wee were enemies, will not forsake vs now, if wee seeke his fauour. He that out of meere loue gaue Christ to redeeme vs by his death, will not, when he hath bought vs at so deare a price, suffer vs to perish, if we apply Christ and his merits by faith, when as a free gift hee offereth him vnto vs. Secondly, let vs meditate on Gods infinite mercy, which causeth him to delight, not in death and destruction, but the con- uersion and saluation of sinners. The which his mercy being about all his workes, and infinitely greater then all our sinnes, is freely offered vnto vs, and wee are sure to receiue it, if wee doe not reiect it by vnbeliefe. Thirdly, let vs meditate on Gods immutable and infallible truth in his promises, and his omnipotent power, whereby hee is able to performe them. Fourthly, vpon the all-sufficiency of Christs righteoufnesse and obedience, whereby Gods iustice is fully satisfied, and his wrath appeased, of which wee shall bee partakers, if wee beleue in him as our onely Sa- uiour and Redeemer. Fifthly, let vs meditate on the Couenant of grace, wherein the Lord promisseth the pardon of our sinnes, and the saluation of our soules, not vpon the condition of our workes and worthinesse, nor with exception of our sinnes, but vpon the alone condition of a lively faith, which bringeth forth the fruits thereof in vnfeined repentance. Sixthly, let vs meditate vpon the generality and indefinitenesse of Gods promises, which exclude no sorts of sinners, who doe not exclude them- selues by their vnbeliefe, reiecting Gods pardon when as it is offered, and pulling off the soueraigne salue of Christs merits and obedience, so as it cannot cure their sores of sinne. Lastly, let vs meditate vpon faith, not onely

Mark. 1.

6. Sect. 3.
Of the meanes
whereby we
may attaine
vnto fulnesse
of perswasion.

Rom. 8. 38, 39.

1. John 4. 19.
1er. 31. 3.
1ohn 13. 1.

only as it is an instrument, whereby Christ is applyed, but also as it is a
sacrament, which is not arbitrary to be done or not done at our free choyse,
but expressly commanded by God, as the condition of the covenant which
he hath made with vs, the which we also in our baptisme have undertaken
to performe. And therefore setting all doubts and disputes aside, wee
must beleue in obedience to Gods Commandement. And so much the
rather, because God hath not only required it at our hands, but hath also
vsed all meanes enabling vs to performe it. For he hath made his coue-
nant with vs of grace and saluation, and though he be truth it selfe, and
cannot fayle of his promises, yet respecting our imbecility and weak-
nesse of faith, he hath, to put away all doubting, confirmed them by
his oath, and by annexing vnto his hand-writing, his seales the Sacra-
ments.

And these are the meanes of begetting and confirming of our faith, that
it may not only assent vnto the truth of Gods promises, but also apply
and apprehend them to our owne particular vse. Now, that from these
two first degrees we may grow vnto fulnesse of perswasion, which, in assu-
rance of our perseuerance in the fruition of Gods loue, doth make vs, with
the Apostle, to triumph over all difficulties and dangers, there are diuers
other things required. As first, that we esteeme faith our chiefe riches, and
this will make vs spiritually couetous, and carefull by all meanes to adde
vnto this treasure. Secondly, we cannot come to this fulnesse of faith, but
by often experience of Gods loue, shining in the riches of his mercies, ef-
pecially in things appertaining to grace and eternall glory. To which
purpose we must bee sensible of Gods goodnesse, and diligently obserue
his fauours towards vs, and so by induction of particulars (that seeing so
often and many wayes he hath bin gracious, and hath given vnto vs such
innumerable testimonies and pledges of his loue, hence) we may gather an
experimentall conclusion, that being immutable in his goodnesse, wee
shall liue and dye in his fauour, and nothing shall be able to separate vs
from it. Thirdly, we attayne vnto this fulnesse of perswasion, by becom-
ming more and more acquainted with God in the vse of his holy ordi-
nances, as prayer, hearing the Word, receiuing the Sacrament of the Sup-
per, and meditation; for hereby our communion and acquaintance with
God is increased; and the better we know him, the more firmly will we
trust and beleue in him, tasting hereby the sweetenesse of his goodnes, and
the infallibility of his mercy and truth. Fourthly, we attaine vnto certaine
and full assurance of Gods loue toward vs, by our often testifying and ap-
proving of our loue towards God, in our care to keepe all his Commande-
ments, that thereby we may glorify his Name, by having the light of our
holy conuersation shining before men: seeing we could not possibly loue
him, if he had not *loved vs first*: and *whom he loueth, to the end he loueth them*.
Finally, we attaine vnto it by continuall exercizing our selues in good
workes, and by the dayly practice of Christian duties, and leading of a
godly life. For as faith iustifying vs, by applying Christs righteousnesse,
doth cause a good conscience; after we haue peace with God; so when we
keepe our consciences, purged with Christs blood, cleare and vnspotted
of any knowne, willing and grosse sinne, it doth maruailously confirme
our

1. John 3. 21.

§. Sect. 4.

Of that special
faith whereby
we apply
Christ for our
sanctification.

Heb. 2. 4.

§. Sect. 5.

Of the meanes
whereby wee
may strengthen
our faith in
the assurance
of our sanctifi-
cation.
Ephes. 1. 4.

our faith in the assurance of Gods loue, seeing we are carefull to maintayne our peace with him, and therefore assuredly he will be at peace with us according to that of the Apostle; *if our hearts condemne us not, then haue we confidence towards God.*

And so much concerning iustifying faith, which is the ground and foundation of a godly life. Besides which generally considered, there is a speciall faith, or rather a branch of the other, which is very profitable and necessary to vphold and further vs in our course of Christianity; namely, when as we doe by faith apply Christ, not only for saluation, but also for sanctification, and apprehend the promises, both for iustification and life eternall, and also for the subduing of our corruptions, and renouation vnto newnesse of life in this World. In which respect also it may be truly sayd, that *the iust doe liue by their faith*, and that they cannot leade their liues in holinesse and righteousnesse without it. For there are so many mighty enemies that encounter vs in this way, so many difficulties and dangers which we must overcome, so many duties contrary to our corrupt nature to be necessarily performed, and so many strange corruptions to be mortified and subdued in vs, that if we respect our owne strength, it will plainly appeare to be vtterly impossible to goe forward in the course of godlinesse, or to attaine vnto any measure of that sanctification which we labour after; whereas contrariwise, if wee renounce our selues, and our owne strength, and by a liuely sayth rest vpon the power and promises of God, for the beginnign, continuing and perfecting of this worke, then neede we not to be discouraged by our wants and weakenesses, from vndertaking or proceeding in it, nor by the malice and might of our spirituall enemies, or any other difficulties which meete vs in the way; seeing we are assured that the Lord our God is all-sufficient to remoue all impediments, to giue vs strength against all opposition, to make things in themselves impossible, to become possible and easie vnto vs; and not only able, but also willing to bring vs on in the wayes of godlinesse, and to perfect that good worke of grace in vs which he hath begunne. In which respects, we haue great cause with all courage and cheerefulnesse to vnder take this worke, and to goe on in the wayes of godlinesse, if by faith wee are once perswaded, that we shall, in Gods good time, overcome our spirituall enemies, subdue our strong corruptions, performe with ease and comfort, those duties which seeme yet so difficult, and in some good measure, attaine vnto that sanctification, and holinesse of life, which wee labour after.

Now the meanes to attaine vnto this faith, and to be more and more confirmed in it, is to consider, that God the Father hath elected vs as well to the meanes as to the end; and as he hath ordayned vs vnto life eternall, so also that we shall walke in the way of holinesse and righteousnes, that leadeth vnto it; according to that of the Apostle, *he hath chosen vs before the foundations of the world, that we should be holy and without blame.* And therefore as his election is certaine to bring vs vnto euerlasting happines, so also to conduct vs thither by this way of holinesse, eyther by a shorter cut, as the thiefe vpon the Crosse, who was not conuerted before he suffered; or by a longer way, as Simeon, John the Apostle, and many others. So in that

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golden chaire of saluation; whom hee did predestinate, them also he called; whom he called, them he iustified; and whom he iustified, them he glorified: the decree of God is coupled and linked vnto the end by the meanes which come betweene them. Againe, we haue Gods promises, vpon which wee may build our faith as well for our sanctification, as for our saluation, and that not only, as the promises of life eternall include the promise of holynesse and a godly life, as the way that leadeth to that end; but seuerally and in speciall manner. For in the Couenant of grace, the Lord promiseth to write his Law in our hearts, by which phrase is signified, that we shall not only know his will in our vnderstandings, but inelinc vnto it with our affections, that we may practise it in our liues; euen as the law of nature written in the heart of Adam by creation, inabled him both to know it, and also to imbrace and obey it. So God promiseth, that vnder the Kingdome of Christ, he will take away their corruptions of nature, and make them to become new creatures. Yea the Lord hath not onely said, but sworne it, that all who are redeemed out of the hands of our spirituall enemies, shall worship and serue him in holynesse and righteousness, before him, all the daies of their liues; that is, not by fits and starts, but from the day of their conuersion, to the day of their death. Againe, the Lord promiseth to giue his Spirit to those that aske him: and our Sauour, that he will send the Comforter, who shall leade vs into all truth, so that he shall not barely teach vs the way, but guide vs in it, subduing the flesh with the lusts thereof, and inabling vs to withstand the tentations of Satan and the world, to overcome all difficulties, and to hold out in our profession and practise of true godlinesse vnto the end. Moreouer, we may haue a sufficient ground for this speciall faith, if we consider, that the vertue of Christs death being applied by faith, is as effectuell for the mortifying of our flesh and sinfull corruption, as for the raking away of the guilt and punishment of our sins; and that his resurrection is as powerfull to rayse vs vp to newnesse of life in this world, as to the life of glory in the world to come; and therefore they that haue part in Christ, may apply him vnto themselves by faith, for assured sanctification, as well as for iustification or saluation; according to that of the Apostle: *But ye are in Christ Iesus, who is of God made vnto vs, wisdom, and righteousness, and sanctification, and redemption*, that is, not onely sufficient to make vs holy by imputation of his holynesse, but by working in vs inherent holynesse by his Spirit. Finally, the holy Ghost who dwelleth in vs, is all-sufficient to perfect the worke which hee hath begun, and will not willingly lose his labour, in giuing it over before he hath attayned his end. And therefore though our flesh be neuer so rebellious, he both can and will tame and mortify it; though our enemies be neuer so many and malicious, he is all-sufficient by his owne strength, in our greatest weakenesse to overcome them. And though we meete with neuer so many difficulties, he will so assist and strengthen vs, that they shall not bee able to hinder vs from proceeding in the way of holynesse, till we come to our place of happynesse. Now if by these considerations we strengthen our sayth in this speciall perswasion, that if wee will waite Gods leysure in the vse of all good meanes, wee shall certainly attayne vnto that sanctification which we labour after, it will bee a notable incou-

Rom. 8. 30.

1st. 31. 34.

Esa. 11. 6. 9.

Luke. 1. 74, 75.

Luke. 13. 11.
Iohn 16. 13.

Rom. 8. 4.

1. Cor. 1. 30.

Phil. 1. 6.

agement to make vs goe on cheerefully in the practise of all duties, which concerne a Christian life; for who would not courageously fight, that is beforehand assured of victory? or run a race, that is sure to come to the goale, and winne the garland? or vndertake waighty and necessary enterprises, though of great difficultie, if he be thoroughly perswaded, that hee shall overcome them? whereas on the other side, for want of this faith, or rather this speciall art of application, many deare seruants of God are hindred and discouraged, from going on, in the duties of holinesse and righteousnesse, or else proceede with much vncomfortablenesse and disquietnesse, because comparing their weakenesse, with the difficulty of the worke, they thinke that they shall neuer atchieue it in any measure acceptable to God; though in the meane time they want not faith to rest vpon the promises of the Gospell, the mercies of God, and merits of Christ, for their iustification, and the bringing of them to euerlasting happinesse?

CAP. X.

Of the third ground of a godly life, which is
a pure heart.

§. Sect. 1.
Of a pure
heart, what it
is, and whence
it ariseth.
Prou. 20. 9.

BESIDES those mayne grounds of a godly life before spoken of, *sauing knowledge*, and a *liuely faith*, there are two other which arise and spring from them, *a pure heart*, and a *good conscience*. By a pure heart, I doe not vnderstand such an one as is free from all sinne and corruption: for who can say, *I haue made my heart cleane, I am pure from my sinne*? But such an heart as being regenerate by Gods Spirit, is in part purified and sanctified, hating sinne, and louing vertue and holinesse in the inner man; feeling the waight of corruption, and desiring to be clenfed from it, and the want of grace, and resoluing to vse all good meanes, whereby it may be supplied. And this is a fruit of *sauing knowledge*, which discouereth vnto vs how vgly sinne is in it selfe; and pernicious vnto vs, and the beauty and excellencie of grace and godlinesse in it owne nature, with the profit which redoundeth vnto vs by it; and also of a *iustifying faith*, which applying the vertue of Christs death and resurrection, doth mortifie our carnall corruptions, and quicken vs in the life of grace, making vs to hate that sinne which we formerly loued, and to loue and imbrace that grace and vertue which in time past wee loathed; and answerably to resolue, that wee will vse all good meanes to be freed from the one, and furnished with the other. All which proceedeth out of our assurance of Gods loue, which being *shed abroad in our hearts by the holy Ghost*, doth worke in them vnsained loue towards God againe; whereby we desire, resolue, and indeuour, to leaue and forsake what he hateth and forbidderh, and to imbrace and practise whatsoever he loueth and commandeth.

Rom. 5. 5.

§. Sect. 2.
That all true
fruits of god-
linesse spring
from a pure
heart.

And this is that pure heart which is necessary to a godly life, as being a chiefe pillar that supporteth it, and a liuely fountaine, from which all good and vertuous actions doe spring and flow. For if the heart be pure,

it will purifie all our words and actions; but if it be defiled, we can expect no pure streames from a polluted fountaine; according to that of our Saviour, *Those things which proceed out of the mouth, come forth of the heart, and they defile the man: for out of the heart proceed euill thoughts, murders, adulteries, &c.* And therefore as it is in vaine to purge the streames when the fountaine is defiled, because it will soone againe pollute them; whereas if the spring be cleere, it will soone cleanse the streames, though much defiled, that issue from it; so is it with the fountaine of the heart, and the words and actions, which from it, as streames doe spring and flow. The heart is the roote and tree, and the words and workes are the fruits it beareth, which discover what it is; for a good tree bringeth forth good fruits, and a corrupt tree bringeth forth euill fruits; neither can a good tree bring forth euill fruit, nor a corrupt tree bring forth good fruit, as our Saviour hath taught vs. It is the treasure of all our thoughts, speeches and actions. And a good man, out of the good treasure of his heart, bringeth forth that which is good; and an euill man, out of the euill treasure of his heart, bringeth forth that which is euill, for of the abundance of the heart, the mouth speaketh. It is the King and Monarch in the little world of man, which giueth lawes to all the other members, raigning and ruling ouer them as it seemeth good vnto it. It is the *primum mobile*, and first moouer, which giueth motion to all other parts as inferiour spheares; and as it were the first wheele of the clocke, whose motion all the rest follow, standing still when it standeth, and going as it goeth. So that if the heart bee an indiffer of a good matter, the tongue will be the pen of a ready writer; if the heart bee prepared, so also will be the tongue to sing and giue praise; if it nourish euill thoughts like vnto discords, there can be no good musike: but if it be well tuned, we shall, in singing Hymnes, Psalmes, and spirituall Songs, sing with grace, and make sweete melody in Gods eares. And therefore David desiring to make good speed in the way of godlinesse, desireth first to haue his heart enlarged with the loue of it; *I will runne (saith he) the way of thy Commandements, when thou shalt enlarge my heart.*

And hereof it is that the Lord chiefly requireth the heart, according to that of Salomon, *My sonne, giue me thy heart.* The which also David chiefly required of him in the seruice of God; *And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart and willing mind: for the Lord searcheth all hearts, and vnderstandeth all the imaginations of the thoughts.* It is, aboue all other parts, the sacrifice which is most acceptable vnto God, according to that of the Psalmist, *The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.* An vpright heart is his chiefe delight, and though he requireth sincerity both in our words and workes, yet aboue all, he desireth truth in the inward parts. And if the heart be sincere, and desireth to offer vnto God perfect seruice, the Lord passeth by and pardoneth our imperfections, and accepteth as perfect, our weake and worthelesse indouours; according to that of the Apostle, *if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.* An example whereof we haue in Iehosaphat and Asa, who though their inward corruptions did breake out into diuers open sinnes, yet because they prepared their hearts to seeke the

Mat. 15. 19.

Mat. 7. 17, 18.

Luk. 6. 45.

Psa. 45. 1. & 57.
7. & 108. 1.

Col. 3. 16.

Psal. 119. 33.

6. Self. 3.
That God chiefly desireth the heart aboue aliother parts.
Psa. 23. 26.
1. Chron. 28. 9.
Psal. 51. 17.

Vers. 7.

2. Cor. 8. 12.

2. Cor. 10. 3.

1. King. 15. 11.

Psal. 66. 18.

Mal. 2. 2.

§. Sect. 3.

That God respecteth no duty, vnlesse it proceed from a pure and sincere heart.
2. Sam. 3. 13.
Deut. 6. 6.

Deut. 11. 18.
& 32. 46.

Ios. 2. 12, 13.

Ier. 4. 3, 4.

Pro. 4. 23.

1. Tim. 4. 8.

Iob. 4. 33.

Matth. 15. 8.

Mat. 23. 25, 27.

Lord, he esteemed them as perfect, and what they did, seemed iust and right in his eyes. Whereas on the other side, how glorious soeuer our words and actions seeme to be, yet if we regard wickednesse in our hearts, the Lord will not regard vs nor our prayers; if we will not lay Gods Word to our heart, to giue glory to his name, he will send a curse vpon vs, by which, euen his blessings shall be accursed.

Neither can any duty of a godly life which we performe vnto God, be approoued of him, vntill our hearts bee first approoued. And as David would not accept of Abners seruice, nor let him haue the fauour of seeing his face, except he brought his wife with him; so neither will the Lord regard any seruice which we offer vnto him, if we leaue our hearts behind vs, which are aboue all other parts espoused vnto him by solemne Covenant. In all our obedience the heart is chiefly required. These words which I command thee this day, shall be in thine heart: ye shall lay vp these words in your heart, and in your soule, and binde them for a signe vpon your hand, that they may be as frontlets betwene your eyes. And againe, Set your hearts vnto all the words which I testifie among you this day. In our conuersion vnto God, the heart must first turne vnto him. Turne ye vnto me with all your heart, &c. and rent your heart, and not your garments, and turne vnto the Lord your God. Breake vp your fallow ground, and sow not among thornes; circumsise your selues vnto the Lord, and take away the foreskin of your hearts. In our spirituall warfare against the enemies of our saluation, the Court of gard must keepe the carefulllest watch about the Castle of our hearts, that it may not be surprized, neither by the secret treason of the flesh, nor the open violence of the deuill or the world, seeing if we lose this fort, we shall lose the life of grace which is preserued in it; according to that of Salomon, Keepe thine heart with all diligence, for out of it are the issues of life. The curing our soules of their spirituall diseases, must beginne at the heart; and the inward cause of corruption must thence bee purged, before there can bee any true reformation, or sound health in the outward parts: Euen as the heate of the face is not much abated, by casting vpon it water or cooling things, but by allaying inwardly the heate of the liuer. Finally, our seruice of God (if wee would haue it accepted) must not bee performed onely with the outward man: for as the Apostle speaketh, Bodily exercise profiteth little: but it must bee the seruice of the heart, and performed in spirit and truth. Otherwise it will bee vaine, and but lost labour, according to that of the Prophet cited by our Sauour; This people draweth nigh vnto mee with their lippes, but their heart is farre from mee. But in vaine they worship mee; &c. If wee wash our hands, and not our hearts, and make cleane the outside of the cup and platter, and let the inside bee defiled with corruption and sinne, wee shall not exceed the Pharises, who by our Sauours censure, did not exceede the hypocrites, and were worse then Publicanes and professed sinners: and if wee gild the outside by a glorious profession, and inwardly in the heart nourish our corruptions, wee shall with them bee rightly compared to painted sepulchers, which were outwardly glorious, but within full of dead mens bones and all uncleannesse.

And

And therefore when we goe about the reformation of our liues, let vs first begin with the purging of our hearts, and offer them vnto God as a free-will offering, and the first fruits of our new obedience, if wee meane to haue a good crop of godlinesse, and the whole haruest sanctified to our vse. And this was *Dauids* practice, watching chiefly ouer his heart, that he might consecrate it, aboue all other parts, to the Seruice of God. *I delight (saith he) to doe thy will, O my God, yea thy Law is within my heart.* And againe, *I haue inclined mine heart to performe thy Statutes alwaye euen vnto the end. My soule hath kept thy testimonies, and I loue them exceedingly.* So *Moses* prayeth vnto God, in behalfe of himselfe and the people, *Teach vs so to number our dayes, that we may apply our hearts to wisdom.* Neither is it sufficient, eyther to please God, or to attaine vnto sanctification and a godly life, to consecrate our hearts in part only vnto Gods seruice, and to reserue part for the seruice of the world. For wee cannot serue two masters so contrary in disposition, nor at once please God and Mammon, as our Saniour hath taught vs. We must not halt betweene two opinions, but if God be God, wee must serue him: If Baal be God, we must serue him. God is a ieaious louer, and will indure no corriuals in the heart, which aboue all parts he chiefly loueth. And therefore if we intend to leade a godly life, and to please God in all our courses, wee must set our whole hearts to seeke and serue him, and as he requireth, *loue him with all our heart, and with all our soule, and with all our mind.* So *Dauid*; *With my whole heart haue I sought thee, O let me not wander from thy Commandements.* *Giue mee vnderstanding, and I shall keepe thy Law; yea, I shall obserue it with my whole heart.* And thus *Asa* and his people entred into a Couenant to seeke the Lord God of their fathers, *with all their heart and with all their soule.*

By all which it appeareth how necessary it is, that intending to lead a Godly life, we deuote and consecrate our hearts, yea, our whole hearts, to the seruice of God. And because he being most pure, can indure no corruption or pollution; and therefore will abhorre our most formall seruice, if our hearts continue and delight in their abominations; yea, will as much hate the heart it selfe polluted with sinne, if it be offered vnto him, as Swines blood, or a dogs head; therefore from hence also it appeareth how necessary it is, when we set our selues to please God by a godly life, to take speciall care to haue in the first place, our hearts purged, and purified from the filth of sinne. For naturally our hearts are full of all vncleanenesse, fountaines of malicioufnes, and sinkes of sinne, spiritually blind and foolish, but vnto all impiety, witty, sharp-sighted, and, as the Prophet speaketh, *wicked and despihtfull aboue all things*; auerse vnto all good, and prone to all euill, dead and dull to Gods seruice, and full of life and vigour to the seruice of the diuell, the world, and our owne carnall concupiscence. Finally, they swarme with all noysome lusts, as pride, hypocrisie, couetousnesse, voluptuousnesse, ambition, malice, enuie, disdain, worldly loue, and all manner of carnall corruption. And therefore it is most necessary that our hearts be first cleansed and purged, before wee can offer vnto God any acceptable seruice: for what can issue out of these sinks and puddles of corruption, but all manner of finfull impiety? and what streames of Gods seruice so pure in themselves, which will not

§. Sect. 4.

That all true reformation & repentance must begin with the consecrating of our whole hearts vnto God.
Psal. 40. 8.
Psal. 119. 112. 187.
141. 4.

Matth. 6. 24.
1. King. 18. 21.

Deut. 6. 5.
Mat. 22. 37.
Psal. 119. 103. 34.

2. Cor. 13. 12.

§. Sect. 5.

That we must take speciall care for the purifying of our hearts, and wherein it chiefly consisteth.
Esa. 66. 3.

Ier. 17. 9.

bee polluted, if they runne thorow these dennes and ditches of all abominations? Now this purging of the heart consisteth in the mortification of the flesh, and its sinfull lusts, and in spirituall renewing vnto holinesse and new obedience, whereby we begin to hate all that euill which we formerly loued, and to loue that good which we formerly hated; to loath the tyranny of sinne and Satan, vnto which, with all willingnesse we subiected our selues in time past, and to imbrace the true seruice of God, in all sincerity, which before, we eyther neglected, or performed after a formall, cold and careles manner: And finally, haue our hearts and affections weaned from the loue of the world and earthly vanities, vpon which, in the dayes of our ignorance, wee wholly doted, as on our chiefe delight and treasure, because we now see that they are vncertaine, momentany and mutable, worthlesse and vnprofitable; yea, to those that set their hearts vpon them, hurtfull and pernicious. And contrariwise, adhere and cleaue vnto the Lord, with all our soules, as being all-sufficient, and infinite in all perfection, chusing him for our portion, and inheritance, our rocke and refuge, and farre preferring him before all earthly treasures and delights. And thus the Lord, when he called *Abraham* out of *Vr* of the *Chaldeans*, to bee his seruant, withdraweth his heart from the loue of worldly things, as being insufficient to preserue him from euill, or to furnish him with any true good, by promising that he himselfe would be his *shield and exceeding great reward*. And thus he perswadeth him vnto vprightnesse of heart, and to walke before him in holinesse of life, because, if hee would chuse him for his portion, he should finde him almighty, and all-sufficient, and therefore able to preserue him from all danger, and to relieue and supply all his wants, though for his profession and practice of Gods true Religion, he should be abandoned of all worldly helps, & exposed to the malice of many and mighty enemies. And thus *Moses* contemned the world, and refusing the pleasures of *Egypt*; and the honours of *Pharaohs* Court, adhered vnto God and his pure Religion, *chusing rather to suffer affliction with his people, then to inoy the pleasures of sinne for a season*. So *Dauid* being in his heart and affections, like a weaned child, and lothing the worlds brests, from which he had formerly sucked the sweet milk of earthly vanities, with so much delight, doth with all his heart and soule cleaue vnto the Lord, chusing him for his portion, and inheritance, and esteeming him as his sole treasure. *The Lord* (saith he) *is the portion of mine inheritance, and of my cup; thou maintainest my lot. The lines are fallne vnto me in pleasant places, yea, I haue a goodly heritage*. And when he was forsaken of all worldly helps in the day of trouble, hee was not (like worldlings) as a man forlorne and desperate, but, *he cryed vnto the Lord, and said, Thou art my refuge and my portion, in the land of the liuing*. So elsewhere he professeth, that all his ioy and comfort was in the Lord, and the assurance of his loue, the which was better and greater, then was incident to worldlings in all their posterity. *There be many* (saith he) *that say, Who will shew vs any good? Lord lift thou vp the light of thy countenance vpon vs. Thou hast put gladnesse in my heart, more then in the time that their corne and their wine increased*. And thus the Church in the Lamentation, was not in her greatest misery, left hopelesse and helpelesse, but cleauing to the Lord with her

Gen. 15. 1.

Gen. 17. 1.

Heb. 11. 25.

Psal. 131. 3.

Psal. 16. 5, 6.

Psal. 143. 5.
Psal. 139. 57.

Psal. 4. 5, 6, 7.

her heart, shee cryeth out, *The Lord is my portion, saith my soule; therefore will I hope in him.*

And these are the things wherein this purity of heart doth consist. The principall efficient which worketh it in vs, is the whole Trinity, the Father, Sonne and holy Spirit. God the Father beginneth this sanctification and holinesse in our hearts, by taking away their hardnesse, and making them soft and tender, and by giuing vnto vs his Spirit, to purify them from the filth of corruption, and to quicken them in the life of grace; according to that promise; *I will giue them one heart, and I will put a new spirit within you; and I will take the stony heart out of their bodies, and will giue them an heart of flesh.* And againe; *After those daies, saith the Lord; I will put my Law in their inward parts, and write it in their hearts.* And therefore if we would haue this grace, we must with the Apostle haue our recourse to God, praying for our selues, as he did for the Thessalonians: *The very God of peace sanctifie you wholly; and I pray God, your whole spirit, and soule, and body, be preserved blamelesse vnto the comming of the Lord Iesus Christ.* God the Sonne purifieth our hearts by shedding his precious blood, that it might be a Lauer of regeneration, wherein our polluted hearts might be cleansed. For so deeply are they engrayned in the skarlet dye of sinne, that nothing else will take away their spots and staines, and bring them vnto snowy whitenesse. It is onely his Crosse, that crucifieth these carnall corruptions, and the vertue of his death, that killeth and mortifieth sin in vs. And this is that *Fountaine* which the Lord promisseth *should be opened to the house of Dauid and Hierusalem, for sinne and for vncleanenesse:* in which if our hearts be not washed, they will remaine in their naturall filthinesse. God the holy Ghost purifieth our hearts, by vniting them to Christ, & by dipping and washing them in this Fountaine of his blood; and so maketh the death and merits of our Sauour, which are sufficient in themselves, effectuell vnto vs for our purification. For as the Poole of Bethesda had, by the mouing of the Angell, vertue in it to cure diseases, but yet did good to none, but those only which were put into it; so though the blood of Christ be sufficient to cure the heart of the leprosie of sinne, and to make it cleane, yet it is of no efficacie vnto any, sauing those who are by the holy Spirit dipped and washed in it; seeing, like the poore lame cripple, wee are naturallly impotent, and cannot make any vse of these meanes of our recovery, vnles we be assisted by the holy Spirit. The instrumentall cause of this purification is a liuely faith wrought in vs by the Spirit to this end, the which we may apply vnto our selues, Christ his death and precious bloodshed, for our spirituall purging from sinne: which is perfected in our iustification, in respect of the guilt and punishment, and begun in our sanctification, by purifying our hearts from their natural corruptions. In which respect, faith is said to purifie our hearts, not materially or formally, by any vertue inherent in it selfe, but instrumentally; by applying vnto vs the vertue of Christs death and bloodshed. And vntill we haue this faith wrought in vs by the Spirit, whereby we are assured of the riches of Gods grace in this life, and glory and happinesse in the life to come, our hearts remaine in their naturall filthinesse, and are full of all carnall and worldly lusts, neither is it possible that they should be perswaded to

contemne

Lap. 3. 24.

§. Sect. 6.
Of the causes
of the hearts
purity.

Ezech. 11. 19.
& 36. 26.

Ier. 31. 33.

1. 7. 23.

Zach. 13. 1.

Iob. 3. 5.

Iob. 5.

Al. 11. 9.

1. Pet. 1. 4.

Heb. 11. 25.

Heb. 11. 9. 10.

Heb. 11. 33.

Heb. 12. 2.

contemne the baits of worldly vanities, and to tread vnder foot the pleasures of sinne, with which they are naturally so much delighted, till they haue an offer of better things from God, and haue some assurance, that vpon their renouncing of the world and fleshly lusts, and seeking after these richer gifts, they shall most certainly attaine vnto them; according to that of the Apostle, *Blessed be God, and the Father of our Lord Iesus Christ, who according to his abundant mercy, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible, and vndefiled, and that fadeth not away, reserved in heauen for you.* And this purged *Moses* heart from the loue of the world, and made him willing to suffer afflictions with the people of God, because with the eye of faith he looked vpon the recompence of reward. And this caused the Saints of God to content themselues to dwel in tabernacles, & not to regard any earthly mansions, because they looked for a City which hath foundations, whose builder and maker is God: & the holy Martyrs, to indure with patience & ioy most cruell persecution, not accepting deliuerance, because by faith they were perswaded, that they should obtaine a better resurrection. Of which comforts of faith, wee haue great neede to be thereby supported vnder the Crosse, and perswaded vnto the contempt of the world; seeing Iesus, the Author and finisher of our faith, who was free from all worldly lusts and carnall corruption, was by his heavenly hopes encouraged in his earthly sufferings: for as the Apostle testifieth, *He, for the ioy that was set before him, endured the crosses, despising the shame, and is set downe at the right hand of the Throne of God.*

CAP. XI.

Of the signes of a pure heart, and the meanes whereby we may both obtaine and preserue it.

6. Sect. I.
Of the inward
signes of a
pure heart.



And these are the causes of a pure heart. The signes whereby we may know whether our hearts bee thus purified or no, are either inward or outward. The inward signes are first the loue of holinesse and purity; for as when our hearts are defiled with naturall corruption, we loath sanctitie, and loue and delight in impure lusts, and the pleasures of sinne; so when our hearts are purified by faith, they are chiefly pleased with those things which please God; and louing purity and piety, they delight in the exercises of holinesse and righteousness. And therefore when we loue purity and holinesse, it is an euident signe that our hearts are pure and holy, seeing the cause of loue is likeness; and where there is no similitude, there can be no loue. The second signe is hatred of sinne, which vpon the same ground we naturally loue; especially of those sinnes vnto which our corrupted nature is most inclined, because they most molest and trouble vs, and polluting the heart with their defilements, hinder most our progresse in sanctification and holinesse. And thus *Paul*, when his heart was purified, abhorred all corruption, and delighted in Gods Law, hating that sin most, which he did most commit, because, like a Rebelle, it warred against the law

Rom. 7. 15.

of his minde, and made him captiue to the law of sinne. The third signe is, our carefull attoyding all meanes and occasions of spirituall pollution: for as he that hath filthy hands, careth not to handle filthy things, but when they are washed cleane, will not willingly touch that which will defile them: so an impure heart shunneth not the occasions and meanes of impurity, because they cannot make it worse then it is in it owne nature, in the quality, though they may increase the pollution, in respect of the degree: yea, rather being like filthy hogges, naturally inclined vnto filthinesse, they seeke the occasions of more vncleannesse; and purposely wallow themselves in the stinke and puddle of sinne; as often as they haue opportunity of satisfying their carnall lusts. More especially, he that hath a pure heart, delighteth in the company of those who are pure and holy, by whose Christian conuersation, his purity and sanctification may be more and more increased, and cannot indure the society of the wicked, no nor when, like filthy dogs, they sawne vpon him, because he knoweth that the leprosie of sinne is of an infectious and spreading nature, that he who toucheth pitch, shall be defiled with it, and that worldly men most defile, when they most sawne, and doe vs least hurt, when they are farthest from vs.

The outward signes of a pure heart, are the fruits of sanctification and holinesse: for the tree is knowne by the fruits, and the fountaine by the streames that flow from it, whether they be good or euill, for a good tree cannot bring forth euill fruit, nor an euill tree good fruit, as our Sauour hath taught vs. If therefore the fruits we beare be pure and holy, it is an euident signe that our hearts be purified and sanctified; if the streames be cleere and sweete, such also is the fountaine from which they spring; and if the coyne wee outwardly spend and vse in our Christian trading one with another, be currant, of pure metall, and the right stamp, then is the treasury of our hearts good, out of which we bring it. More especially, the purity of our hearts appeareth in the purity of our words, when as we delight in the language of Canaan, and cheerefully intertaine one another with holy conferences; and when as our speech is powdred with the salt of wisdom, and ministreth grace vnto the hearers, edifying one another in our most holy faith. So also pure hands are a signe of a pure heart, being inseparable companions, that alwayes goe together, and both infallible notes of a Citizen of heauen; and the workes of holinesse and righteousness are signes of an holy and righteous heart, euen as cleere streames are a signe that the fountaine is pure from which they spring. Whereas if the hands be full of blood, crueltie, and oppression; bribery and extortion, fraud and deceit, it is more then manifest, that our hearts remaine still polluted with fleshly lusts, whatsoever profession we make of purity and sincerity.

Now when by these signes, as it were, by the pulse, we come to know the state of our hearts, whether they be choaked vp with the grosse humors of sinfull lusts; or infused and quickened with purity and holinesse, as it were the vitall spirits of grace; which inable vs to the actions of a godly life: in the next place we must carefully vse all good meanes, whereby we may attaine vnto this purity of heart, if we haue it not, or preserve it in vs, if we already haue it. And first, we are to haue it in high esteeme, as being a most

6. Self: 2.
Of the outward signes of a pure heart.
Mat. 7. 17, 18.

Col. 4. 6.
Eph. 4. 29.

Psal. 24. 4.
P. 73. 13.

6. Self: 3.
The meanes of a pure heart, is, highly to esteeme it.

1. Tim. i. 5.

1. Cor. 3. 16.
& 6. 19.

Apoc. 3. 18.

Tit. 1. 15.

Matth. 5. 8.

Psal. 24. 3, 4.

Apoc. 22. 11.

Psal. 73. 13.

most precious iewell, not to be valued with any worldly wealth. For it is the fountaine of loue, from which all true obedience floweth, according to that of the Apostle; *The end of the Commandment is love, out of a pure heart, a good conscience, and faith unsained.* So that if the heart be not purified by faith, this holy ghest of diuine loue will not lodge in it, without which, we cannot performe any dutie commanded towards God or our neighbour; or if we doe, yet not growing from the roote of loue, it faileth of its end, and consequently is done in vaine. It is the chiefe place of residence where Gods holy Spirit dwelleth, exercizing his vertue, and shewing his diuine power and Maiesty; for if our bodies be the temples of the holy Ghost, then sure our hearts being purified, are the Holy of Holiest, which being his owne peculiar, no man may enter or prie into it; and if we be the habitation of his holy and glorious Maiesty, then is the sanctified heart his priuie chamber, in which he supbeth with vs, and his bedchamber, in which he lodgeth. It is that pure Cristall Fountaine which purifieth all our actions, making them accepted as white in Gods sight, which in themselves are spotted, and causeth all other gifts of God to be pure vnto vs; for to the pure, all things are pure, but vnto them that are defiled and unbeleeuing, is nothing pure, but even their minde and conscience is defiled. Finally, it is this purity of heart, whereby we attaine vnto assurance of blessednesse; according to that of our Sauour; *Blessed are the pure in heart; for they shall see God.* And the Psalmist propounding this great question, *Who shall ascend into the hill of the Lord? and who shall stand in his holy place?* thus resolueith it: *He that hath cleane hands and a pure heart, &c.* And if thus considering the excellency of this Iewell, we doe esteeme it according to its true value, it will be a notable meanes to attaine vnto it. For according to that estimate which we set vpon Gods rich gifts, such is his bounty in bestowing them; if wee thinke them much worth, we shall haue much; if of little value, we shall haue them but in little measure; but if we contemne and neglect them as things of no price, (and as those Ruffians, who obiekt purity as an imputation, and esteeme this cleanness of heart and hands, the foulest blemish and aspersiō,) the Lord will giue vnto vs none at all, but will pronounce against vs that fearefull saying, *He that is filthy, let him be filthy still.* For he will not cast his Pearles before swine, that will tread them vnder their filthy feet; he will not giue much of his graces to them, who haue but small esteeme of them; but to those who prize them highly, he will giue them liberally, because the thankfulness of their hearts, will hold proportion with that price which their iudgement shall set vpon them. In which respect *Dauid* was neuer neerer slipping into the puddle of impurity, then when he preferred worldly prosperity before sanctity and cleanness of soule; Neuer was he neerer to a polluted heart, then when he concluded that he had cleansed it in vaine. Besides, the more wee esteeme this purity, the more dearly will wee loue it, and the more earnestly will we labour in the vse of all good meanes, whereby we may be plentifully enriched with it, begging it of God, who is the sole giuer of it, by seruent prayer, and desiring that he will worke it in our hearts by his holy Spirit. And so the Lord, liberall in himselfe to bestow his gifts vpon them who esteeme them, wil giue this purity vnto vs with a much

much more bountifull hand, hauing freely bound himselfe hereunto by his gracious promise, that if we aske, we shall haue, and if we seeke, we shall find; the Lord being as ready to blesse the meanes, that they may bee effectuall to their ends, as we can be to vse them.

On the other side, let vs consider of the manifold evils which doe accompany an heart that is polluted and defiled with sinne; for it maketh all appearances of graces, though neuer so excellent, to be nothing lesse in truth, and but sole semblances and shewes, wherein is nothing but meere hypocrisie. Our humiliation, like *Ababs*, which was not in the heart, but onely in the outward habit; and like the Israelites, who hanged downe their heads like a bulrush, and afflicted their soules, onely in the day of their fast, their hearts remaining full of pride and crueltie. Our zeale, like *Iehu's*, who destroyed Idolatry, to build vp his owne kingdome. Our obedience, like *Herods*, which was but to the halues, and only so farre as would stand with his carnall lusts. Our profession and following Christ, like that of *Iudas*, which was no further then he saw it would stand with his ambition and couetousnesse. Our bounty, in the workes of mercie, like that of *Ananias*, which was to be praised of men, and not to bee approoued of God. It maketh our prayers vnacceptable to God; for if we regard wickednesse in our hearts, the Lord will not heare vs. It pollureth all our actions, as the corrupted fountaine pollureth all the streames that issue from it; and maketh all the creatures to become vnclane, for vnto them that are defiled and unbelieuing, is nothing pure, but euen their minde and conscience is defiled. Finally, it prophaneth all our vowes of holinesse, and maketh all our desires, resolutions, and indeuours to leade a godly life, vnsettled, fickle, and vnconstant, like vnto the burning of an agne, which proceedeth not from naturall heate, but from distemper, and therefore endeth in vnnaturall coldnesse, the harbinger of death. For these flushings and flashings of deuotion, are not caused with that kindly heate of diuine loue, but with the scorching fire of blinde and distempred zeale; kindled with selfe-loue and worldly respects, and therefore last no longer then they last. Whereof it is, that the righteousness which is grounded on it, is like a goodly house without a foundation, which falleth to the ground, when the tempest of tryall ariseth; like the *Cake*, of which the Prophet speaketh, which though it may seeme outwardly scorched, and more then enough, yet is it not halfe baked, and therefore heavy, and not to be digested by Gods stomake; and as the morning dew or cloud, which vanisheth away, and like the blade, springing from the seede sowne in stony ground, which for want of earth and moisture withereth, when the sunne of affliction and persecution riseth.

And these are the arguments which may moue vs to esteeme and seeke after a pure heart, and to hate and auoide the contrary. Now when our hearts are inflamed with the loue of it; the meanes to obtaine it, is a liuely and iustifying faith, which purifieth the heart, as the Apostle speaketh; not by any vertue that is in it selfe, but by applying vnto vs the blood of Christ, which alone is sufficient to purge our hearts from all corruption, and to kill and crucifie the flesh with the lusts thereof. And therefore seeing so long as wee continue in infidelitie, our hearts will also

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continue

Matth. 7. 7.

§. Sect. 3.
Of the manifold evils accompany a polluted heart.
1. King. 21.

Esa. 58. 5.

1. King. 10. 25.

Iob. 12. 5. 6.

Psalm. 66. 18.
Tit. 1. 15.

Hos. 7. 8. & 6. 4.

§. Sect. 4.
The second meanes of a pure heart is a liuely faith.
Act. 15. 9.

continue in their impurity; this must make vs labour to come out of this estate, and to vse to this purpose, all good meanes whereby this faith may bee begunne and increased in vs. Secondly, let vs wash them in the teares of vnfeined repentance, bewailing those sinnes, in which formerly wee delighted, and hating those corruptions, which in time past we loued. And because we cannot at once purge the deepe sinke of our polluted hearts from all their filthinesse, therefore wee must make it our daily worke, and doe it by degrees. And seeing we cannot in one assault overcome these cursed Canaanites, we must continually make warre against them, and cast them out one after another, as God by his Spirit shall inable vs. Especially let vs not, out of feare and cowardize, suffer the sonnes of *Anakim*, our great and Gyant-like corruptions, fortifie themselues in the castle of our hearts; nor let those *Agags*, which haue ruled and raigned most in vs, liue out of any carnall respects; but let vs euen at the first strike at these maine rootes, which being cut off and plucked vp, many of the branches will die, for want of that sap of bitterness which they sucked from them; and let vs driue out these master Bees, and whole swarmes of carnall lusts will issue after them.

§. Sect. 5.
Of the meanes
to preferue the
purity of our
hearts.

Pro. 4.23.

Now when our hearts are thus purified, our next care must bee to preferue them in this purity and cleanness: for as the cleanest house will gather soyle, if it bee not sometime swept; and the brightest armour and weapons are apt to take rust, if they be not often scowred and oyled: so much more will our hearts remooue to their naturall vncleanness, and euen rust againe in their corruptions, if wee once onely take paines to cleanse them, and afterwards be carelesse to maintaine them in their puritie. First therefore we must keepe a narrow watch ouer our hearts, and as the Wiseman exhorteth, *about all obseruations, obserue them*, that they bee not carried away from God with loose wandrings, and so (*Dina*-like) be defiled with carnall and worldly lusts. For these spirituall enemies are conquered, but not quite killed; they are beaten and expelled (as it were) out of this city, but not quite banished out of our coasts. For they lye lurking in secret corners, and in ambushment; and no sooner doe we neglect our watch, and leaue the gate of our hearts vngarded, but presently they take the aduantage, and entring into them in whole troopes, they surprize them at vnawares. And therefore it behooueth vs to keepe daily our watch strong, and to nourish and preferue the garrison of Gods graces in vs, that they may either bee discovered and defeated before they approach, or be repelled and beaten backe in their first assaults. For if with loose Christians we neglect this watch and gard, and let our hearts roue after worldly lusts, and suffer them at pleasure to ryot in them; if we keepe them vnder no gouernment, but suffer them like masterlesse men, to wander at their pleasure, we shall neuer reserue them for Gods vse, nor fit them for his seruice: But like loose vagrants vnaccustomed to worke, it will be death vnto them to take any constant paines, saue onely by fits and starts; and when we would settle them to prayer, hearing, reading, and meditation, with such like holy exercises, they will by no meanes bee kept in, vnlesse they be held strictly in their bounds by the strong chaine of some sharpe afflictions, but euery hand-while, they will start aside, and according

according to their accustomed course, wander abroad after worldly vanities. Whereas if we keepe a carefull watch ouer our hearts, we shall keepe them from wandring away from God; or when they begin to stray after the pleasures of sinne and worldly vanities, we shall checke them in their course, and bring them backe vnto Gods seruice. We shall be still in readinesse to repell and beate backe the tentations of Satan, and to keepe our worldly and carnall lusts from entring at all, and so preferue our hearts in their purity from their defilements; or if they haue entred at vnawares, they shall not haue time to fortifie themselves, but being like secret traytors obserued, and (as it were) taken in the watch, we will examine them; and finding out their treason, and that they are come in to defile our hearts, and to betray vs to our spirituall enemies, we will kill and crucifie them, and that pollution which they haue left behind, wee will presently purge away, by renewing our faith and repentance. And thus by this carefull watch we shall either be preferued from receiuing hurt by our carnall lusts and the devils tentations; or if we haue, yet we shall with great ease recouer our losses, when they are no sooner sustained then espied. For these staines of sinne will easily be washed out, if wee take them in hand when they haue first tainted our hearts. Our enemies will without any great danger be beaten out, when they are first entred, and haue had no time to fortifie and intrench themselves. Our wounds, whilest they are Greene, will be soone cured; and if assoone as we haue drunke the poyson of sinne and carnall lusts, we presently cast them vp againe, before they haue had time to worke, or vse our antidote of faith and repentance, it will not be able to doe vs any great harme.

Secondly, if we would preferue our hearts in puritie, we must labour to keepe them from all sinne; not onely those raiging and raging lusts, which waste the conscience, and extinguish the vitall spirits, like strong poysons; but euen from those lesser corruptions which most men regard not, thinking no sinne so small that wee may liue in it, nor giuing allowance to the least carnall and worldly lusts. For these also will defile the heart themselves, and make way for the pollution of fouler finnes, whilest they lessen our care to keepe them out; euen as when the house is already somewhat fouled, men care not greatly though it be fouled more, whereas when they see it cleane, they more carefully keepe it so from all annoyance. But most especially wee must labour to preferue our hearts pure from those finnes, with which they haue formerly beene most tainted, and vnto which they are still most naturally inclined. And as men take most care to preuent hereditary diseases; and that they doe not by relapse fall into that sicknesse, out of which they haue newly recouered, because they are more prone vnto them then any other: so also must vve doe in keeping our hearts pure from those speciall corruptions, vvhich haue made them sicke to the death, and haue fearefully hazarded their euerlasting saluation. In time of vvarre vve most strongly man that part of the vvall, vvhich being vveakest, hath most often beene attempted by the enemy; and if a breach be made, vve keepe it vwith a narrow vvarch and strong gard, till it bee againe repaired. So the experience of our enemies policie and pouer in putting vs often to the vvorst, doth make vs more vigilant and

§. Sect. 6.

The second meanes is to preferue them from all sinne.

diligent in our warlike preparations, that we may be able to make resistance. But if our friends, whom we have formerly loved, and are acquainted with all our secrets, knowing our outgoings and comings in, doe become our enemies, with what care and circumspection doe we prevent their mischiefs, because we know that by their ancient familiarity with vs, they are acquainted with all advantages? And thus must wee doe in warring with our corruptions, if ever we meane to get victory, and to preserve our hearts from being surprized by them.

Thirdly, we must not only labour to keepe our hearts pure from the sins themselves, with which formerly they have beene defiled, but also avoid all the occasions and meanes whereby we may be drawne vnto them, *having euen the garment which is spotted with flesh*. For as in vaine he fleeth the plague in himselfe, who haunteth the company of those that are infected; as hee fondly shunneth to bee burned, who maketh it his sport to play with fire and gunpowder; and he foolishly protesteth against whoredome, who delighteth in the kisses and wanton imbracement of some common Strumpet; So it is in vaine to thinke, that wee can preserve our hearts from the infection of sinne, and from the fire and filth of burning and polluting lusts, vnlesse we shun the meanes and occasions, as well as the corruptions and sinnes themselves.

Finally, if we would preserve our hearts in their purity, wee must often examine them in Gods sight, and for the approving of their purity and integrity, often offer them to his triall. For as the husbands eye and presence, allowing or disallowing all the wifes particular actions, and behaviour to strangers, is the best and surest meanes to preserve her chastity; so if the heart betrothed vnto God, haue all the affections and desires of it scanned and examined before him, it will not easily be polluted with strange and vncleane lusts. And thus *Dauid* kept his heart in purity and integrity, by prouoking and offering it often to Gods triall. *Iudge me* (saith he) *O Lord, for I haue walked in mine integrity, &c. Examine me, O Lord, and proue me, try my reins and mine heart. And againe, Search me, O God, and know mine heart; try me, and know my thoughts, and see if there be any wicked way in mee, and leade me in the way everlasting.* Whose example if we follow, it will be a notable meanes to preserve our hearts in purity. For as we are extraordinary carefull to haue our houses cleansed from all filth, when we prepare them to giue entertainment to an honourable and respected friend, who hating all sluttishnesse, will curiously looke into euery corner; so will our care exceede in cleansing our hearts, when as we inuite our God to visit and lodge in them: yea, wee shall haue hereby the benefit, not onely of our owne care and diligence for the cleansing of our hearts, but of the Lords assistance to make them more cleane, when we haue cleansed them as well as we can. For he is not a curious carper at our infirmities, but a cheerfull helper to reforme and amend them; and therefore he that inuiteth the Lord to trie and search his heart, doth in another place desire his assistance for the purging of the filth and guilt of sinne, which lurked in such secret corners, that it was not subiect to his owne view, *Who* (saith he) *can vnderstand his errors? cleanse thou me from my secret faults.*

Lastly,

§. Sect. 7.
The third
meanes is, to a-
void the occa-
sions of sinne.
Iude 23.

§. Sect. 8.
The fourth
meanes is, of-
ten to examine
our hearts in
Gods sight.

Psal. 26. 12.
Psal. 139. 23, 24

Psal. 19. 12.

Lastly, if wee would preferue the purity of our hearts, our care must be to haue them continually taken vp in holy exercises, either about the generall duties of Christianity, or the speciall duties of our callings: of the former sort are the diligent and attentiu hearing and reading of the Word, which is a speciall meanes of our sanctification, as our Saviour noteth, and of the strengthening of our faith, by which our hearts are purified; and also prayer at ordinary times eyther publike or priuate, receiving the Sacrament, holy conferences one with another, singing Psalmes, and doing the workes of righteousness vnto all, vpon all occasions, and the workes of mercy vnto those, who doe in any respect stand in neede of our helpe: of the other sort are inward ejaculations, and lifting vp our hearts in our secret prayers at all times, and vpon all occasions, and holy meditations of Gods mercies or our owne miseries, or on the meanes whereby we may be enriched with all grace, and enabled vnto the performance of holy duties. For this priuiledge the heart hath aboue all other parts, that whereas they cannot exercise their duties, but when fit opportunity is offered, as the eare cannot heare the Word, but when it is preached, nor the hand performe workes of mercy, but when it hath meanes to doe them, and fit subiects to worke vpon, the heart needeth neuer to be idle and out of holy exercise: but euen when our bodies are taken vp with the workes of our callings, or honest recreations, wee may on all occasions pray, giue thanks, and exercise our hearts in holy meditations, eyther reioicing in the Lord and his mercies, or sighing and forrowing in the sight and sense of our owne miseries. And if our hearts be thus exercised, being wholly taken vp with Gods seruice, they will haue no leysure for the imployments of the diuell, the world and the flesh; whereas if they be swept cleane of all spirituall grace and holy duties, the diuell will easily enter with whole swarmes of noysome lusts, and so pollute them at his pleasure with all manner of poysonous abominations.

§. Sect. 9.

The fifth meanes is, continually to be taken vp in holy exercises.

Iohn 17. 17.

Psalm 119. 9.

Rom. 10. 17.

1. Thes. 5. 16, 17.

18.

Psalm 1. 2.

Math. 12. 46.

CAP. XII.

Of Conscience in generall, the nature, properties, and effects of it.

THe last ground of a godly life, is a good conscience, without which it is impossible to please God, or to performe any duty acceptable in his sight. In speaking whereof, wee will first generally shew the nature of conscience, & then more particularly intreat of a good conscience. The nature of conscience may bee partly knowne by the name, which signifieth to know together, or with another: for as the minde, vnderstanding the nature of things, is sayd to know them: so when another ioyneth with it in this knowledge, they are sayd to know together. Now there is no creature that can ioine with man in the knowledge, that is secret in his minde, according to that of the Apostle; *No man knoweth the things of a man, but the Spirit of a man that is in him.* Whereof it is, that humane lawes take no notice

§. Sect. 1.

That the nature of Conscience may partly bee knowne by the name.

1. Cor. 2. 11.

tice of the thoughts of the heart, either to reward or punish them; but it is only the Lord that searcheth the heart and reynes, who knoweth and taketh notice together with our minde, of all the secrets which are knowne vnto it. Whereby the nature of conscience in part appeareth, namely, that it is such a faculty in the soule, as taketh notice of all our actions, and beareth witnesse of them before Gods Iudgement seate, eyther with vs, when they approue them as good; or against vs, when as they condemne them as euill. So that the conscience is a certayne diuine power, which is placed by God in the soule of man, as a third party indifferent betweene him and vs, sometime speaking for vs, and sometime against vs, as the equity of the cause requireth. It is Gods Monitour, which he hath set ouer vs, to take notice of all wee doe, that hee may either reward our well-doing, or punish that which is done amisse. And because simple knowledge might see and conceale what it seeth and knoweth, God to this science hath added conscience, which being placed in vs on the behalfe of the great King of heauen and earth, will not let any thing lie hid and smothered, but giueth vnpartiall witnes of whatsoeuer is done before his Tribunal, eyther excusing vs when wee doe well, or accusing vs, when we haue sinned against him: Not that the Lord needed any such witnesse or Monitour to informe him of our actions; for he seeth and knoweth all things past, present, and to come, with one perfect and simple act; but because he would in the administration of his iustice, proceede in a legal manner, that wee hereby might be conuicted of the vprightnesse of his iudgements, hauing in our selues a witnesse that iustificeth and approueth them.

§. Sect. 2.

What conscience is, being generally considered.

But that we may yet more clearly discern the nature of conscience, what it is, we will thus define it. Conscience is a faculty, or power placed by God in the soule of man, which reflecteth the vnderstanding vpon it selfe, causing it to apply its generall and contemplatiue knowledge of truth and falshood, good and euill, to practicall vse, for the ayming and determining of all our particular actions, according to the generall rules of reason, either with vs or against vs. It is a faculty, and not a naturall habit which may bee got and lost: for howsoeuer the operations of it may be hindred and deadened for a time, by carnall security, hardnesse of heart, and the violence of our lusts and passion: euen as reason it selfe cannot exercise its functions in the time of sleepe or drunkennesse; that it neuer vtterly fayleth; but when it is awakened by affliction, it sheweth it selfe in the actions of accusing, condemning, and terrifying, as in former times. Neither is it a bare art of vnderstanding, as some would haue it, but a distinct faculty & working power, which in it own vertue produceth diuers actions. For when the vnderstanding, in the Thesis and Theory, by way of generall contemplation, approueth of any action, as good, or condemneth it as euill, the conscience applyeth it in the Hypothesis vnto a mans owne particular actions, and by vertue of those generall notions in the vnderstanding, determineth of them, either with or against vs, that they are good or euill. And this it doth (as the schooles speake) in a practicall Syllogisme, in which the reason or contemplatiue vnderstanding (so called, because it is exercised in contemplation, and in seeking out the principles

So the Apostle Paul speaketh, Rom. 2. 15. *ἡ συνείδησις αὐτοῦ μαρτυρεῖ αὐτῷ ὅτι καὶ ἐν τοῖς νόμοις ἔστιν ἡ κρίσις* that is, their reasonings, the meane while, accusing, or else excusing one another.

ples of all knowledge, & is in respect of this office, named also by Diuines, *conscientia*, because it is the keeper and conseruer of those notions implanted in vs, concerning good things to be imbraced, and euill things to be shunned of vs) this contemplatiue vnderstanding (I say) doth in this Syllogisme offer vnto vs the Maior or Proposition. The conscience which they call *conscientia*, because (as I haue shewed) it knoweth not to it selfe alone, but with God, maketh the Minor or assumption, and the facultie of iudgement determining of the fact, inferreth the conclusion: As for example. The vnderstanding suggesteth this Proposition; Hee that serueth God, who is the supreme cause and chiefe Good, performeth a good durie. The conscience assumeth, But thou hast serued God, the supreme cause and chiefe goodnesse; and so the iudgement inferreth; therefore thou hast performed a good duty. Againe, on the other side; the vnderstanding faith, Whosoever will worship God truly, must worship him according to his reuealed will, and not according to his owne inuentions; the conscience assumeth, But thou hast not worshipped him according to his reuealed will, but according to thine owne inuentions; whereupon the iudgement inferreth, Therefore thou hast not worshipped God truly. Or thus; Whosoever breaketh the Law, is accursed, faith the vnderstanding; But thou (faith the conscience) hast broken the Law: therefore, faith the iudgement, thou art accursed.

Now this facultie of conscience performeth diuers offices, in respect of the diuers parts, wherein it exerciseth its power and vertue. For in the vnderstanding, before our actions are archieued, it playeth the part of a friend, or gentle Monitour, telling what is to be done or lest vndone, with the penaltie or reward which will follow our commission or omission. After the deed is done, it becommeth a Iudge, approouing or disallowing the action, and either absolving or condemning vs, for the doing or not doing of it. In the memory, it performeth the office of a Notary and Register, in setting downe and keeping vpon Record, what wee haue done, good or euill; and also of a witnesse, giuing euidence, either with or against vs, according to the nature of our fact, accusing vs when wee haue done ill, and excusing vs when we haue done well. In the will and affections, it is the deputie of Gods Spirit, to suggest and inioyne vs good duries; and when they are done, to reward vs by comforting, cherishing, and replenishing our hearts with ioy; and when we haue done ill, especially by committing sinnes which are haynous and against conscience, it executeth the office of a Iaylor or tormentor, filling the heart with shame and sorrow, with feare and terrour, with finall desperation, hellish perturbation, and intolerable tortures, that no racke nor gallowes, no hot pincers or scalding lead may be compared with them, as we see in the example of *Cain*, who out of a despairing conscience, crieth out, that his punishment was greater then he could beare; and of *Judas*, who, to ease his torment, which the gnawing worme of conscience caused, hanged himself. And with this office of conscience the Heathens were acquainted, which gaue occasion to that fiction of hellish furies, which endlessly haunted and tormented those who had committed haynous sinnes against the light of nature. The which also appeareth by their writings, wherein are many

ad scriptum.

§. Sect. 3.
Of the diuers
offices of con-
science.

*Conscientia est
Codex in quo
quotidiana pec-
cata conscribun-
tur, Chrys. in
Psal. 50.
Rom. 2.15.
1. Cor. 1.12.*

Gen. 4.13.

Senec. Epist. 43.

Epist. 105.

*Exempto quod-
cunque malo
committitur, ipse
displicet auctori,
&c. Iuven.
Satyr. 13.
Plut. Apoph.*

§. Sect. 4.

That conscience hath all its power and authority from God onely.

notable sayings to this purpose. What doth it profit, saith *Seneca*, to hide a mans selfe, and to auoide the eyes and cares of men? A good conscience calleth in the multitude, and an ill is sollicitous and fearefull euen in solitude. If the things thou doest be honest, care not though all men know them; if dishonest, what skilleth it though no man know them, seeing thou knowest them thy selfe? O miserable man that thou art, if thou despisest such a witnesse! And againe, It is the greatest securitie to doe no man wrong. They that cannot abstaine from it, doe leade a life full of confusion & perturbation, so much fearing as they haue hurt. Neither are they at any time quiet. After they haue done mischief, they feare, they are troubled. Conscience suffereth them not to intend any other things, but euery hand while to reuiue themselues. He suffereth punishment that expecteth it, and he expecteth that hath deserued it. It is possible, by some meanes, to be safe with an ill conscience, but neuer secure. For he thinketh he may be taken with the manner, though yet he be not. In sleepe he is troubled, and being awake, as oft as he nameth any mans wickednesse, he thinketh of his owne. It neuer seemeth enough blotted out, neuer sufficiently couered. A guiltie conscience hath sometime the hap to be hid, but neuer assurance. So the Satyrist; Whatsoeuer crime is committed by euill example, it first displeaseth the author. This is the first punishment, that no man guilty can be absolued, himselfe being Iudge, although by the fauour of the corrupted Iudge he be acquitted. In which regard *Cato* was wont to say, that euery man ought to feare and respect himselfe most when he doth any euill, because, though he may shun others, yet from himselfe he cannot flee.

Now this power of conscience in iudging, witnessing, binding, and punishing, it hath onely from God which is the Lord of it, and hath seated it in man as his Viceroy and Deputie, to rule him in all his wayes, and, if he will not obey, to be his Notary, to keepe vpon record all his faults, his Witnesse to giue testimony against him, and his Executioner to torment him, when in the Court of conscience hee is condemned. Neither hath any creature power ouer conscience, either to binde it, or set it at liberty, but God only; nor hath the conscience it selfe any authority to execute these offices, till it haue a Commission ingrossed and sealed from God, which is either the Law of nature, written in the heart in our first creation, or the diuine Oracles of God, contained in the bookes of the Old and New Testament. And if without these, conscience doth any thing against vs, either by vniust iudging, or false accusing, we may reuoke it all by a Writ of error, and make our appeal from this false iudgement in the Court of conscience, to our supreme Lord, to bee iudged by him according to his Law. For howsoeuer in the creation, conscience was an vpright Iudge and true witnesse, yet after the fall, the vnderstanding being darkened with ignorance, and the iudgement corrupted, doe offer vnto the conscience false rules and Principles, and so cause it to giue wrong euidence and erroneous iudgement, iustifying when it should condemne, and condemning when it should iustifie, excusing those whom it should accuse, and accusing them whom the Law of God excuseth and absolue. The which commeth to passe, because the light of nature is through

through the fall almost extinguished, and the booke of the Law written, according to which, conscience should iudge and testifie, is not vnderstood and knowne, or because it is blinded by lusts and passions, or being corrupted, hath the mouth stopped with the bribes of worldly vanities, or finally is become seared and senselesse with customable sinning and habitual wickednesse.

C. A. P. XIII.

Of a good Conscience, which is a maine ground of a godly life, what it is, and the causes of it.

IN which regard, conscience thus corrupted and disabled, cannot be a sufficient ground of a godly life, till after our regeneration, it be renewed and restored in some measure, vnto that integrity and perfection which it had in our first creation. And this we call good conscience, which is a maine foundation of godlinesse, guiding and inabling vs to the performance of all good duties which God requireth. In speaking whereof, we will first shew what it is, and then the causes of it, the effects and fruits which spring from it, the properties and signes whereby wee may know it, and the meanes by which we may obtaine it, if it bee wanting; or preserue and keepe it, if we already have it. Concerning the first; A good conscience is that, which being renewed by Gods Spirit, and a lively faith, applying vnto vs the vertue of Christs death and obedience, doth speake peace, and truly testifie vnto vs, according to the Scriptures, that we are redeemed out of the hands of all our enemies, reconciled vnto God, iustified, sanctified, and shall perseuere in grace vnto saluation, and that all our actions are warranted by the Word, and accepted of God in Iesus Christ, though in themselves imperfect; whereby we are comforted in all things, made cheerefull and diligent in Gods seruice, and willing to doe all things which may be pleasing vnto him. The causes of a good conscience are diuers. The principall efficient is God the Father, Sonne, and holy Spirit. The Father bestoweth this gift vpon vs, who as in the beginning he first created, and placed it in vs, as an vncorrupted Iudge, and impartiall witnesse betweene him and vs, so it is he alone that doth renew and repaire the ruines thereof, contracted through the fall of our first parents, by which, together with all other faculties, conscience was corrupted, and either so deadd, seared, and benumbed, that it had no sense and feeling at all, or when it awakened out of this deadly sloune, did nothing but accuse and terrifie vs, or vnjustly excuse and encourage vs in our sinfull courses, by presenting vnto vs false comforts.

The meritorious cause of it, is God the Sonne, and our Saviour Iesus Christ, who satisfying Gods iustice, and appeasing his wrath by his death and obedience, freed vs from the guilt and punishment of our sinnes, reconciled vs vnto God, and made our peace with him; vpon which followeth peace of conscience, and freedome from the accusations and terrours of it. For when by the Law of God, or light of nature, it is set a worke to affright

§. Sect. 1.

What a good conscience is, and of the cause efficient which workes it in vs.

§. Sect. 2.

Of the meritorious cause of a good conscience.

Rom. 8. 1, 13, 24.

Esa. 9. 6.

Heb. 7. 2.

Luk. 2. 14.

Col. 1. 19, 20.

Eph. 2. v. 12, 18.

Heb. 9. 13, 14.

6. Sect. 3.
Of the instrumentall causes
of a good conscience.

affright and disquiet vs in regard of our finnes, then shewing our pardon sealed by the blood of Christ, it is calmed and quietered, hauing nothing to lay to our charge, which Christ our surety hath not satisfied for vs. Whereof it is that our Sauour was prophetically named; *The Prince of peace*, and prefigured vnder the type of *Melchizedech*, because hee is not onely the *King of righteousness*, by whom we are iustified, but also *King of peace*, as the Apostle speaketh, who making our peace with God, did thereby also procure for vs peace of conscience. For the Iudge hath no authority to condemne, nor the witnesse to accuse, nor the Iaylour to imprison, nor the executioner to punish and torment, when the supreme Soueraigne King of heauen and earth, being satisfied by the sufferings of his Sonne, hath sent vs his free pardon, and wee haue pleaded it in the Court of conscience: Yea, rather the Iudge doth then acquit and absolue vs, and the witnesse saith nothing against vs, but as a messenger of good things, doth testifie vnto vs this ioyfull tydings. And hence it is, that our Sauour was no sooner borne vnto vs, but the holy Angels were sent as Gods Heralds to proclaime this peace; *Glory bee vnto God in the highest, and in earth peace, good will towards men.* The which peace, our Sauour wrought as a Mediatour betweene God and vs, by satisfying his iustice, and offering himselfe as an all-sufficient sacrifice for the finnes of all his elect. So the Apostle saith, *It pleased the Father, that in him should all fulnesse dwell; And (hauing made peace through the blood of his Crosse) by him to reconcile all things to himselfe.* And else where he affirmeth, that we were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Couenant of promise, hauing no hope, and without God in the world; but that now in Christ Iesus, we, who sometimes were farre off, are made nigh by the blood of Christ. For hee is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene God and vs; Hauing abolished in his flesh the enmity, euen the Law of Commandements contained in ordinances, to make in himselfe of twayne, one new man, so making peace: And that he might reconcile both vnto God, in one body by the crosse, hauing slaine the enmity thereby: And came and preached peace vnto vs, both them which were a farre off, and to them that were nigh. And thus working our peace with God, he brought also peace to our consciences, when as by his blood hee had clesed them from the guilt and punishment of sinne; for if the blood of Bulls and Goates, sanctified to the outward purifying of the flesh, how much more shall the blood of Christ, who through his eternall Spirit, offered himselfe without spot to God, purge our consciences from dead workes, to serue the liuing God? Finally, the conscience is renewed and sanctified by God the holy Ghost, whilest he applieth Christ and all his benefits, the vertue of his death and precious blood, and maketh them effectuell for the purging of our consciences from all sinnefull corruption, and spirituall defilements, that wee may be inabled to performe pure and acceptable seruice vnto God.

For the effecting whereof, he vseth as his instruments, the preaching of the Gospell, and administration of the Sacraments, and a liuely faith; which by them both, made effectuell by the inward operation of the Spirit, is begotten and also confirmed and increased in vs. First, the preaching of

of the Gospell is the instrument which the Spirit useth, whereby a good conscience is wrought in vs; for when the Law preached, and the curse threatned, like a strange winde and tempest, hath rent the mountaines, and broken in pieces the rockes of our proud and hard hearts, and as the earthquake and fire, which *Elias* saw and felt, hath terrified the conscience with the guilt of sinne, and caused vs to hide our faces from Gods presence, then the still voice of the Gospell, causing these stormes to cease, doth quiet and calme the conscience, so as wee can without terrour, yea with much ioy and comfort, heare the voyce of God speaking peace, and offering vnto vs reconciliation, grace, and saluation in Iesus Christ, assuring vs vpon the condition of a lively faith, bringing forth the fruits thereof in vnfeined repentance, that all Gods gracious promises, respecting this life and the life to come, doe belong vnto vs. In which regard it is called *glad tidings*, which cause, euen the very feete of those that bring them, to seeme beautifull vnto vs; and the *Gospell of peace*, which Christ himselfe first preached. *Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you: Let not your heart be troubled, neyther let it be afraide.* And when he had reconciled vs vnto God by his Crosse, and slaine enmity thereby, he came also and preached this peace vnto vs: And afterwards sent his Disciples as his Heralds to proclaime it, to all who by faith receiued it, yea as his Ambassadors to beseech vs, in his stead, to be reconciled vnto God. By which meanes when the peace of a good conscience is begunne in vs, it is thereby more and more confirmed and increased; as also by the vse of the Sacraments, which being as seales annexed to the couenant of grace, doe confirme our faith in Gods promises, and so worke peace and ioy in our consciences, out of this assurance that Christ and all his benefits are ours, and that wee in him are reconciled vnto God.

For neither the Gospell, nor the Sacraments, no nor yet Christ himselfe, will bring vnto vs this peace of conscience, vnlesse wee receiue and apply them by the hand of faith: as the best salve will not heale, vnlesse it be applied to the wound, nor meate nourish vs, vnlesse it be receiued into the stomake, nor the purest water purge vs from our filth, vnlesse we be washed in it. But when this precious balsam is applied to our wounded consciences, and when by the hand of faith they are washed in the Lauer of his precious blood, then they are healed of the sores of sinne, and being rised from the guilt, punishment, and power of it, do speake peace vnto vs, and are the messengers of such ioyfull tydings as cannot be damped with any worldly tribulation. According to that of the Apostle, *Being iustified by faith, we haue peace with God, through our Lord Iesus Christ, by whom also we haue acceffe by faith into this grace wherein we stand, and reioyce in hope of the glory of God: And not onely so, but we glory in tribulation also, &c.* Whereof it is, that in the Scriptures, faith and a good conscience, are as the cause and effect ioyned together, so that one of them cannot miscarry in the storme of tentations, but we shall make shipwracke of them both, and together with our faith, lose both our peace with God, and our peace of conscience. Whereas our assurance of faith will embolden vs to draw neere to the Throne of Gods grace; with a true heart, hauing our hearts sprinkled from

1. King. 19. 11.

Rom. 10. 15.

Iohn. 14. 27.

Ephes. 2. 17.

Luke 10. 5.

2. Cor. 5. 20.

G. Sect. 4.

That a good
conscience
springeth from
a lively faith.
Heb. 5. 2.

Rom. 5. 1, 2, 3.

1. Tim. 3. 19.

Heb. 10. 22.

from an euill conscience, and our soules washed with pure water. But yet we must take heede, that we doe not attribute that to the instrument, which is peculiar to the principall cause, nor imagine that faith, by any vertue that is in it selfe, doth purifie our consciences, or worke peace in them. For this it can no more doe, then the hand it selfe can cure a sore by touching it, or nourish the body, and keepe it warme, without food or clothes, though it be the instrument to apply and put them on; but it is onely our good *Ionas*, which being cast into the raging Sea of our troubled consciences, maketh them cleane and still; it is the wood of his Crosse alone, that is, the vertue of his death and passion, which being cast into these waters embittered with the guilt of sinne, that can make them to yeeld vnto vs the sweete and pleasant waters of ioy and consolation: Although he will doe no more good to pacifie the stormes, and sweeten the bitter torments of a raging conscience, if he be not applied by a liuely faith, then *Ionas* in the ship, or the branches still growing vpon the tree, and not at all cast into the tempestuous Sea, and bitter waters.

CAP. XIII.

Of the actions and effects of a good Conscience; of the peace which it truly speaketh; and how it differeth from the false peace of secure worldlings.

§. Sect. 1.
That a good
conscience
speaketh
goodnesse and
peace only.



And so much of the causes of a good conscience, both principall and instrumentall. The next point to be considered, is the actions and effects of it, which are to speake peace, and to rectifie vnto vs truly, and according to the Scriptures, good and comfortable things; as a Iudge acquitting and absolving vs; as an aduocate pleading for vs; as a witnesse excusing and giuing euidence on our side; and as a sure and faithfull friend, admonishing vs that we may not fall; or rebuking vs being false, that we may rise againe by vsained repentance. Where we are to consider, what the conscience witnesseth; and secondly the rule, according to which it giuerh testimonie. The things which the good conscience speaketh and witnesseth, are goodnesse and peace only; neither is it the action of a good conscience properly, to accuse and terrifie vs for sinne; but to speake peace vnto vs, and to iustifie vs as righteous; not in our owne naturall righteousness, but in the righteousness of Christ applied by faith, which is most pure and perfect; and in our sanctification and inherent righteousness wrought in vs by the renewing of the holy Ghost, which is but begun, spotted, and imperfect in this life, but yet is growing towards purity and perfection, and in the meane while hath the imperfections covered with Christs perfect righteousness, and the spots and staynes of it washed away in his blood. So that the good conscience is the peaceable conscience onely, which witnesseth good things vnto vs, as most nearly resembling the conscience of *Adam* in the first Creation, whilst he remained in the state of innocency, which onely iustified him and his actions, and thereby comforted and strengthened him in Gods seruice; and neuer accused or ter-
fied

hed him before his fall, because he was pure and free from all taint of sinne; vnto which purity of Creation, lost by transgression, the holy Ghost reneweth the conscience by degrees, vnto the highest whereof it attaineth, when casting to accuse and terrify vs, it iustificeth and excuseth vs before Gods Tribunal; being then most good and perfect, when as it is most quiet and peaceable; so as we can say with *Paul*, *I haue liued in all good conscience before God, vntill this day*, namely, from the time of my first effectual calling and conuersion.

Alb. 23. 1.

§. Sect. 2.
That a good conscience speaketh peace according to the truth of Gods Word.

But here the carnal worldling and loose Libertine wil take occasion to presume, that about all others, they haue the best consciences, because they seldome or neuer accuse them, or if they doe, yet they can easily put them to silence; they were neuer in their liues troubled with any horrors and feares; but haue had their consciences euer quiet and peaceable, witnessing good things vnto them, as that their sinnes are pardoned, they highly in Gods fauour, and shall most certainly attaine vnto saluation. But for preuenting of this, we haue added in the description of a good conscience, that it doth not onely witnesse peaceable and good things, but also that it doth giue true testimony of them. So that if we would haue good consciences, they must not be erroneous in their euidence, but peace and truth must be matched together. And because they who most erre, are ready with the best to brag of truth, as well as of peace, therefore I also added the Rule and Touchstone, whereby all diuine truth is to be tryed, namely, when it agreeth with the truth of God reuealed in the Scriptures. For conscience (as I haue said) is a witnesse with God, testifying that which he also testifieth; and therefore when it doth excuse them whom God excuseth, and secretly whispereth peace to them, vnto whom in his Word he hath proclaimed it, then is its testimony true, and truly comfortable. But when it offereth peace to them against whom hee hath proclaimed warre, and excuseth them as good subjects, whom his Word condemneth of high treason and wicked rebellion, then is the testimonie of conscience false and erroneous, and can be no good ground of any sound consolation. And in this case, conscience is a traytor both to God and vs, renouncing his seruice and that office which he hath imposed vpon it, and ioyning with the enemies of our saluation, to dishonour him in our destruction. For it mayntaineth a false peace, by giuing vs false intelligence, telling vs that we are in safety, when as we lye open to all danger; that we are strong and well fortified against all assaults, when as we are naked and haue vpon no part of the spirituall armour, and like a false *Sinon*, it testifieth that our spirituall enemies are quite departed, whereas they lye in secret ambushment, ready to assault and surprize vs, when by beleeuing this false intelligence, we are secure, and neglecting the spirituall watch, giue our selues ouer to worldly delights.

§. Sect. 3.
The difference betwixt the peace of a good and bad conscience, as first, that the peace of the wicked proceedeth from ignorance of their estate.

Euery conscience therefore is not good which is peaceable, but that which speaketh peace in truth; not according to our ignorant conceits, blinded with pride, and selfe-loue, or presumptuous opinions which haue no sound ground, but when it is squared by the perfect and infallible rule of the holy Scriptures, whereby we may discern, whether that inward peace which wee feele in vs, proceedes from a good or a bad conscience.

Rom. 7. 7, 8, 9.

Job. 3. 20.

Job 24. 15, 16.

6. Sect. 4.

The peace of a
good consci-
ence proceedeth from spiri-
tuall life: of
an euill, from
senselesnesse
and deadnesse.

ence. For there are many things by corrupting and defiling the conscience, and making it worse, and more dead and senselesse, then it is in it owne nature; which make it (at least for time) quiet and peaceable. As first, ignorance of God and his will, which hood-winking the conscience, giueth the deuill fit opportunity to carry it quickly whither hee will, and like a thicke fogge, and darkenesse of the night, depriuing vs of light and sight, doth cause vs to erre into the by-ways of sinne, whilst wee thinke that we are in that perfect path of righteousness that leadeth to Gods Kingdome. As we see in *Pauls* example, who in the time of his ignorance, thought concupiscence to be no sinne, which after hee was enlightened with the knowledge of the truth, he discerned to bee the roote and fountaine of all wickednesse. And whilst his iudgement was thus blinded, his conscience spoke peace vnto him, testifying that hee was alite and in good case, when as being truly informed, hee plainly saw that hee was dead, and in the high way that leadeth to hell. Such haue not their peace disturbed by conscience, because, being ignorant of the way, it cannot admonish them when they goe out of it, and being it selfe misinformed, it must needs giue vnto them false euidence. And though their hearts be full of sluttish corners, and euen deepe dungeons full of all filthinesse, yet the eye of conscience doth not discern any annoyance, because it is in the darke, and is not enlightened with the knowledge of Gods truth. But especially this commeth to passe, when as ignorance is not onely simple and naturall, but imbraced and affected, men purposely neglecting, yea, contemning and shunning the meanes of knowledge, because for their greater quietnesse, they would not haue conscience to take notice of their wayes. As they who blesse themselues in their good meanings, as sufficient to saluation, and wholly neglecting Gods true seruice, doe content themselues with their owne blinde deuotion and superstition. Such shun those places where the light of the Gospel shineth, and like Battes and Owles, delight to liue in darke corners, where they seldome or neuer heare a Sermon, because they delight in the workes of darkenesse. They hate the light of Gods truth, because their workes are euill, as our Sauour speaketh; and *as the thiefe and adulterer waite for the twy-light*, and make choice of the night, as fittest for their purposes, *hating the morning as the shadow of death*, because it discovereth their faults to others, and bringeth them in danger to be apprehended, condemned, and executed. So these affect the darkenesse of ignorance, and abhorre the light of truth, because they would not haue conscience to take notice of their wickednesse, lest, like Gods Sergeant, it should arrest and hale them before his Tribunall, and there, as an vnpartiall witnesse, giue euidence against them, and lest, being condemned, it should play the executioner, tormenting and vexing them, day and night with hellish horrors, and deepe despaire.

Secondly, peace of conscience doth often proceed, not from spirituall life and motion, knowing and doing Gods will, but from the cleane contrary, as from spirituall deadnesse, idlenesse and sloth in performing those duties which God requireth. For as when the body is dead, it hath no sense of sicknesse, wounds, or any hurt which can be done vnto it: so when the

the soule is dead in sinne, the conscience hath no feeling of any waight that lieth vpon it, nor of any wounds or sores of sin, wherewith it is mangled and deformed. And though corruption and guilt, like a gangrene, indangereth it, euen vnto the very death, yet it neuer complaineth, because it hath no sense and feeling of this mischief and misery. Besides, whilest men snort in this lethargie of sinne, the deuill neuer wakeneth nor disquieteth them, because hee knoweth that this temporary rest will end in restlesse torments; and that the disturbing them of this ease may happen to awake them; and so hauing a sense of their disease, may worke a desire and resolution to vse all meanes whereby they may be cured. Neither will it stand with his policie, to let them, who are in his thraldome, and ready with all cheerefulnesse to doe his will, come vnto a sight and sense of their misery, which might make them desirous to come out of it; and therefore he neuer terrifieth their consciences with his tentations, but rather more blindeth their eyes, that they may not see their wofull state, and stoppeth their mouthes, that they may not complaine of it. And so our flesh and carnall corruptions are quiet, and neuer goe about to disturb our peace, whilest we suffer them to liue and raigne in vs: but when we goe about to depose them from their regencie, and like slaues, to bring them in subiection, then they rebell, and taking armes against the part regenerate, make vs feeble the vprores and garboyles of a ciuill and intestine warre. Thus corrupt humours in the body, though they indanger our liues, yet oftentimes are scarce discerned before they bee moued; but when we stirre them with some wholesome potion, which serueth to purge vs of them, then they rage and make vs more sicke in our owne sense then we were before. Thus the sea it selfe is calme and quiet, when there is no winde to moue it, but in the time of a storme it rageth and roareth, as if it would at once swallow vp the earth. And thus gunpowder is quiet and harmelesse when it is let alone: but if a sparke of fire fall into it, it bloweth vp all that is neere vnto it. And so sinne and corruption, if it be let alone, will be so quiet, that it will neuer disturb our peace: but if wee seeke to purge it out by wholesome medicines, or if it be touched with the fire of Gods Spirit, or but euen blowne vpon with the breath of admonition and rebuke, out of the mouthes of Gods faithfull Ministers, then the Sea is no more raging in a streame, nor gunpowder more clamorous and vnruly when the fire is put vnto it. Moreouer, spirituall sloth and idlenesse doth oftentimes keepe the conscience which is most corrupted, in peace and quiet, because it maketh vs neglect all spirituall exercises which should awaken it, and bring it to some sense and feeling. As hearing the Word, reading, meditating of our wants and weakenesse, the soulenesse and deformitie of sinne, the fearefulnesse of Gods Iudgements, the curse and threatnings of the Law, the daily examination of our estates, by the strict rule of Gods Word; which are the meanes, both to cast out the strong man out of his quiet possession, and to disturb the peace of an ill conscience, which ariseth not from any sound security, but rather from want of spiritual exercise: herein like vnto a lame horse, which complaineth not of his lameness whilest he lieth at ease, but when by trauell he becometh sensible of his paine, he cannot indure it, but halteth downe right.

§. Sect. 5.
The third difference between a good and euill conscience.

1. Tim. 4. 1, 2.

Rom. 1. 26, 28.

§. Sect. 6.
The last cause of the peace of an euill conscience, is worldly employments.

A third cause of peace to an ill conscience, is carnall securitie, which doth not take away the guilt and punishment of sinne, but onely serueth as the devils cradle, to rocke vs asleepe, that we may haue no sense and feeling of it. Whereof it saith with vs, as with men sicke of dangerous diseases, whose sleepe bringeth not health, but a cessation of paine, through the binding vp of the senses, who, after they are awakened, doe feelee themselves more sicke then before. And as it bringeth vs asleepe in sinne, so the deuill and our corrupt flesh doe by it lull conscience a sleepe also, lest being disquieted, it should disquiet vs, and waken vs with clamour and crying: And intending to sacke the citie of our soules, he maketh the Watch-man drunke with this poysonous and intoxicating cup, that hee may not sound the alarme, nor giue vs any warning to prepare for resistance. Now this security being continued and increased, groweth at last to hardnesse of heart, in the highest and worst degree, which neglecteth and contemneth all meanes whereby it might be loosened, and to a reprobate sense, carrying men on in the course of sinning with greedinesse and delight. And when they are come to this passe, their consciences also increase in their carnall peace, their deepe sleepe causing a lethargie, and their lethargie death. Such consciences, from a sleepe numnesse, fall into a dead palsie, hauing no sense of sinne or smart; vnto which they grow, by often quenching the good motions of the Spirit, speaking vnto them in the ministry of the Word, and by customable committing of knowne sinnes, without repentance or remorse. For as festering sores, not clenfed by salues and corrosiues, quickly gangrene, and running from part to part, destroy the whole body; so if we doe not clense our sores of sinne, by renewing our faith and repentance, they will corrupt the whole man, euen conscience it selfe, and make it become dead and senselesse. Such are the consciences of those, of whom the Apostle speaketh, who *departing from the faith, and speaking lies in hypocrisie, haue their consciences seared with an hot yron, forbidding to marry, and commanding to abstaine from meates, which God hath ordained to bee receiued with thankesgiuing.* And such had the Gentiles, who were giuen ouer of God to their vile affections, and a reprobate minde, to commit sinne without checke and remorse, yea with greedinesse and delight.

Finally, the conscience is made quiet, and at peace, when men are wholly taken with worldly vanities, both in their hearts and affections doting vpon them, and in their actions and employments in seeking after them. For Satan, seeing conscience placed in man by God, as his Deputy and Vice-roy to gouerne him, as his Iudge to absolue or condemne him, and as a witnesse, to giue euidence of all his particular actions, and hauing no power to depose it, or to put it out of its place and office, doth labour by all meanes to peruert and corrupt it, that it either may be silent, or giue vniust iudgement and false euidence. And to this purpose, he offereth worldly honours, riches, and pleasures, that by these bribes he may stop the mouth of conscience, so as it may either say nothing, or speake as he would haue it: And with Satan ioyneth the world and our owne flesh, for no sooner doth conscience begin to awaken out of the sleepe of security, and to stirre and mooue, speaking something that concernes its office

see

fice (as it were) betweene sleeping and waking, but presently they endeavour all they can to bring it asleepe againe, by rocking it in the cradle of worldly prosperity, and singing vnto it the bewitching songs of carnall pleasures. And if conscience will needs start vp and bee meddling, either accusing or condemning them for sinne, or terrifying and tormenting them with the guilt and punishments due vnto it; then doe they corrupt this Iudge and witnesser with carnall pleasures; and when they cannot be ridde of their laylour, but they must needs goe abroad vnder his custodie, they will make him drunke with these alluring cups of worldly delights, that they may haue more liberty to doe what they list, without checke and controulement. And thus when conscience groweth melancholy through the neglect of dutie, they cheere it againe, that it may still goe on with them in carnall courses, by feasting and reuelling; musicke and merry company, sporting and gaming, iesting and wanton dalliance, strage-playes, vnchaste sonnets, and pleasant histories. And if, notwithstanding all these, conscience stirreth and beginneth to speake, then doth the world giue such a *Plaudite* to these pastimes, and the flesh entertaine them with so loud an outcry of clamorous lusts and passions, that the voyce of conscience being quite drowned, it becommeth silent, because it speaketh to no purpose. And thus also conscience is sometimes at ease and peace, through worldly cares and imployments, in compassing these earthly things: for hauing their hearts wholly set vpon these vaine objects, and all their actions and indeuours taken vp in these exercises and imployments, conscience is silent, because they haue no leisure to attend what it saith, chusing rather to say nothing, then to speake much to little purpose.

CAP. XV.

Of the good things which a good Conscience witnesseth to the faithfull.



And so much generally of the matter which a good conscience testifieth, namely, peace and good things, and of the manner how it giueth witness, to wit, truly, and according to the rule of Gods Word, wherein the peace which it bringeth diuersly, differeth from the peace of an ill conscience. Now we are to speake more particularly of the good things whereof it giueth euidence, and of the fruit and benefit which ariseth from it. First, it witnesseth vnto vs truly; and according to the rule of Gods Word, that all our finnes are pardoned, and we reconciled vnto God; not by any satisfaction which our selues haue made, or any worthinesse in vs; for which God should accept vs aboue others; but only out of our assurance of faith, which perswadeth vs, that God, of his free grace and mercie, for the alone merits and satisfaction of Iesus Christ, hath forgien vs all our finnes; and accepteth of vs in the face of his best Beloued, in whom only he is well pleased: vpon which ground, a good conscience giueth comfortable euidence, not onely when wee please our selues

S. Self. I.
The first thing which it witnesseth, is pardon of our sins and reconciliation with God.

Mat. 3. 17.

1 Pet. 3. 21.

§. Sect. 1.
That a good
conscience wit-
nesseth vnto
vs our sancti-
fication.

Rom. 7. 15.

Alf. 23. 1.

1. Job. 3. 21.

2. Cor. 12. 9.

selues in the sight and sense of Gods graces in vs, and in our cheerefull obedience and best seruices which we performe to God: but also when we see and feele our corruptions, and imperfections, our slips, falls, and manifold saylings in our best actions: Because ingiueth euidence, according to the assurance of faith, which is grounded on Gods mercies and Christs merits, and not vpon our workes and worthinesse, and therefore cannot be ouerthrowne by our wants and weakenesses, our corruptions and vnworthinesse. In which respect, the Apostle saith, *that baptisme doth save vs (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Iesus Christ.* Which answer is nothing but this, that when Gods iustice and the Law layeth sinne to our charge, and requireth obedience, the conscience giueth in euidence, that Christ, by his death and resurrection, hath made full satisfaction, and in our stead, hath done all which was required of vs.

And as the conscience thus beareth witness of our iustification, and reconciliation, so also of our sanctification, namely, that being freed from sinne, we are become seruants of righteousnesse, and not onely delivered from the guilt and punishment of sinne, but also from the corruption, power, and dominion of it, so that though it dwell in vs, as a trayterous slave, yet it doth not raigne and rule in vs, as in times past. And though we be not wholly freed from all reliques of sinne and corruption, nor can performe vnto God that perfect obedience which the Law requireth; yet our consciences giue in euidence with vs, that wee are in part sanctified, and shall in Gods good time haue this worke thorowly perfected, and that in the meane while, we hate the euill wee doe, and loue the good we doe not, delighting in the Law of God in the inner man, euen when we are led captiue vnto sinne; that we desire and resolute to please God in all things, and indeuour in the vse of all good meanes, to haue our desires satisfied; and consequently, that we performe that Euangelicall obedience which God requireth, and are through Christ accepted of him. In which regard we may say with *Paul*, from the time of our effectuall calling, that *we haue liued with all good conscience vntill this day.* Again, a good conscience is our warrant for all our actions, testifying vnto vs, that what wee haue done, and are about to doe, is commanded of God, whereby we are comforted in those duties which we haue performed, and encouraged to proceede in well-doing, because we doe not our owne will, but the will of God. And though our actions bee imperfect in themselves, yet being done in sincerity and with vpright hearts, we shall not be discouraged in the sight and sense of our imperfections, yea, rather we shall find cause of reioicing and glorying in them, because being done with a good conscience, it will iustifie and giue witness vnto vs, that wee are also iustified and approued of God, and haue both our persons and workes accepted of him through Iesus Christ; according to that of the Apostle *Iohn*, *If our heart condemne vs not, then haue wee confidence towards God.* And this made the Apostle *Paul* most gladly to glory in his infirmities, which otherwise in themselves would haue bene a cause of griefe and mourning; and to reioyce in the conscience of his well-doing, which in respect of the imperfections euen of his best actions, would haue filled his face with blushing.

ing, and his heart with shame. *Our reioycing (saith he) is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshy wisdomie, but by the grace of God, we haue had our conuersation in the world.*

Moreover a good conscience testifieth vnto vs, that we are through Christ in an happy and blessed estate, both in respect of the time present and to come. In respect of the present, a good conscience will make vs beare and brooke all estates, not only with patience, but also with comfort and ioy in the holy Ghost. If we be in prosperity, and abound with Gods blessings, it warranteth vnto vs the lawfull vse of them, and witnesseth vnto vs that we are heires and right owners, and not thieues and vsurers, that they are Gods talents, which being employed to aduantage, for the glory of our great Lord, and good of our fellow seruants, they shall be doubled and redoubled, when we are called to giue account of them; that they are pledges of Gods fauour in this life, and earnest pennies of euerglasting ioy and happinesse in the life to come. If we be in aduersitie and affliction, a good conscience, like the good Angell, holding vs by the hand in this fire furnace, will secure vs that wee shall not receiue any harme. For it will testifie vnto vs, that these curses in their owne nature, are through Gods mercy turned into blessings; that they are testimonies of Gods loue, seeing *as many as he loueth, he chastizeth*, and signes of our adoption, for *the Lord correcteth euery sonne that he receiueth: and they are bastards and no sonnes whom he correcteth not.* That they will not separate Gods loue from vs, but our loue from the world. That they are not poysons to kill vs, but medicines to cure vs of our spirituall diseases, fannes, and files, and fires, to winnow vs from our chaffe, scowre vs from our rust, and purifie vs from the drosse of our corruptions. Finally, that whatsoever they seeme to flesh and blood, yet they shall worke together for the best, to them that loue God; and that though they be bitter and vnpleasant, for the present, yet they shall bring forth the quiet fruits of righteousness, to them that are exercised thereby. In respect of the time to come, a good conscience doth giue vnto vs truly, and according to the Scriptures, this comfortable and ioyfull euidence, that we shall continue euer to be holy and happy, persevering to the end in Gods grace vnto saluation; not by vertue of our owne strength, but through the power and promises of God. For he hath assured vs, that he will put his feare in our hearts, *that wee may not depart from him.* That though we haue many fierce Wolues to assault vs, and be but silly weake Sheepe, vnable to make resistance, yet our Shepherd Christ, being infinitely stronger then they, *none shall be able to pull vs out of his hand.* That whom God loueth, he loueth with an euerglasting loue, and to the end; that the gifts and calling of God are without repentance; and finally, that though we be many wayes tryed, yet the Lord will neuer suffer us to bee tempted aboue our power; but will giue a good end and issue to all our tentations.

Lastly, a good conscience maketh vs cheerefull and diligent in Gods seruice, and willing to doe all things which are pleasing in his sight. So the Prophet speaking of the faithfull, saith, that they should *beare a voyce behind them, saying, This is the way, walke ye in it, when ye turne to the right hand, and when ye turne to the left.* That is, besides their outward teaching

2. Cor. 1. 12.

§. Sect. 2.
That a good conscience witnesseth vnto vs that we are in all estates blessed.

Luk. 19. 17.
Matth. 25. 21.

Apo. 3. 19.

Heb. 12. 6.
Rom. 8. 37. 38.

Rom. 8. 28.

Heb. 12. 11.

1. Cor. 10. 13.

Iob. 10. 28.
Iob. 13. 1.
Ier. 31. 3.

§. Sect. 3.
That a good conscience maketh vs cheerefull in Gods seruice.
Esa. 30. 21.
1. Iob. 2. 27.

Psal. 16. 7.

Luk. 1. 74.

I. Cor. 6. 20.

Rom. 6. 12, 18.

Heb. 9. 14.

Heb. 10. 26, 29.

I. Pet. 2. 9.

Rom. 8. 24.

Eph. 6. 10.

in the Ministry of the Word, they should haue an inward teacher to direct and admonish them, euen the Spirit of God, speaking vnto them in the heart and conscience. And this is that which *Dauid* meaneth, where he saith, that *his reines did teach him in the night season*, that is, the voyce of conscience, which did shew him the wayes of God, and moued him with cheerefulnesse to walke in them. The which is the maine end at which the conscience aimeth, in witnessing and sealing vnto vs all the former comforts. For therefore the conscience giueth vnto vs that comfortable testimonie, that wee are *deliuered out of the hands of all our spirituall enemies*, to the end that we should not still serue them, but worship our Lord and Redeemer, in holinesse and righteousness before him all the dayes of our liues; that he hath bought vs at so deare a price, that we should glorifie him in our soule and body, because they are not our owne, but his, who hath redeemed them; that we are freed from sinne, that it may no longer reigne in our mortall body, but being deliuered out of this cruell tyrannie, we should become the seruants of righteousness; that our consciences are purged from dead workes, that we may serue the liuing God; that wee are reconciled vnto God, by the death and sufferings of Christ, that we may about all things esteeme our peace with him, which was so dearely purchased, and not bee inticed with the hire of the whole world, to doe any thing displeasing vnto God, or which might breake or disturbe our peace with him, seeing this were to vnder-value this inestimable price, as being of lesse worth then worldly vanities, and to tread the precious blood of Christ vnder our filthy feete, as an vnholly thing, and euen to despise the Spirit of grace with which we are sanctified. Therefore it witnesseth vnto vs, that we are sanctified, that we may be made carefull to bring forth the fruits of sanctification to his glory, that hath called vs out of *darkenesse*, into this *marvellous light*, and out of the bondage of sinne and Satan, into the *glorious liberty of the sonnes of God*. That though our sanctification be imperfect, and stained with many corruptions, yet through Christ it is accepted of God, to this end, that we might be made more cheerefull and diligent, in seruing so gracious a Lord. For what greater encouragement can there be vnto vs, in the performance of all good duties, then to bee assured, that our labour of loue shall not be lost, and that whatsoever we doe, shall be taken in good part and richly rewarded, though neuer so imperfect, if we desire and indeuour to doe the best we can? Finally, a good conscience giueth vnto vs this comfortable testimony, that we are most happy in all estates; that no estate, though neuer so much crossed and afflicted, may discourage vs from going on in the wayes of godlinesse, seeing no misery can make vs miserable, but euen our afflictions themselues shall aduance our happinesse, and that we shall neuer lose either grace or glory, but constantly hold out in the Christian race of godlinesse and righteousness, vntill we be crowned with the Garland of blessednesse; that we may not be discouraged with the sense of our weakenesse and wearinesse, nor with the assaults of our spirituall enemies who incounter vs in the way, seeing fighting against them, not in our owne strength, but in the power of Gods might, we are sure of support to hold out in the fight, and haue his neuer-fayling promise of obtaining victory.

CAP. XVI.

Of the signes and properties of a good Conscience.



The next point to be considered, is the signes whereby we may discern whether we haue a good conscience, or no; that if we haue, we may with *Paul* reioyce in it, if not, wee may labour to obtaine this precious iewell. Besides therefore these signes, which by the diligent Reader may be easily gathered out of the former discourse, there are diuers others which may be added. And first, if we haue a good conscience, wee may discern it by the causes of it; for it is not the worke of nature, which by the fall was corrupted in this, as in all other faculties; but the free gift of God; not purchased by our owne merits, not purged from naturall defilements with our owne satisfactions, but purified from dead workes by the precious blood of Christ, applied vnto vs by his holy Spirit and a liuely faith. And therefore if wee feele no change in our consciences; but that they still remaine the same which they alwayes were; if they be not washed with the blood of Christ, which purgeth them, not only from the guilt of sinne, but also from dead workes, that wee may serue the liuing God; or if their purity and peace proceede from any thing then from this, that being bathed in this fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for uncleannesse, they are assured that their sinnes are pardoned, and shall neuer be imputed nor laid to their charge; if they be not purified by faith, which both assureth vs of saluation, and also worketh by loue; but are grounded alone vpon groundlesse presumption; it is cleare and manifest, that we deceiue our selues with a shaddow, and haue not yet attained to a good conscience.

The second signe, is the manner of working this good conscience. For it is not wrought by worldly perswasions, taken from our credit, pleasure, or profit, but by the ministry of the Word, begetting faith in vs, whereby the heart and conscience is purified. And this it doth first, by terrifying it with the sight and sense of our sinnes, and the punishments due vnto them, whereby we are humbled, and brought to despaire of our owne strength, for our recovery out of our misery; and then by pacifying and comforting it, by offering vnto vs in Christ the free pardon of our sinnes, reconciliation with God, and the eternall saluation of our soules. So that heere the saying is truly verified, that peace is the daughter of warre; for if our consciences haue had no conflict with Gods iustice, and the curse of the Law, and haue not beene truly humbled in the sense of his wrath, and the enmitie which hath beene betweene him and vs, our peace is carnall and corrupt, springing nor from assurance of faith, but from securitie and presumption, which haue caused this ease, nor by recovery of health, but through the numnesse and stupidity of the disease.

Thirdly, a good conscience is knowne by the effects; for it excuseth and acquiteth vs before God of all sinne; and speaketh peace vnto our hearts, assuring vs that we are reconciled, and in Gods fauour; and grounding this testimonie vpon the infallible truth of holy Scriptures; It maketh

§. Sect. 1.
The first signe
are the causes
of it.
2. Cor. 1. 12.

Heb. 9. 14.

Zach. 13. 1.

Gal. 3. 6.

§. Sect. 2.
The second
signe is taken
from the man-
ner of work-
ing this good
conscience.

§. Sect. 3.
That a good
conscience is
knowne by the
effects of it.

Psal. 26. 3.

Psal. 17. 3.

Psal. 130. 3.
Psal. 143. 2.

§. Sect. 4.
That a good
conscience is
knowne by the
properties of
it, as first, that
it is pure and
peaceable.
Heb. 9. 14.

Esa. 48. 22.

§. Sect. 5.
That a good
conscience
keepeth it selfe
cleere before
God and men.

keth vs bold in all dangers, and like armour of prooffe, it contemneth the gun-shot of any worldly perils. It makes vs couragious in the performance of all good duties, and not greatly to care who liketh or misliketh them, because we carry our warrant in our bosomes, which will iustifie our actions before God, what censure soeuer men passe of them. It maketh vs like good seruants, to come often into our Masters presence, because it witnesseth vnto vs, that we are in his fauour, and that he accepteth of vs and our seruice. It maketh vs often to examine the booke of our accounts, euen in the presence of our Lord, and to desire him to suruey our reckonings, because it testifieth vnto vs that we haue dealt faithfully with him. So Dauid, *Examine me, O Lord, and prooue me, try my reines and my heart.* After which Audit, it will iustifie vs in respect of our integritie, as it did him. *Thou hast proued mine heart, thou hast visited me in the night, thou hast tryed me, and shalt find nothing:* Not in respect of the perfection of our performance, which is full of wants and weakenesses, but of our desire and resolution, as he expoundeth himselfe in the next words: *For I am purposed that my mouth shall not transgresse.* If therefore our consciences produce these effects in vs, it is an euident signe that they are pure and peaceable. But if contrariwise they accuse and terrifie vs, or excuse and acquit vs without the warrant of Gods Word; If we are bold and valiant in our peace and prosperity, fearing no euill, but cowardly timorous when we are incourted with any danger; If wee are so couragious in euill, that we are not ashamed, though men heare vs talke wantonly and vainely, or see vs in our actions imitate the greatest number, though vnlawfull and without warrant: but are ready to blush if a good speech hath slipped from vs in bad company, or if we be ouertaken at vnawares in performing some religious dutie, by such as are ready to flout vs for it; If wee care not how little wee come into Gods presence, and seldome or neuer examine the booke of our accounts betweene vs and him, or else slightly and ouertly for forme and fashion sake, and like vnfaithfull factors, cannot indure to haue our Master audit our reckonings; then are our consciences defiled, and can giue no true testimony of peace vnto vs.

Fourthly, a good conscience is knowne by the properties of it. First, as it is peaceable, so also it is pure, not onely from the guilt of sinne, but also from the corruption. For the blood of Christ, as it doth like a soveraigne salve pacifie the rage of conscience, caused by the sores of sinne, so doth it draw out the corrupt matter that causeth it, clenfing these wounds, as fast as it healeth them; and as it saueth vs from this body of death, as the Apostle calleth it, so doth it *purge it from dead workes, that we may serue the liuing God.* And therefore if our consciences be thus purged, then are they truly pacified. But if they witness vnto vs that we liue still in sinne, and so purpose to doe for the time to come, and yet testifie that we are in Gods fauour, and haue our part in Christ and his benefits, they are euill and lying consciences, and giue in false euidence, expresse contrary to the testimony of God, who being Truth it selfe, hath said, *that there is no such peace to the wicked.*

Secondly, it is the propertie of a good conscience, with all care and circumspection to keepe it selfe cleere both before God and men; before
God,

God, from faultinesse and sinne; before men, from offensiuensse and all appearance of euill. According to the example of the Apostle, *Who herein exercised himselfe, to haue alwayes his conscience void of offence, towards God and towards men.* So that a good conscience thinketh it not sufficient, to haue Gods approbation with contempt of mans; when as they will lawfully stand together: for it is an offence in our neighbours, when they giue false testimony of vs, and an offence to them, when we make them to stumble by our euill example, drawing them on to the practice of that euill, the appearance whereof they see in vs; from both which, Christian charity should restraîne vs. Yea it is hurtfull also vnto our selues in losing our good name, which is to be preferred before riches; and though we keepe this precious oymntment for our inward comfort, yet we lose the benefit of that beauty, which it outwardly causeth, and the sweete odour of it, at least so farre forth as wee haue it reflected vpon vs by others commendation. Much lesse doth it rest contented with mans approbation, when it is disallowed of God: for when they can say no euill of vs, nor we by our selues, yet are we not thereby iustified, seeing it is the Lord that iudgeth vs, who is greater then our hearts; and therefore as it desireth mans approbation, so only thus farre forth as it will stand with Gods allowance, according to the example of the Apostle, *who commended himselfe to euery mans conscience, in the sight of God.* And if we thus doe, then haue we a sure signe of a good conscience: but if when we giue iust offence, we iustifie our selues by pleading a good conscience, and so say and thinke, that we doe not care what men say or conceiue of our actions; or if (like hypocrites) we approue our selues and our consciences to men, by a faire shew in our outward behaviour, and neglecting the Iudgement of God, nourish in our hearts secret corruptions, we discover a bad conscience, and both sinne against God, our neighbours, and our selues.

Thirdly, it is the property of a good conscience, not to bee doubtful and wauering, whether it be so or no, but being so, it knoweth assuredly that it is so, and seeth it selfe by its owne light: According to that of the Apostle, *We trust, or are assured that we haue a good conscience, in all things willing to liue honestly.* And this confidence of it selfe, maketh it confident and couragious against all dangers, and bearing witness to vs that God is with vs, it maketh vs not to care greatly who oppose against vs. So the Wiseman saith, that *the righteous man is bold as a Lyon*, because his conscience iustifying him, doth also beare witness that hee is iustified and approoued of God, and being in his fauour, is vnder his protection, who is both able and willing to preserue him against all euill; according to that of the Apostle; *Heereby we know that we are of the truth, and shall assure our hearts before him.* For if our heart (that is, our conscience) condemne vs, God is greater then our heart, and knoweth all things; but if our heart condemne vs not, then haue wee confidence towards God. And whatsoever we aske, we receiue of him; because we keepe his Commandement, and doe those things that are pleasing in his sight. Neither doth the true feare of God, which is alwayes in the faithfull, hinder, but much confirme and strengthen this confidence, seeing it is not seruile but filiall; and when wee feare most in the sight and sense of our frailtie and corruption, then are we most assured that we shall neuer

Act. 24. 16.

Conscientia necessaria est tibi: fama proximo tuo.

Qui fidens conscientia sua, negligens famam suam, crudelis est. Aug. ad frat. in Eremo. Serm. 32. Pro. 22. 1.

Eccles. 7. 1. Duo sunt tibi necessariae, conscientia & fama: conscientia propter Deum, fama propter proximum. Ambros. 1. Cor. 4. 3. 4.

2. Cor. 4. 2.

§. Sect. 6.

That a good conscience knoweth it selfe to be so. Heb. 13. 18.

Rom. 8. 31.

Pro. 28. 1.

1. Iob. 3. 19, 20, 21

Pro. 28. 13.

Ier. 31. 33, 34.

§. Sect. 7.

That a good
conscience ma-
keth vs merry
and cheerefull.
Pro. 15. 15, 17.

*Nullum Tbea-
trum virtuti
conscientia ma-
ius. Cic. Tuscul. 1. 2.*

*Rom. 5. 3.
A. B. 5. 4. 1.*

Act. 16.

*Conscientia mens
recti fama men-
dacia ridet.
Quid. 4. Fast.*

Act. 23. 1.

2. Cor. 1. 12.

neuer depart from God, nor he from vs, and so shall most firmly stand, through his power assisting and vpholding vs.

Fourthly, it is the propertie of a good conscience, to make those that haue it merry, cheerefull, and full of ioy. It is a pleasant sawce, which maketh all our meates delightfull; and whatsoeuer our cheere be, good conscience, if it be our companion, will make it a feast, and fill our heart with such ioy, that a sallad of cold herbes shall be better vnto vs, then a stalled Oxe, or the greatest dainties, that wealth and wit can prouide for wanton worldlings. It will make the hardest lodging, a bed of downe; and the poorest cottage more pleasant, then the most stately Palace, to them who haue not this inmate to harbour with them. It is (like sugar) sweete in it selfe, and sweeteneth all things that are mixed with it, and such a precious oyntment that it persumeth the whole house. The ioy of conscience is compleate in it selfe, and proceeding from an inward cause (as it were) a liuing fountaine, that neuer faileth; it alwayes lasteth, without any supply from the land-waters of earthly prosperity; wherein it farre exceedeth the ioy of worldlings, which arising from carnall comforts, faileth when they faile. The ambitious man cannot reioyce but in his honours, and if (with *Haman*) he wanteth cap and knee, all his other comforts will not keepe him from deepe melancholy, and discontent. The couetous man cannot haue any ioy, if he cannot haue that riches, not which he needes, but which he desires; and he that is voluptuous, is as moodie and melancholy in the want of musicke, merry company, and such like worldly delights, as he is merry when he hath them. So that their ioy, like Summer brooks, are not to be seene or found, no longer then they are supplied by the showres of worldly prosperity. But hee that hath a good conscience, reioyceth in it when it is alone, without the company of any worldly comfort, & in the greatest solitude, it presenteth vnto vs a Theater of delights: And not only in the absence of all worldly good, but also in the presence of the greatest worldly euils. For he that hath peace with God, and peace of conscience, reioyceth in tribulation, as the Apostle speaketh. So when the Apostles were beaten for Christs cause, their backs were no more loaded with stripes, then their hearts lift vp with ioy, because they were thought worthy to suffer for him. So when *Paul* and *Sylas* were imprisoned, and their feete in the stockes, their ioy was at liberty, and the roome that contained them, was not able to confine it. It accompanieth the faithfull in all their afflictions, and maketh their burthen light, which is intolerable to those that want it. In their greatest pouertie, it is in stead of riches. In all their sicknesse it is a comfortable cordiall. In the noysome stench of worldly slanders and reproaches, it is a sweete oyntment, and precious perfume, which cheereth and reuiueth their spirits. So when *Paul* was apprehended and arraigned as an hainous malefactor, this comfort refreshed him, that he had liued with all good conscience before God. So when he was pressed out of measure, euen vnto death, with troubles and persecutions, he reioyced in this, the testimony of his conscience. Yea, euen at the day of death, when all worldly comforts, like false friends, forsake vs, or staying with vs, doe become (like *Iobs* kinsmen) miserable comforters, seruing for no vse, but to aggrauate our griefes; the ioy of conscience

conscience triumpheth ouer death it selfe, because it is vnto vs, but a straight doore, thorow which we shall enter into a faire Palace of euerlasting blessednesse: Yea it shall cheere our hearts at the day of Iudgement, and when they who haue spent their dayes in carnall delights, shall droope, and desire the hills to fall vpon, and couer them, the ioy of conscience will cause vs to *lift vp our heads, because the day of our full redemption draweth neere.* If then wee can finde in our selues this true spirituall ioy, that will beare vs vp in all estates, and keepe vs above water in the greatest stormes of worldly afflictions, it is a manifest signe of a good conscience; whereas contrariwise, if we haue no ioy sauing that which is fed with the fewell of worldly prosperity, and is presently extinguished, when the water of tribulation is cast vpon it; if it leaue vs when we most neede it, and will stay on no termes any longer with vs, then whilest it may haue the company of health, wealth, pleasures, and preferments, friends and fame: If we reioyce more in earthly, then in spirituall and heauenly things, in the name and credit of vertue and grace, more then in the things themselves, and in the fame, more then in the conscience of well-doing, and lesse grieue when we haue made shipwracke of conscience, then when we are at a losse, in the pursuite of glory and esteeme amongst men; it is a signe that the conscience is carnall and corrupt, fauouring more of the world and earthly vanities, then of spirituall grace and the things of God.

Finally, a good conscience may be knowne by the integritie and constancy of it. For it laboureth to approoue it selfe before God and men, in all things, and at all times. It respects the whole Law of God, and sheweth it selfe in euery commandement, as well as in any, due order and proportion being obserued in the waight and excellencie of euery duty. It ioyneth piety and holinesse with honesty and righteousness, and faith with good workes; and so giueth place and precedency to the chiefe duties, as that it doth not thrust out of doores the least and meaneest with carelesse neglect. As we see in the example of *David*, who *had respect to all Gods Commandements*, and of *Paul*, who *kept a good conscience in all things*. So also a good conscience is knowne by our constancie in holy and righteous duties, and may iustly take to it selfe that Motto or word of our later renowned Queene, of happy memory, *Semper eadem*. It is the same in all places, and in all companies, at home as well as in the Church, alone as in company, among the godly and sincere, as the godlesse and prophane. It changeth vpon no occasion, but keepeth a iust and equall tenour in the performance of the duties of holinesse and righteousness, whether honour or dishonour, good report or euill report, gaine or losse, prosperity or aduersity attend vpon them. Which integritie and constancie, if we find in vs, it will giue vnto vs this comfortable euidence, that wee haue a good conscience. But if contrariwise wee share stakes betweene God and the world, and in some things (like *Herod*) heare and obey his Word willingly, and willingly in other things stop our eares, and neglecting his reuealed will, giue our selues ouer to be ruled by our owne carnall lusts; If like ciuill worldlings, we onely make conscience of the duties of Iustice and honesty, and neglect the duties of Religion and piety; or if with hypo-

Apo. 6. 16.

Luk. 21. 28.

Bene sibi consci-
us falsis non de-
bet moueri con-
uictis, nec assima-
re plus ponderis
in alieno esse
conuictio, quam
in suo testimo-
nio. Amb. de offic.
Nemo plus vide-
tur assimare
virtutem, &c.
quam qui boni
veri famam per-
didit, ne consci-
entiam perderet.
Sen. Epist. 72.

h. Sect. 8.

That a good
conscience
may be known
by the integri-
ty and constan-
cie of it.

Psal. 119. 6.

Heb. 13. 18.

2. Cor. 6. 8.

crises, we are forward in the outward duties of piety, and make no conscience of honesty and iust dealing with all men, nor of the workes of mercie towards those that are in want and misery, and are so wholly for faith, that we are nothing for good workes; If wee are religious and honest by fits, when it will best serue our worldly ends, and be Saints in the Church, and deuils at home; or fit our conuersion to all companies, seeming zealous and deuout among them that feare God, and cold and carelesse of all Christian duties among the godlesse and wicked, wee may hence conclude, that our consciences are corrupt and carnall.

CAP. XVII.

*Of the meanes whereby we may get a good Conscience;
and preserue it being gotten.*

S. Sect. 1.

The first
meanes of get-
ting a good
conscience, is
highly to
esteem it.

Now when by these signes we haue examined our selues, wee shall finde, either that we haue a good conscience, or that we want it. If we haue it not, then are we carefully to vse all good meanes, whereby we may attaine vnto it; but if vpon triall we find, that we haue it, then are we to reioyce in it, vsing all good meanes, whereby wee may preserue and keepe safe so precious a Iewell. The meanes by which we may get a good conscience, if we want it, are diuers. The first is, in our iudgements highly to esteeme it, as one of Gods speciall graces and rich gifts, and in our hearts and affections, to loue and desire it aboue all earthly things. And so will the Lord be more willing to bestow it vpon vs, when we esteeme and desire it, according to the worth and value of it, and we also shall be more earnest in vsing all good meanes to get it, and more thankfull vnto God for it, when wee haue obtained it. Now that wee may esteeme and desire this gift of God, let vs consider, First, that it is most excellent, and one of the chiefeest parts of our happinesse, giuing vs a taste and entrance into the ioyes of heauen, euen whilest we are vpon earth. For (as the Apostle saith) *The Kingdome of God is not meates and drinckes, but righteousness, and peace, and ioy in the Holy Ghost.* But to what end should I speake of the excellencie of it which is vspeakeable, or labour to set forth the beaury and brightnesse of this heavenly light, which no mortall eye can behold in its perfect glory, seeing as the Apostle telleth vs, *it passeth all vnderstanding.* And therefore I will content my selfe to shaddow it darkely, and to giue some glimpse of it (as of the Sunne in the water) by touching briefly the profit and necessitie of it. And for the vtility of this grace, that may be said of it, which the Apostle speaketh of godlinesse, that it is *profitable vnto all things, hauing the promise of the life that now is, and of that which is to come.* Like a wincesse. It giueth euidence on our side before God, and excuseth vs of all those faults which Satan accuseth vs of, or the Law layeth to our charge; like an Aduocate it pleadeth our cause, and prooueth that wee are iust and innocent, through the righteousness and obedience of Iesus Christ. As a iust Iudge, vpon this euidence and plea it absolveth vs,

Rom. 14. 17.

Phil. 4. 7.

and

and the iudgement thereof shall neuer bee trauerſed or reuerſed in this world, nor in the world to come. But looke what ſentence good conſcience paſſeth on earth, the ſupreme Iudge will ratifie at the great Day of aſſiſes, in which reſpect, if it condemne vs not heere, then may wee haue confidence towards God, that hee will not condemne vs hereafter. As a comfortable and true friend, it alwayes beareth vs company, encouraging vs when we doe well, and reproouing vs when we doe amiſſe, admoniſhing and warning vs to looke to our footing, when wee walke in ſlippery places, and are in danger of falling, and to riſe, if wee doe fall for want of care in taking warning, by renewing our repentance. In our proſperity it is our guide to leade vs on, and direct vs in the right uſe of it; in our affliction it is our comforter, which ſpeaking peace within, doth make vs with patience and ioy to beare all outward croſſes and calamities. In time of peace, or rather ceſſation of that conſiſt with the ſpiritual enemies of our ſaluation, it is a faithfull Watch-man, which leaues vs to inioy our reſt and quiet when there is no danger, but yet admoniſheth vs to ſleepe in our Chriſtian armour, ſeeing they are not gone, but haue onely withdrawn their forces for their greater aduantage; and in time of warre when the enemy approacheth, and is ready to encounter vs, it not onely ſoundeth the alarme, that we may ſtart vp and ſtand in readineſſe, but alſo is armour of prooſe, and euen a brazen wall to keepe vs from danger when they aſſault vs. Finally, it performeth all good duties, to all ſorts of men, at all times, and all places, accompanying the Iudge to the bench, the Lawyer to the barre, the Diuine both in his Study and Pulpit, the Tradeſman in his ſhop, and the Buyer and Seller in the market, teaching and admoniſhing them how they ſhall carry themſelues in all caſes, and both approving them when they performe their dutie, and rebuking them, when for feare or fauour, glory or gaine, they doe neglect it. And from hence alſo the neceſſity of a good conſcience appeareth, ſeeing it bringeth with it ſo much good, of all which they are deſtitute that liue without it. Yea they are ſubiect to the contrary euils, hauing in them a witneſſe that daily accuſeth them, and a Iudge that condemneth them, no guide to leade them, no friend to admoniſh them, to incourage them in good, or diſcourage them in euill. Neither can they doe any thing pleaſing vnto God: for the end of the Commandement is loue, out of a pure heart, a good conſcience, and faith vnſained, of which end they faile, that are deſtitute of it, and can doe nothing but ſiſte againſt God, and bring vpon themſelues fearefull condemnation: for if our corrupt conſciences condemne vs, God the righteous and vnpartiall Iudge, who is greater then our conſciences, will much more condemne vs, as the Apoſtle *Iohn* ſpeaketh.

Secondly, we muſt labour to know the will of God reuealed in the Scriptures, and to apply what we know, vnto our ſelues, for our owne uſe. For the conſcience iudgeth and witneſſeth with God, for vs, or againſt vs, and therefore we muſt know what he approoueth and condemneth, if we would haue our iudgement and euidence to agree with his; otherwiſe our conſciences being vniuſt and erroneous, will iudge vniuſtly of our actions, and giue in falſe euidence; when wee put our ſelues vpon them for triall. More eſpecially, we muſt labour after the knowledge, both of the

1. Job. 3. 21.

*Si reſte facies,
hic mirus ab-
neus eſto: nil
conſcire ſibi,
nulla palſeſcere
culpa. Horat. ad
Macen. Ep. 1.*

1. Tim. 3. 5.

1. Job. 3. 20.

6. Sect. 2.
Of the ſecond
meanes to ob-
taine a good
conſcience.

Law and the Gospell, for the Law, as it is the rule of our actions, according to which they ought to be wholly conformed, so also it is the rule of our consciences, whereby they discern whether they be right or crooked, good or euill. It is the municipall law for the peculiar gouernement of Gods subiects, and the booke of Statutes, set out by our Soueraigne, according to which, conscience is bound to iudge and giue euidence, which it cannot doe, vnlesse it know, and be able to examine our actions according vnto this law. In which regard, the consciences of ignorant men do in most things mislead them into manifold errors, because they are not able to iudge of their actions according to Gods Law, which they know not, but giue sentence of them according to their owne wills, humane traditions, and their owne inuentions, superstitious conceits and good meanings. And the like may be said of those, who hauing some knowledge of Gods Law, doe through negligence or prophanenesse neuer examine their actions by it, yea, rather being carried through the violence of their carnall lusts and passions, into all disobedience and sinne, and resolving in themselves to goe on in their course, doe cast the Law out of their sight and remembrance, lest conscience hauing it to iudge by, should accuse and condemne their euill actions, and so abate their pleasure which they take in them. But especially if we would haue good consciences, we must apply vnto our selues the sentence of the Law, which condemneth all of sinne, and subiecteth them vnder the curse, who doe not continue in all that is written in the booke of the Law to doe it. For vntill the Law doe conuince vs of sinne, and that we cannot be iustified before God in our own righteousnesse, we shall rest in it, & neuer seeke to be partakers of the righteousnes of Christ, by which alone we can be iustified before God, and consequently by it only obtaine peace of conscience. In which regard it is not sufficient to know, and apply the Law vnto vs; for this will worke in the conscience terrours and feares, and no peace: but onely vse it as a schoolemaster to teach vs our owne vilenesse and sinfull corruption, and that we are in our selues most miserable, & in the feareful state of death and condemnation, that so it may bring vs vnto Christ, in whom alone we can be iustified and obtaine sound and secure peace. And therefore if we would haue good consciences, wee must also know the Gospell, in which God of his free grace doth offer vnto vs peace and reconciliation in Iesus Christ; wee must acquaint our selues with the couenant of grace, which is the maine foundation of all our peace, when as thereby wee are assured, not onely that Gods mercies are infinite, and Christs merits all-sufficient, but that they belong vnto vs, performing the condition of the couenant, that God for Christs sake will forgive vs our sinnes, be reconciled vnto vs, and write his Law in our hearts, that we may not depart from him.

Thirdly, we must not, for the obtaining of a good conscience, only know the Gospell and Couenant of grace, with the sweet promises therein contained, but also apply them by a liuely faith, and in a speciall maner intereste our selues in them, by performing the condition of the couenant, which is our restitution that we make with God. For we must be iustified by faith, before we can haue peace with him, or peace of conscience. Our consciences must be purged by the blood of Christ, from dead

workes,

Deut. 26. 37.
Gal. 3. 10.

Esa. 32. 40.

6. Sect. 3.
The third
meanes of a
good conscience
is a liuely
faith.
Rom. 5. 1.
Heb. 9. 14.
Col. 1. 20.

LIB. 1. How to preserve a good Conscience.

works, and from the guilt and punishment of all our finnes, before they will speake peace vnto vs. The Charter of our peace must be drawne vpon the Crosse, & sealed with the effusion of Christs blood, and must be receiued and pleaded by faith, before our consciences will cease accusing and condemning, or stand with vs vpon any rearmes of peace. Now this faith must be approued to be vnfaigned & sound by the fruits which it bringeth forth in vnfained repentance, by the changing of our hearts, and renewing of our mindes, our hatred of euill, and loue of good, our sorrow for our finnes past, and resolution to leaue and forsake them for the time to come, and to serue the Lord in the contrary duties of holinesse and righteousnesse; without which fruits, faith is no liuing Tree, but a dead stocke, which will giue vs no assurance of peace with God in the remission of our finnes, and consequently will bring with it no peace of conscience. And hereof it is, that the promises of the Gospell are as often made to repentant sinners, as to those that beleeue in Christ, because though faith only be the condition of the Couenant, yet it is such a faith alone, as is fruitfull in repentance. Neyther can this faith be so easily seene and discerned in it selfe, but onely by the fruits that spring from it, which necessarily inferre this good Tree from which they spring, the promises are made to them, because these being more sensible, they may be more easily applied.

Fourthly, the exercises of repentance are notable meanes to worke peace of conscience; as our often humbling of our selues before God in the sight and sence of our vilenesse and vnworthinesse, whereby our stony hearts are broken, and our spirits made contrite; our dayly confession of our finnes vnto God, and earnest crauing of pardon for them, seeing our sayth will assure vs, and answerably our consciences will witnesse with vs, according to the rule of Gods Word, that humbling our selues, we shall be exalted, that being empty of all grace and goodnesse, and hungering after it, we shall be filled and satisfied; that the God of peace will dwell with vs, and bring his peace vnto vs, being of broken hearts and contrite spirits; and finally, that confessing and forsaking our finnes, we shall finde mercy, seeing it standeth vpon the truth of Gods promise, according to that of the Apostle, *if we acknowledge and confesse our finnes, he is faithfull and iust to forgive vs our finnes, and to cleanse vs from all vnrightheousnesse.* Of which we haue experience in the example of Dauid, who being afflicted in the sight and sence of his sinne, with terrors of conscience, vsed this meanes to quiet it and get peace, *I acknowledge (saith he) my sin vnto thee, and mine iniquity haue I not hid: I said, I will confesse my transgressions vnto the Lord, and thou forgavest the iniquity of my sinne.* Lastly, the vnfaigned loue of God and of our neighbours is a notable meanes for the obtayning of a good conscience; for if we loue God, our consciences will witnesse vnto vs that he loneth vs, seeing his loue shed abroad in our hearts by the holy Ghost, worketh this loue in vs; and is that diuine fire and flame from which this heat cometh: *for he loue him, because he loued vs first*, as the Apostle testifieth. And this loue of God towards vs, and our loue towards him, will make vs carefull to keepe our consciences vnspotted of any knowen sinne, and zealous in doing all things which may be pleasing in his sight. From which sence of our mutual loue,

6. Sect. 4.

That the exercises of repentance are notable meanes to get a good conscience, & also the loue of God and our neighbours.
Luk. 1. 53.
1. Pet. 5. 5.
Esa. 57. 15.
Pro. 23. 13.

1. Iob. 1. 7, 8.

Psal. 32. 4, 5.

1. Iob. 4. 19.

Col. 3. 14, 15.

6. Sect. 5.
Of the meanes
whereby a
good consci-
ence may be
preserved.

Rom. 6. 12.

1. Pet. 3. 21.
AR 24. 16.
23. 1.

Psal. 26. 1, 2.

will spring peace unspeakable, wee resting securely vpon him who so lo-
ueth vs; and whom we so loue. According to that of the Apostle; *Aboue*
all things put on charity; which is the bond of perfectnesse; and let the peace of
God rule in your hearts.

And these are the meanes of getting a good conscience. The meanes
of preserving it being gotten, are diuers. First, the often renewing of
our covenant of peace with God, by renewing the condition of it on our
part, faith and repentance. For as wee daily wound our consciences
through our frailty in falling into sinne, whereby the peace of them is di-
sturbed, and defile them, by casting vpon them the filth of our corrupti-
ons: so our care must be, to heale daily these wounds, by applying vnto
them afresh by the hand of faith; the soueraigne salve and balm of
Christs blood, which is of sufficient and sole vertue; and nothing else in
the world, to heale these wounds; and also to wash them as often in the
teares of vsained repentance, which will giue vs assurance that they are
purged and cleansed from all filth of sinne. Secondly, being cleansed, our
continuall care must be to keepe them cleane from all sinne, especially in
our desires, resolutions, and indeuours, and howsoeuer we cannot hinder
it from dwelling in vs, yet we must take heede that it doe not to raigne
in vs, that we should obey it willingly in the lusts thereof; for sinne wil-
lingly nourished, cannot possibly stand with this peace, seeing they doe
wound and waste the conscience; which sores, if they fester and putrifie
with corruption, will breed in them such a gnawing worme, as will giue
vnto vs no peace or rest; but night and day will torture and torment vs.
Thirdly, let vs daily mortifie all our sinfull lusts, as wrath, enuie, malice,
uncleane concupiscence, pride, and the rest; which will betray conscience
vnto sinne, and with their loud cries and tumultuous clamours, hinder it
of all sound peace and quiet. But especially, we must crucifie all worldly
lusts of ambition, couetousnesse, and voluptuousnesse, and weane our
hearts from the loue of earthly vanities: which otherwise if it be entertain-
ed, will set the peace of conscience vnto sale, for the base price of plea-
sure, profit, and preferment, as the miserable experience of these times
doe too plainly teach vs. Fourthly, we must often examine our consci-
ences by the rule of Gods Word, whether they giue vnto vs true euidence
and iudgement, the which must be done in the presence of our supreme
Iudge, who perfectly seeth all secrets, and giueth righteous iudgement,
not onely of all our actions, but euen of conscience also, which as his
Deputie iudgeth of them: Euen as the Iudges of the Kingdome, accord-
ing to law, call to account all subiects, and passe sentence of their acti-
ons, but yet are accountable to their Soueraigne, and haue all their iudge-
ments and determinations subiect to his censure. And this is that answer
of a good conscience towards God; whereof S. Peter speaketh, which the Apo-
stle Paul by continuall exercise indetoured so to make, as he might be ac-
cepted of him. Which that we may the better doe at the great Day of
reckoning, we must often put conscience to iudge and examine it selfe, ac-
cording to the rule of the Scriptures, that the Booke of Gods Law, and
the booke of conscience may agree together, and also desire the Lord in
priuate, often to try and examine vs and it, that all things being cleared
betweene

betweene vs and him, we may not come to publike shame, when wee are called to giue an account in the Starre chamber of heauen. Fifthly, we are to keepe our consciences cleane and vndefiled from dead workes, and not to smother any sinne in them without iudgement and execution, though for life and liberty, it offer to bribe vs with all the honours, riches, and pleasures in the world. For if conscience be not pure and vnpartiall, in condemning all sinne, it can neuer be peaceable, seeing it will be bound ouer to answer before the supreme Iudge, for conniencie and partiall iudgement; and for not condemning and punishing sinne as his Vicegerent, according to law; shall it selfe be found an accessory, and guilty of that sinne which it tolerated in vs, and so shal be condemned and tortured with that gnawing worme which neuer dieth. Lastly, we must continually meditate of the day of Iudgement, when as a cleere and good conscience will be better vnto vs then ten thousand worlds. The which will make vs carefull to preserue our consciences in their purity and peace, seeing if they doe not approue vs at that day, we can neuer be iustified before the tribunall of Gods Iudgement. And as Iudges and Notaries, knowing that their wise, iust, and iudicious King will exactly view and examine their Bookes and Records, are made thereby carefull to keepe them faire, and without the aspersiō of any faultinesse, and, if they haue failed in the iust executing of their office, will doe what they can to bee free from all imputation; so wee being to shew our bookes of conscience before the King of heauen and earth, are to be much more carefull, that they may be vnblemished, and without all spots of sinne; and because wee often blot and blemish them in this life; and haue our faults and sinnes often interlined; we must labour to get out all these blots and staines, by washing them often with the hand of faith in the blood of Christ, and in that *agua fortis*, and powerfull water, which flowed out of his side; that so our sinnes not being found in these bookes of account, may not be imputed vnto vs, nor bring vpon vs that iust condemnation which they haue deserued. And so much concerning a good conscience, and those fundamentall vertues, which are the maine grounds of a godly life.

I 4

THE

THE SECOND BOOKE OF A GODLY LIFE, CON- TAINING THE MAINE PARTS

and principall duties of it, which we ought
generally to performe at all times, and
vpon all good occasions.

C A P. I.

Of the maine duties wherein a godly life consisteth.

§. Sect. I.

That a godly
life consisteth
in doing all
those duties
which God
hath comman-
ded.



WE haue intreated the more largely
of the maine grounds of a godly life,
because when the foundation is laid
large and deepe, the building which
is erected vpon it, is more firme and
durable. And now we are come to
shew, first, wherein it consisteth: and
secondly, what are the properties of
it, and of all the duties required in
it. A godly life consisteth in the
conformity of our whole carriage
vnto Gods reuealed will, both in
fleeing and forsaking all that is euill,
and in imbracing and practising that which is good; in leauing vndone
that which hee hath forbidden, and in doing that which hee hath com-
manded: And is generally required in many places of holy Scriptures.
*Depart from euill, and doe good; cease to doe euill, and learne to doe well. Put
ye off, concerning the former conuersation, the old man, which is corrupt, accor-
ding to the deceitfull lusts; and be renewed in the Spirit of your minde, and put
on that new man, which after God is created in righteousness and true holinesse.*
So Hierome to this purpose saith, That there are two kinds of Gods
Commandements, in which, all Iustice is comprehended. The one for-
biddeth, the other commandeth; for as euils are prohibited, so good
things are inioyned. There cessation and rest worketh, here study and in-
deuour. There the minde is restrained, here incited. Here it is a fault to
doe, there not to haue done. And therefore to the leading of a godly
life, it sufficeth not (as many thinke) to bee harmelesse and innocent,
vnlesse wee also bee diligent and constant, in doing of all holy and iust
actions, but we must as hee addeth, vpon the foundation of innocencie,
erect the building of righteousness. Yea, in truth a godly life more prin-
cipally

Psal. 34. 14.

Esa. 1. 16.

1. Pet. 3. 11.

Eph. 4. 32, 33, 34.

*Duo sunt genera
mandatorum, in
quibus clauditur
tota iustitia, &c.
Ad Celantium.*

*Innocentie im-
primis funda-
mentum ponat
supra quod
facilius possit ar-
duum culmen
iustitie erigere.
Eileram, ibid.*

cipally consisteth in doing, then not doing; in action, rather then in forbearance. And he no lesse displeaseth God, and sinneth against his owne soule, who neglecteth the good which he requireth, then he who committeth the euill which he forbiddeth. The Idolater offendeth no more haynously in worshipping a false god, then the Atheist that acknowledgeth no God; nor the superstitious person, who worshippeth him in a false manner, then the prophane worldling, who worshippeth him not at all. He that hid his talent, was cast into vetter darkenesse, because he did not vse it to his masters aduantage, as well as they that abuse and mispend it. *Dives* was cast into hell for not feeding *Lazarus*, as well as others that rob and oppresse the poore: the foolish virgins were shut out, who had not in their lampes the oyle of grace, and the light of a godly life. And they at Christs left hand, shall at the day of Iudgement haue their portion with the deuill and his angels, who did not feed the hungry, and clothe the naked, as well as they who spoile them of their food and rayment; seeing there is but this difference betweene them, that the one withholdeth their right, which God hath allotted them, the other taketh it away when they already haue it. The one, like the nurse, withholdeth the brest from the hungry child entrusted to her care and keeping; the other pulleth the teate out of his mouth, when he hath taken hold of it. Or if they differ at all (as in some cases there is some difference) there shall be onely this difference in their punishments; that these innocent and harmelesse men, who haue power to doe good and doe it not, shall be damned in hell, but not in so deepe a degree of condemnation as the other.

Vnto a godly life therefore it is required, that wee hate and forsake all euill, and that we imbrace and practise that which is good; that is, that we abhorre and renounce sinne in all kindes, without exception, and those most of all, which whilest we liued in the state of infidelity, we most loued, and to which, as yet our corrupt nature most inclineth, seeing they are our greatest and most dangerous enemies, & like traytrous Rebels, raising intestine warre within vs, doe as much as in them lyeth, expose vs to the malice of our open enemies, the deuill and the world. In which totall relinquishing of sinne, we must bee constant in our resolutions and indeuours, and not doe it by fits and flashes, as wee shall see heereafter. And with the like constancie, we are to settle our selues, in imbracing and practising all good duties, whether they be hard or easie, pleasant or displeasing, profitable to our worldly estate, or to our losse and hinderance. Now, because the Word and revealed will of God is the rule and squire, according to which, we are to iudge of good and euill, that being good which it commandeth, and euill which it forbiddeth; therefore a godly life consists in our conformitie & obedience to Gods will revealed in his Word, or to all Gods Commandements contained both in the Law and Gospell. For because we cannot performe obedience to the Law legally, that is, in that perfection which the Law requireth, therefore a godly life is not, as wee vnderstand it in this Treatise, an absolute conformity vnto the Law (though it bee most absolute when it is most conformable) but when we conforme our selues and all our actions, according to the rule of the Law, after an Euangelicall manner, that is, desire, resolute, and indeuour to per-

forme

*In quouis propo-
sito, in quouis
gradu, equale
peccatum est, vel
prohibita admit-
tere, vel iussa
non facere, ibid.*

§. Sect. 2.
That a godly
life consisteth
in euangelicall
obedience,
both in forsak-
ing that euill
which God for-
biddeth, and in
doing that
good which he
commandeth.

forme vnto it as perfect obedience as we can, which because through our frailty and corruption it is defectiue, and nothing imperfect can be acceptable vnto God, therefore vnto such a godly life as may be pleasing vnto him, there is required, that to our obedience of the Law, we adde our obedience to the Gospel, which requireth a liuely faith in Christ, whereby applying vnto our selues both him and all his benefits, the imperfections of our obedience are couered with his perfect righteousness, and our sins and corruptions washed away in his blood. And also that we shew forth the fruits of this faith in our vnfained repentance, whereby we bewaile our sinnes past, and resolute and indeuour to leaue and forsake them for the time to come, lament the imperfection of our obedience, and labour and strue after more perfection; without which obedience to the Gospel, our imperfect obedience to the Law, will not be accepted of God, nor intitle vs to this godly life, which is pleasing in his sight.

§. Sect. 3.

That we must in a godly life performe obedience to the Law, after an Euangelicall manner.

Our obedience therefore to the Law is required, seeing it is the rule of holinesse and righteousness, according to which, all our thoughts, words, and actions are to be conformed; and our obedience to the Gospel, to supply and amend what is imperfect and defectiue through our frailty and corruption, and to make our workes straight in Gods sight, when through ignorance or impotencie we haue swarued from our rule. The Law must be obserued of all that will leade a godly life, because as a Schoolemaster it teacheth vs, what is good, and what is euill, what we must doe, and what wee must leaue vndone; The Gospel also with no lesse care, because it sheweth vs how it is to be done, and also ministreth courage and strength, whereby we are enabled to performe our duties. We must make the Law the Canon, according to which, wee must carry our selues in all our thoughts, words, and workes, because so farre forth onely, as they are conformable vnto it, they are holy and righteous; but withall, the Commandements of the Gospel requiring faith and repentance, must be obeyed, that what is imperfect in vs, may be made perfect through Christ, and that our new obedience, which cannot be accepted according to the Couenant of workes, as comming from seruants, may be acceptable, according to the Couenant of grace, as comming from sonnes, whose desires and indeuours are pleasing to our heavenly Father, who accepteth the will for the deed. The Law prescribeth the way wherein all are to walke, that will leade a godly life; The Gospel, as a faithfull companion, encourageth vs to goe in this way, and leading vs by the hand, preferueth vs from falling; and when through frailty wee are false, it lifteth vs vp againe.

§. Sect. 4.

That in a godly life we must ioine together the duties of piety, righteousness, and sobriety.

Now the duties of a godly life, which the Law requireth, respect either God or men: both which are to be considered, first generally, as they are to be performed of euery Christian in the whole course of their liues; and secondly, as they are to be exercised in them euery day. The duties which respect God, are contained in the first Table, and are all comprehended vnder the name of piety. The duties which concerne men, are comprehended in the second Table, and are either the duties of righteousness and mercie, which respect our neighbours, or the duties of temperance and sobriety belonging to our owne persons. All which must goe together,

ther, and may in no wise be severed the one from the other. For piety is the root of righteousness and sobriety, and these the fruits and signes of piety, and neither of both are accepted of God, but when they go together, seeing piety without righteousness, is like a foundation without a building, and righteousness without piety, is like a building without a foundation; that, as a fire without light; this, like the fooles fire, a light without heat; that alone, at the best, makes but hypocrites; this without that, no better then proud Iusticiaries and ciuill worldlings. And hereof it is, that the holy Ghost in the Scriptures ioyneth them altogether, requiring no lesse the one then the other. So he saith, that those who are the redeemed of the Lord, shall worship him in holinesse and righteousness before him, all the dayes of their lines; that we must pray for Kings, and all that are in authority, that we may leade a quiet and peaceable life vnder their government, in all godlinesse and honestie. That our spirituall renewing, according to Gods image, ought to be both in righteousness and true holinesse: That a Bishop ought to be a lover of hospitality, and a lover of good men; sober, iust, holy, and temperate; that the grace of God which bringeth salvation appearing, hath taught vs to deny ungodlinesse and worldly lusts, and to liue soberly, righteously, and godly, in this present world. And that they who will make their calling and election sure, must not imbrace loose and single vertues, nor performe scattered duties, but linke and chaine them one with another. For they are such twinnes as liue and die together, and the soule, life, and breath of Christianity, which may bee distinguished in doctrine and discourse, but not derided in our practice and conuersation.

The first and maine duties required vnto a godly life, are all comprehended vnder the name of piety, required in the first Table. Which is nothing else, but that true Religion, whereby we worship the onely true God, according to his will reuealed vnto vs. So *Augustine*, What is piety, but to serue God with a pure minde? which is otherwise called worship. And againe, this is piety to loue God freely and absolutely, and out of him to expect no reward, but what is expected from him. For he is the chiefe Goodnesse and what thing of worth can he aske of God, to whom God seemeth of little worth? So that piety consisteth in Gods true seruice, and in the performance of those holy duties of his worship which he requireth in the first Table: of which, piety is the summe; according to that of our Sauiour repeated out of the Law, *Thou shalt worship the Lord thy God, & him only shalt thou serue*. The which is sometime signified by the seate of God, a part of diuine worship being put for the whole, *Thou shalt feare the Lord thy God, and serue him; and shalt sweare by his Name*. And sometime by the loue of God, which is put for all worship, because all holy seruice and true obedience doth flow from it. So *Moses* in his repetition of the Law, makes this the sum of all, *Thou shalt loue the Lord thy God with all thine heart, & with all thy soule, and with all thy might*. And our Sauiour *Christ* telleth the Lawyer, that this is the great Commandement, which comprehendeth in it the whole first Table; *Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might*. Where hee sheweth both the object of true worship which is the Lord our God onely, and the speciall and principall act of it, which is loue, from which, as a fountaine, all other

parts,

Luk. 1. 74. 75.

1. Tim. 3. 2. &

6. 11.

Eph. 4. 24.

Tit. 1. 3. & 2. 12.

2. Pet. 1. 10.

6. 11.

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Luk. 10. 27.

2. Pet. 1. 3.

Da quod iubet,
& iube quod vis.

§. Sect. 2.

Reasons moou-
ing vs to im-
brace piety,
first, because it
is most excel-
lent.

Mat. 6. 33.

Mat. 6. 33.

parts, like streames, doe spring and flow; and also the subject of this duty which is the whole man. For by the heart, is vnderstood all the affections, desires, and inclinations; by the soule, the will, purpose and resolution; by the minde, the reason, vnderstanding, discourse, and memory; and by the might or strength (which Saint *Luke* also addeth) all the faculties of the soule, and parts of the body, with all their functions, actions, and operations, both internall and externall. So that the whole man must be consecrated vnto the seruice and worship of God, by all those who imbrace piety, and desire so to performe the duties of a godly life, as they may be acceptable and pleasing in the sight of God. The which, as it is required by him, so there is none but he, who can inable vs in any measure to performe it, seeing it is not in our owne power, but his free gift, and the worke of his holy Spirit, which is bestowed vpon whom and when hee will; for it is God onely, who by his diuine power, giueth vs all things which pertaine to life and godlinesse, as the Apostle *Peter* speaketh; and therefore when he requireth it of vs, we must returne vnto him againe, and intreate him by earnest and seruent prayer, that he will inable vs to performe that which hee requireth; according to that of *Augustine*, Giue what thou commandest, and then command what thou wilt.

And thus we generally see what piety is. Let vs in the next place consider briefly of some arguments which may mooue vs to imbrace and practise it, in the whole course of our liues. The first is, that piety and the duties of it are most excellent, and to be preferred before righteousness, both in regard of our iudgements, which ought to esteeme them aboue the other, in respect of the object, God himselfe, vnto whom immediatly they are to be performed, who infinitely exceeding men; the duties which wee owe vnto him, are incomparably to bee preferred before those which are due to them. In regard also of our hearts and affections, which ought to imbrace with greater loue and desire those things which our iudgements doe most highly value; and in respect of our indeuour and practice, where in we ought to giue priority and precedencie, in regard of time and place, vnto the duties of piety, aboue all earthly things, according to that of our Sauour, *First seeke the Kingdome of God and his righteousness, &c.* Again, Christ calleth the first Table, inioyning piety, The great Commandment vnto which the second is like, but not equall. For piety is the fountaine of righteousness, and the alone sure foundation, vpon which it standeth; which if it wanteth, or is built vpon any other ground, as it were, vpon a quagmire or the sands, it will soone fall and come to ruine, seeing the building can stand no longer then it hath a foundation to rest vpon; as we daily see in the Morall and meere ciuill righteousness of worldlings, which resting vpon their credit, or profit, or feare of humane Lawes, doth last no longer then they last. It is the heart and head of Iustice, which giueth life, heate, and motion vnto it, without which, it is but a dead trunk, yea the very soule, which doth informe it, without which, it is but a lothsome carkasse in Gods sight. And therefore in the practice of a godly life, we are more highly to esteeme, and answerably with more care, earnestnesse and delight, to put in practice the duties of piety, which concerne God immediatly, then the duties of righteousness which respect our neigh-

neighbours. As for example, we must loue and stear and obey God more then men; and when both will not stand together, we must neglect the one in comparison of the other, as wee see in the example of the Apostles, who when men forbade that which God commanded, obeyed him rather then them. But yet seeing all duties both to God and men are commanded of God, and in that regard we serue or disobey him, mediately and indirectly, when wee doe or neglect the duties which concerne them: therefore in performing the duties of the first Table in our iudgement, affection and practice, we are to obserue a due proportion betweene them, comparing like with like, the greatest with the greatest, middle with middle, and the least with the least; neyther are the ceremonies, and circumstances, and meanes of pious duties, to be preferred before the maine and substantiall duties of righteousness; as we see in Gods owne choice, vho preferred mercy before sacrifice, and the duties of righteousness, mercy and loue, before an externall fast, or the outvard rest of the Sabbath, vvhich is but a meanes of the seruice of God, and of our spirituall resting from sinne.

The second reason is taken from the profit of piety, vvhich may much induce vs to the embracing of it. For if mens hearts are set chiefly vpon gaine, and are ready to enquire after it vpon all occasions, according to that of the Psalmist, *There be many that say, Who will shew vs any good?* And if their affections and desires are inflamed and enlarged, according to the greatnesse of the profit vvhich they pursue, then vvhich our iudgements are conuincd, and persvaded that there is most gaine in godlinesse, there is great reason why our hearts should be set vpon it as our chiefest treasure. But the Apostle telleth vs, that *godlinesse is gaine*, yea, *great gaine with contentation*; where he maketh not the gaine of godlinesse to depend vpon the condition of our contentment, as though there were no profit in it, vnlesse wee be contented with it; but that it is the effect, and an inseparable companion of godlinesse, to make vs contented with all estates, and therefore not gaine onely, if it be ioyned with content, but because it alwaies bringeth with it contentation. Even as the Sunne is said to bee comfortable, not if it giue light, but because it giueth light, it doth bring vs comfort with his beames and brightnesse. Now this profit of piety, is incomparably greater then the gaine of the whole world; for this is profitable but for some purposes, but the other for all things; that onely for the present, but this also for eternitie, according to that of the Apostle; *Godlinesse is profitable vnto all things; hauing promise of the life that now is, and of that which is to come.* In this life it assureth vs of Gods grace and fauour, that we are his children and heyres of his promises; who are continually vnder his protection, and thereby safe from all danger, though we haue but little, yet there is cause of great contentment, seeing our small pittance is better then the riches of many wicked, it being a pledge of Gods loue, and an earnest penny of our heavenly happinesse. That we are blessed in all estates, prosperity and aduersity, pouerty and riches, health and sicknesse, life and death, because God that loueth vs, will by his wisdom and power, cause all things to worke together for our good. In the life to come also godlinesse will be most gainfull; for when all

Act. 5. 29.

Hos. 6. 6.
Isa. 53. 3. 6.
Mat. 12. 1. 2.
Deut.
Leuit. 24. 9.
Exod. 29. 33.
1. Sect. 3.

The second reason is taken from the profit of Piety.
Psal. 4. 6.

1. Tim. 6. 6.

1. Tim. 4. 8.

Psal. 37. 16.

Rom. 8. 28.

worldly profits are utterly ceased, and the glory and beauty of them withered and vanished out of sight, then shall we finde most profit in our piety, and reape a ioyfull harvest of all our holy inducements. Then shall we with confidence approach into Gods presence; when as we expect that Crowne of glory, which he hath freely promised to those who haue serued him in holinesse and righteousness all the daies of this life; and hauing on this wedding garment, we shall be admitted into the Bridall chamber of our Head and Husband Iesus Christ, and there eternally solace our selues in the fruition of his loue, and of that heavenly happinesse which he hath prepared for vs. Whereas contrariwise, all worldly things without piety, are vnprofitable to all in many things, and in all things to many, giuing no contentment in their greatestt abundance, but like sweete drinckes encrease thirst; and as fuell put into the fire, inflame the heate of carnall concupiscence. Or if they giue some seeming content in the time of health, yet how little pleasure doe we take in them vpon our sicke beds? though they haue some taste vnto our carnall appetite in the time of life and strength, yet what an after-tang leaue they at parting? and how little comfort and contentment bring they against the terrors of death, and the dreadfull apprehensions of approaching Iudgement?

The third reason is taken from the necessity of piety, seeing without it wee can haue no assurance of any spirituall benefit, neither in this life, nor in the life to come. For it is the end which God hath proposed vnto them all, vnto which he most certainly attaineth, if we euer attaine vnto them; seeing he who is infinite in wisdom and power, can neuer faile of his end which he propoundeth to his actions. Now the Lord hath chosen vs, that we should be holy; hee hath redeemed vs out of the hands of all our spirituall enemies, that we should worship him in holinesse and righteousness all the dayes of our liues. We are reconciled by Christ in the body of his flesh, through death, that hee may present vs holy and vnblameable in Gods sight. He hath adopted vs for his children, that wee may be holy, as he is holy. He hath iustified and pardoned all our sinnes, that being freed from sinne, wee may become the seruants of righteousness. And therefore without this holinesse we can haue no assurance that we are elected, redeemed, reconciled, adopted or iustified, and consequently that we shall be saued: for though it be not the cause of our happinesse, yet it is the way that leadeth vnto it; in which if we walk not, we shal neuer come into that place of blessednes: for without holinesse none shall see the Lord, as the Apostle teacheth vs.

Vnto these reasons we may adde the consideration of Gods manifold mercies in Iesus Christ, which ought to bee notable inducements to moue vs to the imbracing and practising of piety. For what greater encouragement can we haue to make vs zealous and cheerefull in the duties of Gods seruice, then to consider how gracious and good, God hath bene vnto vs in our creation, redemption and continuall preseruation; in giuing vnto vs his Sonne, and pardoning our sinnes, in freeing vs out of the cruell bondage of all our spirituall enemies, and in multiplying his blessings vpon vs, both in spirituall and corporall things? And this argument the Apostle useth to this purpose; I beseech you therefore brethren, by the mercies of God, that ye present your bodies a liuing sacrifice, holy, acceptable

§. Sect. 4.
The third reason, which is taken from the necessity of piety.

Ephe. 1. 4.

Luke 1. 74.
Col. 1. 22.

Leuit. 19. 2.
Mat. 5. 45.
Rom. 6. 18.

Heb. 12. 14.

§. Sect. 5.
The fourth reason perswading vs to piety, which is the consideration of Gods manifold mercies, and of Christs coming to Iudgement.

Rom. 12. 1.

to God, which is your reasonable seruice. And as the fruition of Gods present fauours ought to make vs forward in his seruice, so also the consideration of his gracious promises concerning better and more excellent things in time to come, euen the full fruition of his glorious presence, and eternall blessednesse in his euermlasting Kingdome. And this reason also the Apostle vsueth to this end: *Having therefore these promises (dearely beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting our holinesse in the feare of God.* Finally, the consideration of Christs coming to Iudgement should perswade vs vnto holinesse, when as *the heauens being on fire, shall be dissolued and passe away with a noyse, the elements melt with feruent heate, and the earth with all the workes thereof shall be burnt vp.* For then onely they shall bee happy who haue beene holy, and raigne with God in glory, who haue faithfully serued him in holinesse and righteousness in the Kingdome of grace. And thus the Apostle Peter reasoneth, *Seeing then (saith he) that all these things shall be dissolued, what manner of persons ought yee to be, in all holy conuersation and godlinesse?* But I shall haue hereafter occasion to speake more fully of this point, when I come to shew the manifold reasons and motiues which may induce and perswade vs vnto a godly life; and therefore for the present I will content my selfe thus briefly to haue touched them, referring the Reader for his more full satisfaction to the following discourse.

2. Cor. 7. 1.

2. Pet. 3. 11.

C A P. III.

Of our adhering and cleauing vnto God, with the full purpose and resolution of our hearts.

WE haue spoken of piety, which is the summe of the first Table. And now it followeth, that we speake briefly of the particular precepts; the first whereof is containd in these words: *Thou shalt haue no other gods before me, or before my face.*

The maine scope and summe whereof is this, that wee know, acknowledge and worship Iehouah, the Father, Sonne and holy Ghost, in Trinity of persons, and vnity of Essence, and no other gods besides him. For to haue God, is, in our mindes and vnderstandings to know and acknowledge him, to bee our God, all-sufficient, incomprehensible, omnipotent, immutable, eternall, iust, mercifull, and infinite in all perfection; in our hearts and affections to adhere and cleaue vnto him with faith, affiance, hope, loue, zeale, whom we know to be the chiefe Goodnesse and supreme cause of all our happinesse; in our wills, with all earnest desire and constant resolution to serue and obey him in all his Commandments, with all the power and faculties of our bodies and soules, whom we know and acknowledge to be the chiefe end of all things, and so infinitely good & gracious vnto vs; and with our bodies, actions and induers, to worship and serue him alone, with all our might and strength. So that the true sauing knowledge of God is the ground of all other vertues and obedience, as we haue shewed; and therefore if wee would imbrace any vertues, or perform any Christian duties of a godly life, we must

6. Sect. 1.
Of the summe
of the first
Commandment.

in the first place labour to haue our mindes enlightened with the knowledge of God and his truth; without which, our deuotion will bee no better then superstition; and all our indeuours in the performance of religious duties, meere will worship and idolatry, as wee see in the example of the Idolaters, who in stead of worshipping the only true God, worship stocks, stones and Images, Saints, and Angels, and in stead of doing Gods will in their deuotions, do their owne wills, and therefore tire themselves, and spend all their strength in vaine.

§. Sect. 2.
Of adhering to
God, what it
is, and the ne-
cessity of it.

But of this knowledge of God, which is the maine ground of a godly life, wee haue before spoken; and now it remaineth that wee speake of the hauing of God in our hearts and affections, wills and resolutions. Of which we will intreate first generally, and then more specially. The generall duty which compriseth all the particulars, is, that knowing and acknowledging the Lord to be in himselfe the chiefe Goodnesse, and infinite in all perfection, and our most gracious and louing Father in Iesus Christ, we doe adhere and cleaue vnto him with all our soules and wills, hearts and affections, resolving to consecrate our selues wholly to his worship, and with the vttermost of our indeuour to please him in all things, by conforming our liues in all holy obedience vnto his reuealed will, leauing and forsaking whatsoever he condemneth as euill, and imbracing and practizing all that he commandeth as good. And this the Lord requireth in the first place of all those who serue him. *Thou shalt feare the Lord thy God, him shalt thou serue, and to him shalt thou cleaue.* And againe, *Yee shall walke after the Lord your God, and feare him, and keepe his Commandements, and obey his voice, and yee shall serue him and cleaue vnto him.* So Barnabas exhorteth the new Conuerts of Antioch, that with full purpose of heart they would cleaue vnto the Lord. And the Apostle perswadeth not to the bare practice of good duties, but that wee cleaue vnto that which is good. Which holy resolution was in David, who purposed in his heart that his mouth should not transgresse; and fully resolved, that if the Lord would teach him the way of his statutes, he would keepe them with his whole heart and vnto the end. The which resolution is necessary vnto all those who intend to leade a godly life, wherein there are so many lets, difficulties and discouragements, that if wee be not fully resolved to passe by, or overcome them, wee shall eyther not beginne, or soone giue ouer to proceede in the Christian course. And therefore our holy desires to please God in all things, must be armed and confirmed with strong resolutions, that we will do our vttermost indeuour to attaine vnto our desires, or else they will be but like those idle and vain desires of the sluggards, of which Salomon speaketh, *who desire and haue nothing*, because they are but bare wishers, neuer purposing to take any paines for the satisfying of their desires. Neither can such be said to serue God with their whole hearts, but with a part only; For as Philosophy teacheth vs, there are two faculties in the heart of man; the one called concupiscible, which desireth and imbraceth that good which reason discovereth, the other the irascible faculty, which being displeased with those lets and oppositions that hinder the fruition of the good desired, armeth vs with resolution to set vpon and overcome them. And with both these we must serue God, cleauing vnto him and his will.

Deut 10.20.
Ex 13.4.
Isa. 22.5.

Act. 13.23.

Psalm 117.3.
Psalm 119.33.34.

Prov. 13.4.

will, with the desires of our heart, as the chiefe good, and resolving to inioy him at any price, and to doe that which is pleasing vnto him, notwithstanding all difficulties and dangers which oppose vs in the way.

But seeing many men deceiue themselves with shadowes and shewes of good purposes and resolutions of cleauing vnto God, and pleasing him by their seruice; it will not be amisse to set downe some properties and signes whereby we may know that, vnto which the Scriptures so earnestly perswade vs. And first, this resolution ought to be generall and vniuersall, extending it selfe not only to some few of many duties, but vnto all without exception. We must with *Dauid* haue respect vnto all Gods Commandements; and walke worthy of the Lord, vnto all pleasing, being fruitfull in euery good worke, and hauing a good conscience in all things; as the Apostle speaketh. Secondly, it must be diligent and painefull in the vse of all good meanes whereby we may attaine vnto our end; like vnto the resolution of worldlings in compassing earthly things, who spare for no paines for the archieuing their purposes, but labour night and day, by Sea and land, for the compassing of their riches, pleasures and preferments. So as wee may say with *Dauid*, *My soule followeth hard after thee; and neuer rest in our pursuite, till with the Spouse in the Canticles, we inioy him whom our soule loueth.* Thirdly, it must be so magnanimous and couragious, that nothing may be able to daunt or dismay it: and the greater the difficulties and dangers be which crosse vs in our Christian courses, the more must wee double and redouble our resolutions to withstand and ouercome them, though it be with the losse of riches, friends, yea, euen life it selfe. And such a resolution was in good *Ioshua*, who though all the people did leaue the Lord, vowed himselfe and his family vnto his seruice. And in *Ruth*, whose resolution of adhering to *Naomi* and her God, could not bee hindered by any dissuasion. And finally, in the Apostle *Paul*, who when hee was perswaded by his friends, that he should not expose himselfe to the perill of persecution, by going vp to Ierusalem, breaketh through all difficulties in the strength of his couragious resolution; *What meane you to weepe and breake my heart? for I am ready, not to be bound onely, but also to die at Hierusalem for the name of the Lord Iesus.* Yea, when the holy Ghost himselfe witnessed, that in euery Citie, bonds and afflictions did abide him, his resolution made him constant in his course: *But none of these things* (saith he) *moue me, neither count I my life deare vnto my selfe, so that I might finish my course with ioy, &c.* Fourthly, it is the property of this resolution of adhering vnto God; to ioyne with this fortitude and magnanimity, true humility; not grounding our courage vpon our owne strength, as *Peter* did, who trusting to the ardencie and vchangeablenesse of his loue towards Christ, resolved, that though all men should forsake him, yet hee would not. For if we leane vpon this weake Reede, it will most faile and deceiue vs, when we most rely vpon it; but being humbled in the sight and sense of our owne weakenesse and frailty, wee must wholly rest vpon the power and promises of God, and like the child in the mothers armes, wee must cling vnto him with all our strength, but not so much trust to the firmnesse of our hold, as to his clasping of vs; knowing that if he withdraw his strength and leaue vs, we shall soone cease cleauing vnto him, and fall in-

6. Sect. 3.
The properties of sound resolution: As first, that it must be vniuersall, &c.

Psal. 119. 8.
Col. 1. 10.
Heb. 13. 18.

Psal. 63. 8.

Jos. 24. 15.
Ruth 1. 16.

Act. 21. 13.

Act. 20. 23, 23,

Mat. 26. 33, 34.

Phil. 4. 13.

Rom. 8. 38, 39.
Co. 7. 14, 15, 16.

2. Pet. 5. 5.

Luk. 1. 13.

Gen. 32. 16.

§. Sect. 4.

The necessity
of our adhe-
ring vnto God,
proued by di-
uers reasons.

2. Cor. 8. 12.

Luk. 15. 19, 20.
Et si tu propositus
in corde, de-
clinare a malo,
& facere quod
bonum est, &c.
Bern.

to those tentations, which the deuill, the world, or our owne flesh shall suggest vnto vs. Wee must say with the Apostle Paul, *I am able to doe all things*, but we must adde that which followeth, *through the power of Christ which strengtheneth me*. We must resolute with him, that *nothing shall separate us from the loue of God in Iesus Christ*, in the meane time acknowledging our impotencie vnto any good, and that in vs, *that is, in our flesh, dwelleth no good thing*. And so shall our resolution of cleauing vnto God bee much more firme, seeing God *resisteth the proud, but giveth grace to the humble*; and *filleth the hungry with good things*, but *sendeth the rich empty away*. Lastly, our resolution must be firme and constant, neuer leaping to cling vnto the Lord with a liuely faith, till by loue we haue full fruition of him in his Kingdome. It must not be vssettled, fickle, and by firs, one while resoluing to serue God, and another while drawne from our resolution by worldly tentations: but we must clasp fast hold of him, as *Isaac* did in his wrastring, and fully resolute neuer to leaue him, till wee haue our desire, that is, till wee haue full fruition of him in heauen, without feare of losing him. Most of which points I haue handled before, and therefore doe heere thus briefly touch them.

And this holy resolution of cleauing vnto God, and pleasing him in all things, is most necessary vnto a godly life; first, because it is the foundation and ground of all other duties, which whilst it remaineth firme, there is good hope, though the rest of the building bee shrewdly shaken with the blasts and stormes of trialls and tentations, and much sayling and frailty be shewed in many outward actions; seeing so long as the foundation remaineth, the decayed parts of the house may bee repaired with more ease; but if our resolution be vssettled and weake, the whole frame that resteth vpon it, will fall with it owne waight; and the duties themselves of a godly life, will seeme irksome and tedious. It is the very soule which giueth life and motion to all our actions, and in what case it is, in such are they; if strong, then are they strong, if weake, then they weake also. If it be faint, then they languish; If full of vertue and vigour, then are they also vigorous and courageous. Secondly, because it is a mayne and principall part of true repentance, which chiefly consisteth in the full purpose of the heart, the inclination and resolution of the will, and the constant indeuour in our whole liues, to forsake all euill, and imbrace all good, and in all things both inwardly and outwardly to please God, by performing vnto him that acceptable seruice, which in his Word he requireth of vs. Thirdly, because this purpose of heart, and resolution of our wills, to serue and please God, doth make both our persons and actions acceptable vnto him; for he chiefly requireth the seruice of our hearts, as being the fountaine of all our actions, and respecteth not so much our deeds as our will; not the perfection of our actions, as the sincerity of our affections; according to that of the Apostle, *If there be a willing mind, a man is accepted, according to that which he hath, and not according to that which he hath not*. As we see in the example of the prodigall sonne, who resoluing to goe to his father, and to acknowledge his sinne, before he had done it, and whilst he was yet a great way off, his father saw him, and had compassion on him. To this purpose one saith, *If thou purpolest in thine heart to leaue euill,*
and

and doe good, to hold that which thou hast receiued, and to grow daily better, although (by reason of humane frailty) thou doest something not to be iustified: Yet if thou purpolest not to persist in it, but repentest and amendest what is amisse, as farre as thou art able, God, without doubt, will repute thee holy. Lastly, this resolution is necessary, because we shall meete with many difficulties and discouragements in our course of a godly life, as the tentations of the deuill, the persecutions, scornes, and reproches of the world, the corruptions of our nature, and the vnplesantnesse vnto flesh and blood of holy duties; that if we be not armed with a strong resolution, well grounded and settled with mature and serious consideration, vpon vnanswerable reasons which induce vnto it, wee shall not bee able to continue constantly in our course, but giue ouer with shame, that which we haue rashly and weakely begunne. And therefore our Sauiour exhorteth vs to lay a good foundation before we begin this building, and to prepare a good stocke, whereby we may be enabled to finish our worke, and to make sufficient preparations to withstand the force of our spirituall enemies, before we presume to enter into the field and giue them battell. The which is chiefly done, when wee arme our selues with Christian courage and vndaunted resolution, that we will set aside all excuses, and come vnto God when he calleth and inuiteth vs, that wee will breake thorow all difficulties, and bee discouraged with no dangers; that, come prosperity or aduersity, honour or disgrace, riches or pouerty, life or death, wee will consecrate our selues to Gods seruice, and doe all things which are pleasing in his sight.

Luk. 14. 28, 29,
30.

Now the meanes of confirming this resolution of adhering vnto God with all our hearts, and pleasing him in all things, are diuers. First, wee must often meditate on Gods infinite goodnesse in himselfe, whereby hee deserueth the whole heart and affection, with all the seruice of his creatures, and their whole indeuour to glorifie him who is worthy of all loue. Secondly, we must call often to our remembrance his inestimable loue, and exceeding great bountie towards vs, which plainly appeare in our election, creation, preservation; but especially in that great worke of our redemption, wherein he hath giuen his Sonne to death, that he might saue and restore vs to life and happinesse; as also the speciall and singular fauours which hee hath extended vnto vs in the whole course of our liues. And this, if any thing will make vs resolute to serue and please him, whom wee haue tryed and tasted to bee so infinitely good and gracious vnto vs. Thirdly, wee must meditate seriously on his power and all-sufficieny, whereby he is able, and on the truth of his gracious promises, whereby he hath assured vs, that he is willing to assist vs in all difficulties, and to defend vs against all dangers which shall affront and oppose vs in our Christian course, and in the performance of the duties of a godly life; for what can more strengthen our resolutions in performing faithfull seruice vnto God, then to be assured by his assistance, of victorie over all enemies, strength in overcoming all difficulties, safety in all dangers, and prosperous successe and an happie issue of all our indeuours? And thus Moses exhorteth *Iosua* to resolution and courage, because God had promised to be with him. *He it is* (saith hee) *that doth goe before thee, he will be with thee,*

§. Sect. 5.
Of the meanes
whereby wee
may confirme
our resolution
of adhering
vnto God.

Deut. 31. 8.

Mat. 10. 39.

Mat. 3. 36.

2. Chro. 15. 12.
14. Or 34. 31.

thee, he will not faile thee, neither forsake thee; feare not, neither be dismayed. Fourthly, let vs remember, that it is impossible to lose the fruit & benefit of our labour, whatsoeuer paines we take in Gods seruice; for besides the present pay of temporal benefits, we shal haue the rich rewards of eternall and heavenly happinesse, of which, the other are but small earnest pennies and pawnes. So that if we in Gods seruice lose our earthly riches, we shall haue for them heavenly treasures; if our fame and reputation amongst men, we shall be recompenced with eternall glory, in the presence of God; his Saints, and Angels; yea if we lose our life it selfe, in losing, we shall finde it, euen an euerlasting and most happy life, for one that was momentany and miserable. Fifthly, if we would haue this Christian resolution firme and constant, it must be well grounded when we first begin, and wee must expect, when we enter into the course of a godly life, not the fauour of men, ease and prosperity, but many enemies to encounter vs; and many difficulties and dangers in our Christian way; which if we doe not forecast before they happen, and arme our resolution against them, they will vtterly daunt and discourage vs at their first approaching. And therefore before we make purchase of this gaine of godlinesse, let vs cast before-hand what it will cost vs, and resolue to leaue it at no rate. Sixthly, let vs meditate often of the excellency, vtility, and necessity of a godly life, in which respects it is to be preferred before all worldly things whatsoeuer, seeing thereby, and by no other meanes without it, we are assured of Gods loue and our owne saluation, of his grace in this world, and glory and happinesse in the world to come. Seuenthy, let vs thinke of the preciousnesse of our soules, which are of much more value then ten thousand worlds, and that there is no other meanes to prouide for their eternall happinesse, and their fruition of Gods presence, which perfecteth our blessednesse in heauen, then by framing our hearts to adhere vnto him, with firme resolution to serue and please him whilst wee liue vpon the earth. And let vs often meditate on that speech of our Sauour, *What will it profit a man to win the whole world, and lose his soule?* For heere our soules are saued or lost; heere the acceptable time and day of saluation lasteth; which if we let passe, it is neuer againe to be regained, but our precious soules, for the price of momentany vanities, shall be eternally sold to hellish torments. Lastly, because our resolution of adhering vnto God, and pleasing him in all things, is apt to faint and languish, therefore our care must be, often to suruey it, that when we finde any saylings or vnsettlednesse in it, we may reparaire and strengthen it; yea, in truth this is a worke fit for euery morning, to take a view of our spirituall state, and to renew our resolution; that wee with the day following vse all meanes whereby it may bee improoued and bettered, inrich our selues in our spiritual stocke, and to our vttermost indouour, doe all things which may please God, as wee shall more fully shew heereafter. Yea; if we finde our resolutions weake and vnsettled, we must confirme them, by making with God a solemne Couenant, that our hearts in all things shall adhere vnto him, and start aside vpon no occasion; according to the example of *Asa*, and the rest of Gods people, *who entred into a Couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule;* yea if neede be, wee must confirme this Couenant, not only

onely by solempne protestation, but by an inuolable oath, as they did at that time; and the Prophet *David* long before them; *I haue sware (saith he) and will performe it, that I will keepe thy righteous iudgements.*

C A P. III.

Of trust, affiance, and hope in God.

THe speciall duties, whereby we adhere and cleaue vnto God with all our hearts, are either principall, or those which arise out of them and depend vpon them; the chiefe and principall are affiance, the loue and feare of God. By affiance wee adhere and cleaue vnto him, when as knowing, acknowledging, beleeuing, and remembring the omniscience, omnipotence, all-sufficiency, trueth, and goodnesse of God towards vs; we doe put our trust and affiance in him, for the obtaining of all good, and preservation from all euill, both in the presence and abience of all inferiour meanes. Vnto which affiance the Scriptures exhort vs. So *David*, *Trust in the Lord, and doe good.* And *Salomon*, *Trust in the Lord with all thine heart, and leave not in thine owne vnderstanding.* Which if we performe, wee haue diuers gracious promises made vnto vs: as first, that we shall be greatly rewarded; *Cast not away your confidence; which hath great recompence of reward;* and be incompassed with all Gods mercies and fauours; according to that of the Psalmist, *He that trusteth in the Lord, mercy shall compass him about.* Secondly, that wee shall bee sustained and preserved by his providence: *Cast thy burthen vpon the Lord, and he shall sustaine thee; he shall neuer suffer the righteous to be mooued.* And againe, *They that trust in the Lord, shall be as mount Sion, which cannot be remooued, but abideth for euer.* Thirdly, that we shall haue the good things of the earth for the present, and eternall blessednesse in the life to come; for he that trusteth in the Lord, shall possesse the land, and shall inherit his holy mountaine. So *Jeremie*, *Blessed is the man that trusteth in the Lord, and whose hope the Lord is.* And the Psalmist, *O trust and see, that the Lord is good; blessed is the man that trusteth in him.* And thus wee must trust in the Lord for the obtaining of all good, and the auoiding of all euill: vnto the former, *David* exhorteth, *Commit thy way vnto the Lord; trust also in him, and he shall bring it to passe.* And of the other, we haue him for our example; *The Lord is my light and my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I bee afraid? I haue an hoste should incampe against me; my heart shall not feare, though warre should arise against me, in this will I be confident.* And againe, *God is our refuge and strength, a very present helpe in trouble; therefore will we not feare, though the earth be remooued, and though the mountains be cast into the midst of the sea, &c.* And thus must we trust in the Lord, in the presence and abience of inferiour meanes. When we haue meanes, wee must put our affiance in him, first, though they be weake and insufficient, knowing that he is able to giue vertue and vigour vnto them, seeing we liue not by bread onely, but by euery word that proceedeth out of Gods mouth. Hee is able in the famine to feede vs with rauenous birds; which in their owne nature are more

Psal. 119. 106.

§. Sect. 1.
Of affiance in God, & where-
in it consist-
eth; and of the
reasons which
may moue vs
vnto it.

Psal. 37. 3.

Pro. 3. 5.

Heb. 10. 35.

Psal. 32. 10.

Psal. 55. 22.

Ps. 125. 1.

Psal. 57. 13.

Ier. 17. 7.

Psal. 34. 8.

Psal. 37. 3.

Psal. 27. 1.

Psal. 27. 13.

Psal. 46. 1. 2. & 23.

4. & 36. 12.

Pro. 3. 26.

2. Cor. 20. 10.

Mat. 4. 4.

Psal. 91. 1, 7.

1 Sam. 14. 6.

2. Chro. 14. 11.

Psal. 127. 1.

Hag. 1. 6.

Esa. 3. 1.

Pro. 21. 31.

1. Cor. 3. 6.

Psal. 23. 4.

Dan. 3. 6.

Ab. 12. 6. 16.

Rom. 4. 18.

6. Sect. 2.
Of the meanes
of affiance.

Rom. 8. 18.

Ab. 10. 34.

Psal. 22. 4, 5.

more fit to take away our meate, then to bring any vnto vs; and to make our small pittance, a few pulse, an handfull of meale, and a cruize of oyle, as sufficient for our nourishment as the greatest dainties of the worldly wicked. In time of plague he can keepe vs safe vnder the shaddow of his wings, and *though thousands doe fall at our sides, and ten thousand at our right hand, it shall not come nigh vs.* In time of warre, he is able to *saue with few, as well as with many*, as *Jonathan* speaketh; and to giue victory, not only to those who haue a strong armie, but to those also that haue no power, as *Asa* confesseth. Or if our meanes be many and mighty, yet we must not trust in them, but vsing them as sent of God to serue his providence in our sustentation and preseruation, we must put our whole confidence in him, and rest alone in his blessing vpon them, without which they shall neuer doe vs any good. For we trauaile in vaine, vnlesse God blesse the house; In vaine wee plow and sow, vnlesse hee giue the increase. In vaine are our Granaries and Store-houses replenished with all plentie, if hee breake the staffe of bread. In vaine is the horse prepared against the day of battell; if *saluation come not from the Lord.* And in vaine doe Gods spirituall Husbandmen plant and water, except the Lord doe giue increase. Neither must we lesse trust in the Lord in the vtter absence of all inferiour meanes, knowing that he is true of his promise, and will neuer faile vs if we put our affiance in him, and in himselfe alone, all-sufficient to preserue and defend vs in their absence, as well as in the presence of them. And thus did *Dauid* trust in God, though he walked alone in the vale of the shaddow of death; the three children in the fire furnace, *Daniel* in the Lyons den, *Peter* garded with Souldiers, and *Paul* and *Silas* when they were in the stocks. And thus *Abraham* hauing Gods promise, respected not his age, nor the deadnesse of *Sarabs* wombe, but trusted in him for the obtaining of a sonne, and as the Apostle speaketh, *against hope beleued in hope, that hee should become the father of many nations.*

Now the meanes whereby we may attaine vnto this firme affiance, are these: The first is the often consideration of Gods sauing attributes, as of his omniscience, whereby he taketh notice of all our wants and dangers; of his omnipotencie, and all-sufficiencie, whereby hee is able to relieue and preserue vs; of his providence, which in especiall manner watcheth ouer vs who are his sonnes and children, to dispose of all things to our good; of his mercy, bounty, goodnesse, and truth of his promises, whereby we may be assured of his good will and readinesse to helpe vs. The second meanes is, to obserue Gods mercy and goodnesse in time past, shewed both towards others and towards our selues, in freeing vs from euill, and procuring our good. Wee must consider what God hath done formerly to others, assuring our selues that he is ready to doe the like for vs, if with them we feare and serue him, seeing he is no respecter of persons, but is alike to all. So *Dauid* confirmed his affiance in God, by remembering his goodnesse towards their ancestors; *Our fathers trusted in thee, they trusted in thee, and thou didst deliuer them; they cryed vpon thee, and were deliuered; they trusted in thee, and were not confounded.* So when he could with no comfort rest vpon God in his present sense and feeling, he remembered

Gods

Gods wonders of old, in deliuering his people Israel, and crowning their enemies in the red Sea. And thus he saith, others would confirme their affiance by his example. *This poore man cryed, and the Lord heard him, and saved him out of all his troubles.* But much more wil the experience of Gods mercy and goodnesse towards our selues, in prouiding for vs in the time of want, and deliuering and preserving vs from former dangers, confirme our trust and confidence in him, seeing he is immutable in his loue, and changeth not, though we be changed. And thus *Dauid* strengthened his affiance in God, that he would giue him victory over *Goliath*, because he had former experience of Gods goodnesse towards him, and power assisting him against the Lyon and the Beare. And the Apostle concludeth, that as the Lord had formerly deliuered him out of former afflictions, so he would be a like gracious still, and deliuer him out of like afflictions in the time to come. Lastly, if we would confidently trust in God, we must be such as feare and serue him, and making conscience of our wayes, doe walke before him in holinesse and righteousnesse; for with such onely hee hath made his Couenant of grace and protection, and such only may challenge a part in his promises of prouision and preservation. So *Salomon*, *The wicked flee when none pursueth, but the righteous are bold as a Lyon.* And againe, *In the feare of the Lord is assured strength, and his children shall haue hope.* And the Psalmist appropriateth this confidence vnto the faithfull only; *Ye that feare the Lord, trust in the Lord, he is their helpe and shield.* And not onely those who are professedly wicked, but the close hypocrite also is excluded from it. For the hypocrites hope shall be cut off, and his trust shall be a Spiders web. His confidence shall be rooted out of his Tabernacle; and it shall bring him to the King of terrors.

From this affiance in God, ariseth hope; for when knowing and beleeuing God and his sauing attributes, wee trust in him for the accomplishment of all his gracious promises, then doe we by hope expect the accomplishment of them, euen when they are deferred with patience and comfort, knowing that God is immutable in his loue, and most true of his Word: with which hope we are sustained in all afflictions, that wee doe not faint vnder their burthen, seeing we hope for deliuerance in Gods due time, are armed against all assaults of our spirituall enemies with this helmet of saluation, in expectation of assured victory, and stayed with this anchor in our Christian course, notwithstanding all the tempestuous stormes and boysterous blasts of trialls and tentations. The which anchor is not fastened on the fleeting and sayling sands of our owne worth, workes, and merits, but vpon the firme ground of Gods immutable loue, mercy, goodnesse, power and truth, which will neuer faile those that rest vpon them; according to that of the Psalmist, *They that know thy Name, will put their trust in thee: for thou, Lord, hast not forsaken them that secke thee.* And thus *Abraham* hoped against hope, being fully perswaded, that what God had promised, he was able also to performe. And the Apostle exhorteth vs to hold fast the profession of our faith without wavering, because he is faithfull that hath promised. The object of this hope, are future good things which God hath promised; as fruition of good, and freedom and deliuerance from euill, which are not yet seene (for then there were no place

for

Psal. 77. 14, 15.

Psal. 34. 6.

2. Cor. 1. 10.

1. Sam. 17. 34.

Mal. 6. 3.

1. Cor. 1. 10.

2. Cor. 1. 10.

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Pf. 63. 1. 2. 3.
131. 1.

Tit. 2. 13.

1. Thes. 5. 8.
Tit. 1. 2.

Rom. 8. 25.

1. Thes. 1. 3.

Heb. 10. 36.

Heb. 6. 11.

Rom. 5. 5.

Pf. 27. 14. & 37. 7.

§. Sect. 4.
Of the meanes
of hope.

1. Cor. 13.

Rom. 5. 5.

Heb. 12. 13.

Rom. 5. 2. 3.

Pfal. 147. 11.

1. Thes. 5. 8.

Rom. 8. 24.

Pfal. 17. 7.

Pfal. 146. 5.

Ier. 17. 7.

1. Cor. 15. 19.

2. Thes. 2. 16.

Rom. 15. 13.

for hope) but certainly expected in Gods good time. But the mayne and principall object of our hope, is heavenly happinesse, which wee shall ioy in soule and body, at Christs comming to Iudgement, whereof it is called the *hope of saluation*, and the *hope of eternall life*. The chiefe properties of this hope are, First, that it be patient. Secondly, that it be certaine and assured: of the first the Apostle speaketh, *If we hope for that we see not, then doe we with patience waite for it*: and in this regard calleth it the *patience of hope in our Lord Iesus Christ*. Of which patience, he telleth vs that we *haue neede*, because God oftentimes delayeth to accomplish his promises, as though he had forgotten both vs and them. Secondly, it must be certaine and assured, whereof it is compared to an anchor, which if it fayleth in a tempest, it putteth the ship in great danger of foundring and perishing. And therefore the Apostle desireth, that the Hebrewes might *haue full assurance of hope vnto the end*; which if wee haue, it will make vs *neuer to be ashamed*, seeing God, vpon whom we waite, will neuer faile to accomplish his promises. And this is that hope vnto which the Scriptures exhort vs. So the Psalmist, *Waite on the Lord, be of good courage, and hee shall strengthen thine heart*; waite, I say, *on the Lord*. And againe, *Rest in the Lord, and waite patiently for him*.

Which that we may labour after, let vs consider, that it is most profitable and necessary vnto all that will leade a godly and Christian life. For it is not onely a part thereof, as being one of the three principall vertues which the Apostle commendeth vnto vs, but a notable meanes, whereby we are moued and inabled to labour after all other vertues, and to put in practice all other duties, because we are assured of the fruit of our labour, and hopefully expect the obtaining of it; without which hope we would be vtterly discouraged, sit still and doe nothing. Againe, this hope maketh vs *not to bee ashamed*, in middest of all reproches and disgraces which we suffer for Christs sake, and causeth vs with him *to runne with patience the race which is set before vs, in expectation of that ioy which is set before vs*. It maketh vs not onely patient, but ioyfull in afflictions, yea euen to glory in our reioyng, in hope of the glory of God, in all our tribulations. It confirmeth our faith from which it springeth, and maketh vs cheerefull in all Christian duties. It quickeneth and reioyceth our drooping hearts, and not onely maketh the way of godlinesse delightfull vnto vs, but vs also pleasing and accepted of God. It is an helmet of saluation, to defend vs against our spirituall enemies, yea it selfe saueh vs, as the Apostle speaketh, because it moueth God to saue vs: for as the Psalmist saith, *He is the Saviour of them that hope in him*. Finally, it maketh vs blessed in the assured expectation of our blessednesse. For happy is hee that hath the God of Iacob for his helpe, and whose hope is in the Lord his God. Whereas contrariwise, without this hope, we are as the Apostle telleth vs, *of all men most miserable*, hauing neither the comforts of this life, which worldlings inioy, nor expectation of better in the life to come. Let vs therefore labour after this hope, and vse carefully all good meanes whereby we may attaine vnto it. And seeing it is the gift of God, and grace of his holy Spirit, let vs in the first place beg it at his hands, by frequent and seruent prayer, assuring our selues, that he, who is the God of our hope, will not deny to giue it vnto vs.

vs. Secondly, let vs meditate often vpon Gods sauiing attributes, of power, mercy, goodnesse, truth, &c. and so our imperfections and vnworshippesse will not make vs despaire, nor weaken our hopes in expectation of his promises. Thirdly, let vs often heare, reade, and meditate in the holy Scriptures, which were purposely written, *that wee through patience and comfort of them might haue hope.* Fourthly, let vs, in all the seruice which we offer vnto God, auoid hypocrisie, and serue and worship him in sincerity and yprightnesse of heart. *For the hypocrites hope shall perish, and be cut off like a Spiders web,* as Biddad speaketh. Lastly, if wee would haue hope in God, let vs leade a godly life, and serue him all our dayes in holinesse and rightcoulnesse; *for the flesh of Gods holy ones shall rest in hope; whereas when a wicked man dieth, his expectation shall perish; and the hope of the vniust men perisheth,* as the Wiseman speaketh.

Rom. 15. 4.

Job 8. 13, 14.

A.B. 2. 3. 6.

Pro. 11. 7.

CAP. V.

*Of the loue of God; and diuers vertues which
spring from it.*



He next mayne and principall dutie is the loue of God, when as knowing, beleeuing, and remembring his infinitenesse in all goodnesse, excellency, beauty, and all perfection, and his inestimable loue, grace, and bounty towards vs, we doe loue him againe with all our heart, soule, minde, and strength, aboue all things, and all other things in him, and for his sake. So that the causes of our loue towards God, are his goodnesse, excellencie, beautie and perfection in himselfe; and his goodnesse, grace, and benignity towards vs. For goodnesse is the onely obiekt of loue, neither doe wee loue any thing which is not either truely good, or at least appeareth good vnto vs. And therefore seeing God is the *summum bonum*, and chiefe goodnesse, when his nature appeareth to be so, we should loue him chiefly, and place our chiefe happinesse in his fruition. But yet because in this state of corruption we are full of selfe-loue, therefore wee cannot loue God perfectly and absolutely for himselfe as we ought, till wee bee assured of his loue towards vs, and haue it shed abroad in our hearts by the holy Ghost: *for we loue him, because he loued vs first,* as the Apostle speaketh. Now the measure of our loue, wherewith we are to loue God, ought to be without measure, both because he is immeasurable in goodnesse in his owne nature, and also because his loue towards vs hath exceeded all measure; the which appeareth not only in our creation, whereby he hath given vs vnto our selues, and made vs his most excellent creatures, but also in our Redemption, wherein he hath given himselfe vnto vs, euen his onely begotten and dearely beloued Sonne, of the same nature with himselfe; to die for our sinnes, and rise againe for our iustification; and that, when we were not friends, but of no strength, strangers, sinners, enemies vnto him and his grace, the slaues of Satan, and children of wrath as well as others. And therefore if he thus loued vs, when we merited no loue, yea when we deserved wrath and harred, how much more, if it were possible, should wee

L

loue

§. Sect. 1.

Of the loue of
God, what it
is, and wherein
it consisteth,
and of the
measure and
meanes of it.

Rom. 5. 5. 10.
1. Job. 4. 19.

loue him who is most louely, and infinitely deserueth our loue? But because our nature being finite, we cannot loue him infinitely, wee ought therefore to loue him as much as is possible for vs, with all our hearts, soules, and strength. Or if we cannot thus doe, in respect of our corruption, yet at least we must loue him in sincerity and vprightnesse of heart, as much as we can, and be heartily sorry that wee can loue him no better. We must loue him aboue all things in the world; as house, lands, parents, children, wiues, yea our owne liues, and be ready with all cheerefulness to lay them downe for him, as he hath first laid downe his life for vs. For if we ought to loue all things in him and for him, then ought wee to loue him much more, preferring his glory euen before our owne saluation, when as they come in comparison, the one with the other. And this is that loue of God, which is to be imbraced of vs, as being in it selfe a most excellent vertue, and in diuers respects to be preferred before faith and hope, and to vs most profitable, seeing it assureth vs of Gods loue, and remission of our sinnes, transformeth vs, after a manner, into the diuine nature (for where is loue, there is likenesse, and it is the nature of it to change the louer, as much as may be, into the party beloued) and finally weaneth our hearts from the loue of the world and earthly vanities, and listeth vp our affections and thoughts vnto God and heavenly things; maketh all that we doe or suffer for Gods sake, easie and tolerable; yea sweete and comfortable: for it *seeketh not her owne, beareth all things, endureth all things*; it inclineth vs to offer vnto God cheerefull obedience, and to performe all duties of holinesse and righteounesse required vnto a godly life, with ioy and delight, which without it are irksome and vnpleasant, yea intolerable and impossible vnto flesh and blood. Now the meanes whereby our hearts may be inflamed with this diuine fire of Gods loue, are, first, that we often meditate vpon Gods infinite goodnesse, excellency, beauty, and perfection, which make him worthy of all loue, and how hee hath exercised these sauing attributes towards vs, in our creation and preservation, in our redemption, giuing his only Sonne to die for vs, and for his sake forgiving vs all our sinnes, and in bestowing vpon vs all the good things which wee inioy in this life, or hope for in the life to come.

Now the vertues and graces which arise and issue from loue, are diuers, as zeale of Gods glory, ioy, and reioycing in God, thankfulness and obedience. Zeale is the fruit and effect of our seruent loue towards God, and as it were a flame arising from this diuine fire, whereby we are made most carefull and earnest in seeking Gods glory, both in aduancing and furthering all meanes whereby it is furthered, and in opposing, hindring, and remoouing all the impediments whereby it may bee hindred. And this is to be shewed in all other vertues, as being the intension of them, and in all duties which we performe vnto God. So the Apostle telleth vs generally, that it is good to be zealously affected alwayes in a good thing. Our loue towards God, and hatred of sinne, must be zealous and hot, and not cold or luke-warme; our repentance must bee ioyned with zeale; *Be zealous and amend*. We must zealously worship and serue God, according to that of the Apostle; *seruent in Spirit, seruing the Lord*. Wee must not onely doe good workes, but be zealous of them. Wee must pray with zeale,

1. Cor. 13. 13.

Luk. 7. 47.

1. Cor. 13. 6, 7.

§. Sect. 2.
Of the zeale
of Gods glory,
what it is, and
wherein it consists.

Gal. 4. 18.

Apoc. 3. 19.

Rom. 12. 11.

Tit. 2. 14.

1. Thes. 3. 10.

zeale exceedingly, and poure out our hearts like water before the Lord; with zeale we must preatch the Word, and be inwardly affected with that wee speake, that so also we may affect others; and we must with zeale heare the Word, and euen hunger and thirst after this spirituall food of our soules, that we may grow vp thereby. But yet our care must be, that our zeale be guided with knowledge, and not shew it selfe in all things, but (as the Apostle speaketh) onely in a good matter; and also that in aduancing of the meanes of Gods glory, and remoouing the impediments, wee keepe our selues within the limits of our callings. Now the meanes to attaine vnto this zeale, is to consider often and seriously how great things the Lord hath done for vs, which will make vs thinke that we can neuer be too earnest in seeking his glory, nor too intent and seruient in all holy duties of his seruice. That it is an inseparable propertie of all grace, to be zealous in them, and therefore there can be no grace at all, where zeale is wanting. That is an vndoubted signe of those who are the redeemed of the Lord, to be zealous of good works: & therefore where there is no zeale, there can be no signe of redemption by Christ; finally, that luke-warmenesse is most lothsome vnto God, and that those who are so, he will spue out of his mouth.

The second vertue arising from loue, is ioy and reioycing in God, when being assured of his loue towards vs, and louing him againe, casting for the present, how good the Lord is, and perswading our selues of the full fruition of him in the life to come, we are exceedingly delighted, and euen glory in the assurance and sence of Gods fauour. For it is the nature of loue to make vs reioyce in the thing beloued: and as the more excellent any thing is in our conceite, the more our loue exceedeth, so according to the measure of our loue, such also is our ioy when we inioy it. And therefore needes must our ioy and reioycing in God exceed all other ioy, because our loue ought to bee proportioned to his goodness and excellency, and our ioy to our loue. In which respect, this diuine ioy swalloweth vp all worldly griefe, and causeth vs to glory, not onely in worldly prosperity, but also in persecution and tribulation. And this is that ioy vnto which the Scriptures exhort vs: *Reioyce in the Lord alway, and againe, I say, Reioyce. Reioyce euermore. Delight thy selfe in the Lord, and he will giue thee the desires of thine heart.* Which if we attaine vnto, then haue wee euen in this life, the first beginnings of our heavenly happinesse. For as the Apostle teacheth vs, *the Kingdome of God consisteth in righteousness, peace, and ioy in the holy Ghost.* Now the meanes to obtaine this ioy, is to labour after assurance that wee are vnited vnto Christ; for we cannot haue it in our selues, but in, and through him: according to that of the Apostle, *We ioy in God through our Lord Iesus Christ, by whom now we haue receiued the atonement.* Secondly, if we would haue this ioy, we must labour after the assurance of our iustification, and remission of our sinnes; for peace with God followeth our iustification by faith, and ioy this peace. Thirdly, let vs labour after this assurance, that wee are the sonnes of God by adoption and grace, and to haue it sealed vnto vs in our hearts and consciences, by his holy Spirit, that so our assurance of our heavenly inheritance, may vphold our ioy and reioycing in the midst of temporary crosse and afflictions. Finally, let vs labour

Leu. 2. 19.

1. Pet. 3. 1.

Gal. 4. 18.

Tit. 2. 14.

Apo. 3. 17.

6. Sect. 3.
Of reioycing
in God, what it
is, and the
meanes wher-
by we may at-
taine vnto it.

Rom. 5. 3.

Phil. 4. 4.

1. Thes. 5. 16.

Psal. 37. 4.

Rom. 14. 17.

Rom. 5. 11.

Rom. 5. 13.

to feele Gods loue shed abroad in our hearts by the holy Ghost, which wee shall best discern, by finding them inflamed with seruent loue towards God, approoued to-bee sincere, by our care to flee all sinne which is odious vnto him, and imbracing all vertue and goodnesse which is acceptable in his sight. And if wee inioy God in this mutuall loue, wee shall in all estates glory and reioyce in it, and in the midst of all worldly extremities, *comfort our selues, with Dauid, in the Lord our God.*

1. Sam. 30. 6.
1. Thes. 1. 6.

§. Sect. 4.
Of thankfulness vnto God, what is required vnto it; and the meanes of it.
Psal. 116. 12.

The third vertue arising from the loue of God, is vnfaigned thankfulness: for when in consideration of Gods goodnesse, mercy, and bounty towards vs, our hearts are inflamed with his loue, and replenished with *in* *unspeakable and glorious*, then doe we thinke, with *Dauid*, what wee may returne vnto him for all his benefits; and finding no possible meanes of making the least requitall, in regard of our impotency, and Gods all-sufficiency, we doe at last resolute to remaine for euer thankfull debtors, and to expresse our thankfulness, both by our words in praying and magnifying, and in all our actions by glorifying him our Benefactor, who hath bene so infinitely gracious vnto vs, seeing wee haue nothing else to returne vnto him. So that our loue of God, proceeding from his loue towards vs, is the roote of our thankfulness, and our reioicing in his loue and goodnesse, an inseparable companion of it. For this thankfulness is a vertue, whereby knowing, acknowledging, and reioicing in the sense and feeling of Gods loue, goodnesse, and bountie towards vs, wee are inwardly thankfull vnto him for all his benefits, and outwardly expresse it, by praying and glorifying his holy Name, both by our lips and liues, whereby it appeareth what is required to this vertue of thankfulness. First, that wee apprehend Gods loue, and inwardly reioyce in it, hauing our hearts thorowly affected with the sense of his goodnesse and bounty towards vs. Secondly, that wee doe not ascribe the blessings and benefits which wee inioy, vnto any thing else, but onely vnto God, as our supreme and chiefe Benefactor, who is the principall Author of all our good. Thirdly, that wee doe not smother our thankfulness in our hearts, but cause it to breake forth, first, in our words, by praying & magnifying Gods holy name; for as the Psalmist speaketh, *It becommeth the righteous to be thankfull*; and secondly, in our workes, by doing those things which are pleasing vnto God, in whom our soule delighteth; that so the light of our godly liues shining before men, we may cause them also to glorifie our Father which is in heauen. The which ought to be performed of vs in all things and at all times, both in prosperity and aduersity, plenty and penury, health and sickness; according to that of the Apostle, *But be filled with the Spirit, speaking to your selues in Psalmes, and Hymnes, and spirituall songs, singing and making melody in your hearts to the Lord; giuing thanks alwayes for all things vnto God the Father, in the name of our Lord Iesus Christ.* An example whereof wee haue in *Iob*, who blessed the Lord when he was deprivied of all his substance; and in the Church grievously afflicted, who in the midst of all her calamities, did acknowledge Gods mercies, in that they were not utterly consumed. Now the meanes whereby we may be stirred vp to this duty,

Jam. 1. 17.

Psal. 33. 1.

Mat. 5. 16.

Eph. 5. 18, 19.

Iob 1. 21.

Lam. 3. 32.

duty, and inabled to performe it, are first to consider, that this thankfulness and thanksgiving is good, pleasant and comely, according to that of the Psalmist; *Transe the Lord, for it is good to sing praises vnto our God: for it is pleasant, and praise is comely.* Secondly, consider that it is the will of God that we should be thankfull vnto him for all his benefits, which if we performe, he requireth nothing else at our hands, nor any other requittall for all his mercy and goodnesse towards vs. And this reason the Apostle vseth, *In euery thing giue thanks: for this is the will of God in Christ Iesus concerning you.* Thirdly, that it is most pleasing vnto God, and that the sacrifice of the calues of the lips is much more acceptable then of Bulls and Goats. Fourthly, let vs continually meditate vpon Gods manifold and inestimable mercies bestowed vpon vs in time past, his eternall loue, our election, creation, the great worke of our redemption by the death of his onely begotten and dearly beloued Sonne, our vocation and effectuell calling to the participation of this great benefit, from which innumerable others are excluded; our iustification, sanctification, continuall preseruati- on, together with our assured hope of glorificatiō, with al special blessings which from day to day he bestoweth vpon vs. With all which, our hearts will be filled with thankfulness, and our mouthes with praises & thanksgiv- ing, if we thoroughly meditate on them: especially if withall we consider our vnworthines of the least of Gods fauours, and according to *Iacobs* ex- ample, compare Gods inestimable mercies with our demerits. Lastly, let vs meditate and consider what a foule vice vngatitude is, & how vile and odious in the sight of God & mē, that the Lord wil neuer let it go unpun- shed, nor suffer any to inioy his benefits, who through their vngatitude wil not acknowledge them, nor render the praises which are due vnto him.

The fourth and last vertue arising from the loue of God, is obedience, which is a fruit of our loue, and thankfulness; whereby in all things we submit our selues, our wills and actions, wholly vnto Gods good will and pleasure, both in doing all that he requireth, and in patient suffering what- soeuer he imposeth. So that this obedience is of two kinds. First, our actiue obedience to Gods Law, whiereby wee conforme our whole man vnto the reuealed will of God. The which is an inseparable fruit of our loue towards God, and an infallible note whereby wee may discern that which is sound and sincere, from that which is false and counterfaite; for *if we loue God, we will keepe his Commandements; And this is the loue of God, if we keepe his Commandements; and his Commandements are not grieuous.* The properties of this obedience are these: First, that it be absolute vnto what- soeuer God requireth, and admit of no discourse of reason when we know his will; but whether profit or disprofit, honour or disgrace, the fauour or displeasure of men doe follow vpon it, we are to doe the things that he inioyneth. Secondly, it must be total, both in respect of the object and sub- iect. In respect of the object, we must obey God in all his Command- ments at all times, neither adding nor detracting, nor declining there- from on the right hand or on the left. Neither is it sufficient that wee o- bey God in some things, and neglect others, or in many and most things, and not in some few: for he that thus sinneth in one thing, is guilty of all; but we must propound vnto our selues the whole Law of God for the rule

Psal. 147.1.

1. Thes. 5. 18.

Psal. 100. 3. 4.

Gm. 32. 10.

6. Sect. 5.
Of obedience
vnto God,
what it is, and
wherein it
consisteth, and
of the proper-
ties of true o-
bedience.

Iob. 14. 15.

1. Iob. 5. 3.

Al. 4. 19. 6. 5.
29.

Gal. 3. 10.

Deut. 12. 32.

10. 1. 7.

Lam. 3. 10.

Luke 1.74.75.

Deut. 10.1.

Pro. 23.26.

Iohn 4.23.

Luke 1.74.

2. Cor. 25.3.

1. John 5.3.

6. Sect. 6.

Of the meanes
of obedience,
whereby we
may be ena-
bled to per-
forme it.

1. Cor. 6.20.

Luke 1.74.

Rom. 6.18.

Rom. 8.18.

2. Cor. 4.17.

Mal. 3.17.

1. Tim. 4.8.

Job 22.3.

Psal. 16.3.

Pro. 29.18.

Luke 11.28.

of our liues, obseruing one table as well as another, and worship him both in holinesse and righteoufnesse, and that not only for some small time, but all the dayes of our liues. In respect of the subiect, our obedience must be with the whole man, and like our loue from which it springeth, it must be performed with all our hearts, soules and strength. But especially the Lord requireth the inward obedience of the heart, wherein he chiefly delighteth; we must worship him in spirit and truth, in sincerity and vprightnesse of heart, as before his face, and in his sight and presence; neither is it sufficient that we doe that which is right, vnlesse we doe it vprightly. It must be voluntary with cheerefulnesse and delight, as the Saints and Angels doe the will of God in heauen. For loue maketh euery burthen light, and the Commandements of God not to be grievous. Yet this internall obedience is not sufficient, vnlesse the externall be ioyned with it. For God will bee worshipped with the whole man; with our bodies, as well as with our soules; with our outward actions, as well as with our inward affections.

Now the meanes which may moue and enable vs to yeeld this obedience, are these; first, we must consider that the Lord hath created vs to this end, that we should serue him, and to the same purpose, when we were by sin vtterly lost, hath redeemed vs with the inestimable price of his Sonnes most precious blood, that wee should *worship him in holinesse and righteoufnesse before him all the dayes of our liues*, that being freed from sinne, we should become the seruants of righteoufnesse; and from the slauerie of Satan, that we should spend our dayes in Gods seruice. Secondly, let vs meditate on the riches of reward, and that liberall wages which the Lord hath freely promised to giue vnto those who faithfully serue him; in which respect we may iustly say of our actiue obedience, as the Apostle of our passiue, that all our seruice in this present world, is *not worthy the glory which shall be reueyled*; for it is slight, short and imperfect, but shall *cause vnto vs a farre more excellent and eternall waights of Glory*. Thirdly, let vs consider, that though our best seruice be mingled with many imperfections, and stayned with our corruptions, yet God in Christ will accept of it, and not only pardon our wants, but reward our wills and workes. For *he will spare vs, as a man spareth his sonne that serueth him*, accepting of our will for the deede, and of our sincere affections, as of perfect actions. Fourthly, let vs consider, that hereby we shall be assured of all Gods promises: for *Godlineffe is profitable for all things, hauing the promises of this life, and of that which is to come*. Neither doth God require our obedience for his owne sake; (for he is most absolute in perfection, and *our righteoufnesse doth not profit or extend vnto him*) but for our owne good and benefit, that he may crowne our obedience with eternall blessednesse. For *hee that keepeth the Law, happie is he*; and he that heareth Christs Word, and keepeth it, is by him pronounced blessed. Lastly, let vs often propound vnto our selues the examples of Gods Saints and Seruants, that haue gone before vs, and set before vs their obedience as a patterne for our imitation. For more cheerefully may we trauaile in this way of holinesse and righteoufnesse, if wee see a plaine path beaten by those that haue gone before vs. But especially let vs set before vs the neuer-erring example of our Sauour Christ, who

who tooke more delight in doing his Fathers will, then in his meate and drinke, and in all things was obedient vnto him to the death, euen the bitter death of the Crosse, as the Apostle speaketh.

John 4.34.
Phil. 2.6, 7.

6. Sect. 7.
Of passive obedience, and patience in afflictions.
Gal. 5.22.

Iohn 13.15.

1. Cor. 13.7.
Cant. 8.6, 7.

Heb. 12.
Luke 9.23.

1. Cor. 13.7.

2. Cor. 4.16.
Apc. 2.10.

* Christian Warfare the third part.

The second kinde of obedience is passive, and is called patience, which is a fruit of our loue and thankfulness towards God, whereby we submit our selues meekely and constantly to beare all those crosses and afflictions, which it shall please God to lay vpon vs. The causes of which patience are diuers; the first and principall is the Spirit of God, of which it is a fruit. Secondly, a liuely faith, which not only apprehendeth the promise of eternall happinesse, with which our temporarie afflictions are not to be compared, but Gods speciall promises of strength to indure all trials, and of helpe and deliuerance in Gods due time. Thirdly, trust and affiance in God, who hath promised to be with vs in all our afflictions, and neuer leaue vs to our owne weakenesse, or to the malice and fury of our enemies, vpon which we conclude, *that though he kill vs, yet we will trust in him.* But the loue of God is the next and immediate cause of our patience, which maketh vs meekely to suffer whatsoever he imposeth, who so loueth vs, and whom we so loue. For *loue endureth all things*, and the greatest difficultries are not hard vnto it. *It is stronger then death*, the waters of afflictions cannot quench it, and the floods of calamities cannot drowne it. The object of this patience is afflictions, which the Lord imposeth for the tryall or correction of his children; *for all whom he loueth he chastiseth: and whosoever will be Christs Disciple, must denie himselfe, take up his Crosse, and follow him*, that is, that crosse and measure of afflictions which God himselfe imposeth vpon him. Neither are we to take vpon vs burthens of our owne making, but such only as the Lord allotteth vnto vs, which are those alone that we cannot by lawfull meanes auoid, or without falling into sinne. The manner how we are to beare these afflictions, is first voluntarily, with a meeke, quiet and contented minde, as being sent of God for our good, yea cheerefully and ioyfully, as they are signes and scales of our adoption, and speciall meanes to further and assure our euermourning saluation. Secondly, we must beare them constantly, so long as it shall please God to continue them vpon vs, that is, till he giueth vs honest and lawfull meanes to be freed and deliuered from them; not thinking it inough that we haue borne some few, or many afflictions, but holding out vnto the end: for he is not crowned who hath fought well for a time, but he that neuer giueth ouer, till he haue obtained the victory, according to that of our Saviour, *Be faithfull vnto the death, and I will giue thee the Crowne of life.* But of these points, as also of the meanes whereby wee may be enabled with patience, comfort and ioy to endure afflictions, I haue written largely elsewhere, and therefore will content my selfe thus briefly to haue touched them in this place.

C A P. VI.

Of the feare of God, and humility which ariseth from it, ioyned with his loue. And of Gods externall worship with the body.

*Sect. I.
Of the feare of
God, what it
is, and the cau-
ses of it.*

Mat. 10. 28.

Psal. 33. 7, 8.

Luk. 12. 5.

*Mal. 1. 6.
Ier. 10. 6, 7.*

Rom. 8. 1.

1. Pet. 1. 17.

*Rom. 11. 28.
Phil. 2. 12.*



He fourth and last mayne vertue required in this Com-
mandement, is the feare of God; whereby I vnderstand,
not that seruile and slavish feare which is in wicked men,
and the very devils themselves, in the apprehension of
his iustice, wrath, and power, in punishing sinne; but
that filiall and sonne-like feare, whereby knowing, be-
leeuing, and remembring not onely Gods iustice, truth, maiesty, power
and dominion ouer all creatures, but also his infinite loue, goodnesse, and
mercy towards vs in Iesus Christ; we feare his displeasure; who is to glo-
rious and gracious, as the greatest euill. In which description is expres-
sed the grounds and causes of the true feare of God; namely, the know-
ledge, belife, and remembrance of Gods attributes; As first, that hee is
a iust God, and will not let sinne goe vnpunished; with which considera-
tion our Sauour inciteth vs to Gods feare, because he iustly casteth into
hell those that sinne against him. Secondly, that he is true of his Word,
in his promises to those that serue and please him, and his threatnings a-
gainst those that displease and sinne against him. Thirdly, his maiesty and
glory, in that he is the supreme Lord, and most glorious King of heauen
and earth, which is alone sufficient to strike an awfull feare of God in the
hearts of all creatures. Fourthly, that he is a most powerfull and mighty
God, and so able to execute all his iudgements, and not onely to kill the
body, but also to cast both body and soule into the euerclasting fire of hell,
as our Sauour speaketh. Lastly, his dominion ouer all creatures, where-
by they are obnoxious and liable to his iustice and punishments, is effectu-
all to strike feare into the hearts of all men; according to that of *Malachi*,
If I be a master, where is my feare? and that of *Jeremie*, *Who would not feare
thee, O King of nations?* for vnto thee doth it appertaine. For howsoeuer the
faithfull being in Christ, can receiue no hurt from these attributes; for
his iustice is satisfied for their sinnes, and there is no condemnation vnto
them; his threatnings doe not belong vnto them, but contrariwise his
sweete and gracious promises; his maiesty, power, and dominion, are
arguments of ioy and comfort, seeing they are wholly for their protection
and preservation: yet doe the children of God feare, in respect of these
attributes, when they consider them in their owne nature, and see the ef-
fects of them in wicked men, euen as the sonne feareth his father, when he
seeth him punish his slave, though he be sure that he shall neuer taste of
the same stripes, and reuerenceth him in respect of his power, iustice,
grauity, and authority ouer him, though he expecteth nothing from them
but all good. So the Apostle *Peter* vseth this argument: *And if ye call on
the Father, who without respect of persons, iudgeth according to euery mans
worke, passe the time of your sojournings heere in feare.* And the Apostle *Paul*
vseth Gods seuerity to the reiected Iewes, as a reason to make vs to feare
God; and exhorteth vs to worke out our saluation with feare and trembling.

Besides,

Besides, being partly flesh as well as Spirit, and therefore full of infirmities and corruptions, it is profitable for the vnregenerate part, which is a slave, and not a sonne, to be contained in dutie, and restrained from sinne, by the feare of Gods Iustice, power, and punishments. For our loue being imperfect, our feare cannot attaine in this life to full perfection, but so farre soorth as we are vnregenerate, is seruile and slavish. And to this end are Gods iudgements denounced, and punishments inflicted, in the hearing and sight of the godly, that they may feare to offend so iust and mighty a God, and so escape these fearefull punishments. But the chiefe grounds and causes of Gods feare in the hearts of his children, are saving knowledge, and a lively faith, whereby being assured of Gods loue in Christ, we loue him againe, and are about all things afraid to doe any thing which is displeasing in his sight; either in the omission of any duty, or commission of any sinne, which our gracious and louing Father either commandeth or forbiddeth.

And this is that feare of God, which in the Scriptures is so much commended vnto vs, and causeth those, who in their hearts imbrace it, to bee happy and blessed, according to that of Salomon, *Blessed is the man that feareth alway*; which blessednesse that we may attaine vnto, let vs labour after this feare, and to this end let vs consider the excellencie and profit of it, that our hearts being inflamed with the loue of it, we may carefully vse all good meanes whereby we may obtaine it. The excellency of it heere in appeareth, in that it compriseth in it all other duties, and is vsually put for the whole seruice of God, wherein the whole man is to bee employed, according to that of Salomon, *Let vs heare the conclusion of the whole matter, Feare God and keepe his Commandements, for this is the whole of man*. Secondly, it is called in this respect, the head and beginning of wisdom, that is, of all godlinesse and true Religion. Thirdly, it giueth grace and vertue vnto all other duties, and maketh them acceptable in Gods sight: For our whole conuersation must be a constant walking in Gods feare. In it wee must worship and serue God. *Serue the Lord with feare. And in thy feare will I worship towards thine holy Temple*. By it our sanctification is perfected, and our saluation wrought out and finished. The profit of this feare of God is also inestimable; for it restraineth vs from all vice and sinne, according to that of Salomon, *A wise man feareth and departeth from euill*; and of David, *Stand in awe, and sinne not*. As we see in the example of Ioseph, who had his eares and heart stopped against the vnchaste allurements of his mistress by the feare of God. And of the Egyptian Midwives, who by the feare of God, were kept from obeying the wicked edict of the King. Whereas contrariwise, the want of this feare is the cause of all disobedience and sinne, as Abraham implyeth in his speech to Pharaoh; and the Apostle plainly expresth: for hauing set downe a Catalogue of many finnes, he concludeth with this as the cause of all the rest; *There is no feare of God before their eyes*. Secondly, it is a fountaine of life, making vs to depart from the snares of death. Thirdly, it incites and inables vs to the performance of all good duties; and therefore the Lord hauing deliuered his Law, wisheth that the hearts of his people might be alwayes fraughted with his feare, that thereby they might bee moued to obey it: and the

Preacher

Heb. 3. 12, 13.
Psal. 119. 130.
1. Cor. 10. 6, 11.

§. Sect. 2.
That this feare
of God is com-
mended vnto
vs in the Scrip-
tures, and of
the great pro-
fit of it.

Pro. 18. 14.
Deut. 6. 13. &
10. 12.

Eccles. 12. 13.

Psal. 111. 10.
Pro. 1. 7.

Ab. 9. 31.

Pf. 3. 11. & 9. 7.
2. Cor. 7. 1.
Phil. 2. 12.

Pro. 14. 16. &
8. 13.

Psal. 4. 4.
Gen. 39. 9.

Exod. 1. 17, 21.

Gen. 20. 11.

Rom. 3. 19.

Pro. 14. 27.

Deut. 5. 29.

Pro. 15. 33.
Eccl. 12. 13.

Mat. 5. 29.
Luk. 12. 5.

Psal. 34. 9.
Esa. 66. 2.

Psal. 145. 19.

Psal. 143. 1.
Eccl. 11. 2.
Pro. 28. 14.

Psal. 112. 2.

§. Sect. 3.
Of the meanes
of obtaining
this feare of
God.

Psal. 130. 4.

Psal. 52. 6.

1. Cor. 10. 11.

Psal. 19. 9.

Deut. 17. 19.

Psal. 2. 11.

Psal. 33. 8, 9.
Eccl. 34. 9.
Jsa. 48. 13.
Heb. 12. 28.

Preacher in this respect, compriseth in it alone all other vertues and duties, because it mooueth vs to the imbracing of them all. Fourthly, it deliuereth from all other feares; and causeth them to giue place when it is present, as the Sunne all other inferiour lights. For if we feare God, we will not feare the threatnings of men; if we feare him that can cast body and soule into hell, we neede not feare them that can onely, and that by his permission, kill the body; as our Sauour implyeth. Fifthly, it maketh vs partakers of all good things promised in this life, for *hee that feareth the Lord, wanteth nothing which is good*; but God is present with such, to take notice of all their wants; and his eares are open to heare their prayers and grant their desires. Finally, it bringeth with it euerlasting blessednesse; *For blessed is the man that feareth the Lord, that walketh in his wayes. And happie is the man that feareth alway: but he that hardeneth his heart, shall fall into mischiefe*. Which promises belong not alone to those that feare God, but also to their posterity after them; *for their seede shall bee mighty upon earth, and their generation blessed*, as the Psalmist speaketh.

Now the meanes of attaining vnto this feare of God are diuers. First, to consider and meditate of Gods nature and attributes, as of his omniscieny, whereby he seeth all things, euen the secret corners of our hearts; of his omnipotency, whereby he is able to reward vs if we feare him, or punish vs if we neglect him; of his Iustice, whereby he impartially iudgeth all men without respect of persons; of his truth, which neuer fayleth in his promises or threatnings: But especially of his mercy and goodnesse towards vs in Christ, which will inflame our hearts with his loue, and out of this loue cause vs to feare his displeasure as the greatest euill; according to that of the Psalmist, *There is mercy or forgiveness with thee, that thou mayest be feared*. The second meanes, is the consideration of Gods Iudgements executed on the wicked, which are so many instructions vnto vs, to feare God and auoide his displeasure, that we be not partakers with them in their punishments. So the Psalmist saith, *that the righteous seeing the destruction of the wicked, should feare God, and deride their folly*; and the Apostle telleth vs, that the former examples of Gods Iudgements *were written for our learning*, that they might admonish vs to take warning by their harmes, lest we fall into the same euils. The third meanes, is the diligent reading and hearing of the Scriptures, which are called, *The feare of God*, because they worke his feare in vs. And thus the Lord inioyneth the King *to haue the Law with him, and to reade therein all the dayes of his life, that he may learne to feare the Lord his God*. For in them are contained many Commandements, inioyning many exhortations moouing, and many reasons perswading to this feare. *Feare the Lord with reuerence, and reioyce with trembling. Let all the earth feare the Lord, let all the inhabitants of the earth stand in awe of him; for he spake, and it was done; he commanded, and it stood fast. O feare the Lord, all ye his Saints, for there is no want to them that feare him*. The fourth meanes, is to deny our selues and our owne wilddome, and when God commandeth any thing, not to aske counsell of carnall reason, vnto whom the more we incline, the more the feare of God abateth in vs, as we see in the example of *Eue*, who following sense and reason, obeyed the devils aduice, and cast off the feare of God. And this

the

the Wiseman impieth: *Be not wise in thine owne eyes, but feare God, and depart from euill.* The fifth meanes, is, to meditate often on our owne infirmities and weaknesse, and of the malice and might of our spirituall enemies; which will make vs worke out our saluation with feare and trembling, and whilest we stand, to take heede of falling. The sixth is, to remember our end daily and continually; as first, the day of our death, which will worke our hearts to Gods feare, as the Psalmist impieth: and secondly, the day of Iudgement and end of the world, which is called, *The terror of the Lord*, because it is a notable meanes to worke his feare in our hearts. The last and chiefe meanes, whereby all the rest are made effectual, is seruent prayer. For it is no naturall faculty or habit, but the gift of God, which he promisseth to put in *the hearts of the faithfull*, that they may not depart from him: and is to bee obtained by faithfull and effectual prayer: As we see in the example of the Psalmist, who prayeth the Lord to knit their hearts vnto him, that they might feare his Name.

The last vertue required, is humility, whereby knowing and acknowledging Gods power, iustice, maiesty, goodnesse, mercy, and infinite perfection, and our owne vilenesse, and vnworthinesse, imperfections, and sinfull corruptions, we doe renounce all glory and praise, as not belonging vnto vs, and ascribe it wholly vnto God, vnto whom alone it rightly appertaineth. So that it is the nature of humility, to vilifie and abase our selues in our owne sight, euen to the ground, as the word importeth, to cast off all opinion of our workes and worthinesse, and in the sight and sense of our sinnes and corruptions, to acknowledge our selues worthy of Gods most heauie punishments in this life and the life to come; and contrariwise, to ascribe all glory and praise vnto God alone, euen of all the good we haue in vs, or is done by vs, from whom alone we haue it; according to that of the Psalmist, *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glory*: And of Daniel, *O Lord, righteousness belongeth vnto thee, but vnto vs confusion of faces, because wee haue sinned against thee*. The causes of this humility, are first, the knowledge and acknowledgement of Gods infinitenesse in all excellency, goodnesse, and perfection; in which he is so incomprehensibly glorious, that when we come in his presence, it maketh vs to vilifie and abase our selues, what opinion soeuer before wee had of our owne worth and excellencie, euen as the light of a Glow-worme is quite dazeled; when the glorious beames of the Sunne doe shine vpon it. Thus in the sight and sense of Gods glory and maiesty, *Ezechiel* was cast to the ground; *Manoah* concluded that hee should die; *Isayas* cryeth out, *Woe is me, for I am vndone, because I am a man of vncleane lips, &c. for mine eyes haue seene the King, the Lord of hosts*. And *Iob* hauing seene the Lord, *abhorred himselfe, and repented in dust and ashes*. Especially if wee consider that this God, mighty and glorious in himselfe, is so infinitely gracious vnto vs, in conferring vpon vs so innumerable benefits, and aboue all, that inestimable gift of his onely Sonne, to worke that great worke of our Redemption. The consideration whereof, will make vs to humble our selues with *Iacob*, and to confesse that we are lesse then the least of Gods mercies; and to say with *Dauid*, *Who am I and my house, that thou hast brought me hither to? wherefore thou art great, O Lord God* for

Pro. 3. 7.

1. Pet. 5. 8.

Eph. 6. 11, 12.

Phil. 2. 12.

1. Cor. 12. 10.

Psal. 90. 12.

2. Cor. 5. 11.

1st John 4.

Rom. 8.

2. Pet. 3. 11, 14.

1st. 3. 39, 40.

Psal. 84. 11.

6. Sect. 4.

Of humility,
what it is, and
the causes of it.

Psal. 115. 1.

Dan. 9. 7, 11.

Ezech. 2. 1.

Iudg. 13. 12.

Esa. 6. 7.

Iob 42. 6.

1. Sam. 7. 15, 22.

Gen. 18. 27.

Luk. 15.

1. Cor. 15. 10.

2. Cor. 3. 5.

Phil. 2. 13.

§. Sect. 5.
Of the excellency and
virtue of humi-
lity.

1. Pet. 5. 5.

1. Cor. 15. 32.

Luk. 18. 12.

1. Job. 1. 9.

Jam. 4. 10.

Pro. 15. 35.

Pro. 22. 4.

1. Pet. 5. 5.

2. Psal. 35. 9.

Mat. 11. 25.

Pro. 11. 2.

Luk. 18. 12.

Mat. 11. 28.

Gen. 32. 10.

1. Chro. 29. 15.

Lam. 3. 31.

Esa. 57. 15.

Job 22. 29.

for there is none like thee, &c. Secondly, the knowledge and acknowledgement of our owne vilenesse and vnworthinesse; both in regard of our bodies, which are but dust and ashes, as Abraham acknowledgeth; and in respect of our soules, which howsoever they were created according to Gods Image, in wisdom, holinesse, and righteousness, yet through the fall of our first parents, and the corruption deriued from them vnto vs, they are wholly defiled in all the powers and faculties of them, with originall corruption, and loaded with the guilt of innumerable numbers of a ctuall transgressions, whereby we are made subiect to the wrath of God, the curse of the Law, the plagues and punishments of this life, and eternall death and condemnation in the life to come. In which regard we haue iust cause to humble our selues with the prodigall sonne, and to say with him; *Father, I haue sinned against heauen and earth, and am no more worthy to be called thy sonne.* And if there be any good thing in vs, or done by vs, to acknowledge with the Apostle, that wee haue it of Gods free grace, seeing of our selues, we are not able so much as to thinke a good thought, but it is God alone that worketh in vs both the will and the deed.

And this is that humility, which as it is in it selfe most excellent, so vnto vs most profitable, and therefore of vs to be much esteemed, and earnestly desired. It is most excellent, as being the most beautifull ornament, which maketh vs appeare glorious in the sight of God, in which respect, the Apostle exhorteth vs to *decke our selues with it.* Yea it adorneth all other vertues, making them (as the soyle, the Iewell) being in themselves rich and beautifull, much more precious and glorious in the sight of God and men. It is most profitable also: for when we humble our selues, and become euen with the earth, we are thereby preserved from falling, and when we *indge our selues, we shall not be iudged of the Lord.* Yea if wee *humble our selues, the Lord will exalt vs:* and if with the poore Publicane we acknowledge our sinnes, we shall depart iustified, and find God faithfull of his promise in forgiuing vs our sinnes. So the Apostle James, *Humble your selues in the sight of the Lord, and he shall lift you vp.* And the Apostle Peter, *Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time.* And thus the Lord exalteth the humble, by enriching them with all his gifts, both temporall, spirituall, and eternall. With temporall benefits, for *by humility and the feare of the Lord, are riches, honour, and life.* With spirituall graces; for *he resisteth the proud, but giueth his grace to the humble. Hee filleth the hungry with good things, but sendeth the proud empty away.* For he ^a *teacheth them his wayes, and reuealeth vnto them the secrets of his Kingdome, making them thereby wise vnto their saluation.* He giueth them the grace of iustification, and the ^b *forgiuenesse of all their sinnes.* Hee maketh them ^c *thankfull in prosperity, acknowledging themselves with Iacob and David, lesse then the least of Gods mercies, and that all the good which they haue, they haue receiued it from God; and not onely patient, but also thankfull ^d in greatest afflictions, acknowledging that it is the mercies of the Lord that they are not utterly consumed.* He blesseth them with his ^e *presence, taking delight to dwell with them, that are of an humble heart and contrite spirit;* and so with his power and prouidence safegardeth them from all euill. Finally, in the life

to come, he crowneſh humility with eternall glory and felicity, according to that of our Sauour; *Blessed are the poore in ſpirit, for theirs is the Kingdome of heauen.* So that, humility is not onely it ſelfe a moſt excellent grace, but the chiefe meanes alſo of obtaining all other graces, ſeeing God giueth them onely to the humble. For they onely ſhall haue the riches of Gods beſt and moſt precious gifts, who will bee thankefull vnto God for them; thoſe onely are thankefull, who highly eſtimate them; and they alone make this eſtimate, who haue felt the want of them, and earneſtly deſired them; and they and no other haue thus done, who are thoroughly humbled in the ſight and ſenſe of their owne pouertie, emptineſſe, and nakedneſſe.

And thus, when our hearts are enlarged with that loue of this excellent and profitable grace, let vs in the next place carefully vie all good meanes, whereby we may be decked and adorned with it. And firſt we muſt often and ſeriously meditate vpon Gods excellency and infiniteneſſe in wiſedome, glory, power, iuſtice, and goodneſſe, and then the opinion of our owne worth will vaniſh, like the light of a candle, when the Sunne ſhineth in its full brightneſſe, and our ſeeming perfection which much pleaſed vs, when we beheld it alone, or compared in with others who come ſhort of vs, will appeare to be nothing but imperfection; and wee vile and of no worth in our owne eyes. Secondly, let vs compare our ſtate as it is, with that it was in our creation, and there will be great cauſe of humiliation, in the beſt gifts and graces in vs, ſeeing they are but the ruines of an old building, and like baſe worne-out ragges of ſumptuous apparell. Thirdly, let vs compare our vertues and dories, with that which the Law requirerh, and ſo we ſhall haue good cauſe to be caſt downe in the ſight of our imperfection, when we ſee what perfection, euen vpon the penaltie of the curſe it exacteth of vs. Fourthly, let vs meditate on the matter whereof we are made, and into which we ſhall againe be reſolued; and then may wee in all humility ſay with *Iob* to corruption, *I thou art my faſher, and to the worme, I thou art my mother and my ſiſter*; yea with *Dauid*, that *we are wormes and no men*: And acknowledge with *Abraham*, that wee are but duſt and aſhes, vnworthy to appeare in Gods preſence, or to make any ſuite vnto him. Fifthly, let vs ſet our many and grieuous finnes before vs, our originall corruption, which is the roote of all wickedneſſe, and our actuall tranſgreſſions, both of omiſſion and commiſſion; and withall, the wrath of God; and curſe of the Law due vnto them; and this will make vs with the Publicane to caſt downe our eyes, and ſmite our breſts; and with broken and contrite hearts to cry out, *God, be mercifull vnto me a ſinner*. Sixthly, with our graces and vertues, let vs compare our vices and corruptions, and ſo our few graines of gold will be couered with ſuch a maſſe of drotte, our ſmall quantity of good come mixed with ſo much chaffe, that our good parts will not ſo much liſt vs vp, as our ill will pull downe and humble vs, if we weigh them in the ballance of an vnpartiall iudgement. Seuently, let vs remember that we haue nothing but what we haue receiued, and that by the grace of God we are that we are, and therefore let vs not boaſt, as though we had not receiued them, but retaining the ioy and comfort of Gods graces vnto our ſelues, let vs returne all the praiſe and glory

Mat. 5.3.

6. Sect. 6.
Of the meanes
whereby we
may attaine
vnto humility.

Iob 17.14.

Pſal. 22.6.
Gen. 18.27.

Luk. 18.

1. Cor. 4.7.
and 15.10.

Iam. 1.17.

Luk. 16. 2.

1. Cor. 13. 2.
1. Tim. 4. 8.
Rom. 12. 1.
Dan. 6.

Phil. 2. 6, 7, 8.

§. Sect. 7.
Of externall
worship with
our bodies.

1. Cor. 6. 20.

1. Tim. 4. 8.

Rom. 12. 1.

Dan. 6.

Matth. 5. 16.

glory vnto him whose gifts they are; and not carry our selues as proud owners, but as humble and thankfull debtors. Eighthly, let vs consider, that what good things soeuer are in vs, they are the Lords talents, of which we must giue an account at the day of Iudgement, and that we are Stewards, and not absolute owners of the gifts which we haue receiued, and so our greater gifts will work in vs greater humility, seeing they are but receipts, and consequently debts, for which we shall be accountant vnto God, how we haue imployed them. Ninthly, let vs remember, that though we haue neuer so many vertues and graces, yet if pride bee mixed with them, it will spoile them all; seeing it is the payson of all vertues, a small portion whereof will infect a great quantity of wholesome meate and drinke. Whereas humility is such an ornament, as will adde much to their native beauty, and make them truly glorious in the sight of God and men. Tenthly, let vs set before vs the examples of Gods seruants, who as they haue excelled in all other graces, so also in humility, as of *Abraham, Iob, David, Paul*, but especially of our Sauour Christ himselfe, the most perfect patterne of humility, who being the Soueraigne Monarch of heauen and earth, did dained not to wash his Apostles feete; and being equall with his Father in all glory and Maiesty, yet made himselfe of no reputation, and tooke vpon him the forme of a seruant, and being made like vnto men, *humbled himselfe, and became obedient vnto death, euen the death of the crosse*. Lastly, if we would attaine to true humility, we must not content our selues with the sparing and seldome vse of these meanes, but exercise our selues daily in them, because pride will not easily leaue his hold, and though it be once or twice, or many times repelled, yet will it recouer new strength, and make against vs fresh assaults, yea it will spring sometimes from the roote of vertues, and euen like the Phoenix, when it is consumed with the fire of Gods Spirit, it will re-enliue it selfe, and out of its owne ashes recouer birth and being.

And thus much concerning those vertues whereby wee haue God inwardly in our hearts. Besides which, there is also required, that wee haue him outwardly in our bodies and externall actions; and that is, when as with the outward man wee serue and worship him. The which also we owe vnto God, seeing hee hath created and redeemed both our soules and bodies, that wee should in both performe seruice vnto him. And though alone it bee of small value, for as the Apostle saith, *Bodily exercise profiteth nothing*, yet doth the Lord require it with the other, and that with the sweete incense of the heart and minde, *wee offer our bodies also a liuing sacrifice, holy and acceptable vnto him*: which *Daniel* thought to bee a matter of such moment, that hee chose rather to bee cast into the Lyons denne, then to neglect it for the space of a few dayes. Our Sauour also requireth, not onely that wee haue in vs the heate of spirituall graces, but that also that wee cause their light to shine out before men, *that they seeing our good workes, may glorifie our Father which is in heauen*. For as naturall fire doth retayne its vertue and strength, when as it hath some outward vent, and when that is stopped, is choaked and presently dies; so doe our inward graces and vertues liue and flourish, when they haue the outward vent of corporall obedience.

dience, and externall workes of piety and righteousness, but soone languish and are extinguished, if they neuer put forth themselues in these outward exercises. Now this externall honour, is either in outward signes or actions. Of the former sort, is religious adoration in externall signes and gestures, as prostrating the body, vncouering the head, bending the knee, lifting vp the hands, which being considered as religious gestures, are proper and peculiar to God alone. Of the other sort is the outward seruice of God, in calling vpon him, vowing vnto him, swearing by his Name, celebrating feasts to his honour, and all outward obedience to the Law, which, in respect of the person to whom they are to be performed, namely, God alone and no other, are all required in the first Commandement.

Apos. 19. 20.
22. 9.

CAP. VII.

*Of the duties which are required in the second Commandement,
as Prayer, hearing the Word, and administration
of the Sacraments.*

§. Sect. 1.
Of the things
generally re-
quired in the
second Com-
mandement.

WEE haue shewed that the first Commandement requireth, that wee serue and worship Iehouah, the onely true God. In the three other Commandements of the first Table, is shewed how he is to be worshipped, and the time when. The manner of his worship is, how wee is to be serued in his solemne and set seruice, required in the second Commandement, or how he is to be glorified at all times in the whole course of our liues in the third. The time when wee is principally to bee worshipped, is vpon his Sabbaths, required in the fourth Commandement. In the second Commandement, God requireth that we worship him the true God, after a right and lawfull manner, and by such meanes as are agreeable to his nature, and which in his Word hee hath prescribed vnto vs, vnto which wee ought not to adde, from which wee ought not to detract any thing, as hath before bene shewed. For this is our reasonable seruice, to worship so great a God, not after our owne phantasies, but according to his owne will, and with such a seruice in which hee delighteth. Now hee delighteth in such a worship as is agreeable to his nature; which being spirituall and true, yea Truth it selfe, it followeth, that wee must worship him by spirituall and true meanes, and after a spirituall and true manner, that is, wee must conformance all the seruice which wee offer vnto God, according to the prescript rule of his Word. And thus wee are to worship God, both inwardly with our soules; and outwardly with our bodies; Priuately by our selues, in our families; and publicly in the congregation, in which wee are to performe all our seruice, with vnanimie and ioynt affection, as if wee all worshipped God with one heart and minde; and with vniformity in all outward rites and actions, as if wee had all but one body. Contrariwise, the Lord, in this Commandement, forbiddeth both the contempt and neglect of his worship, which is the sinne of

Deut. 4. 2. &
14. 5, 32.
Isa. 1. 7.
Pro. 30. 6.
Apos. 22. 18.

AE. 1. 1. & 2. 6.

Atheists and profane persons; and also worshipping him by false means, and after a false manner; as first, all will worship and superstition, which is deuised by mens braine, and out of a good meaning and intention offered vnto him in stead of his true seruice: of which sort is the making of any Image to represent God thereby, or any other for religious vse; the worshipping of these Images, or of any thing else besides the true God; by offering vnto them any part of that religious seruice which is proper and peculiar to him alone: As religious adoration; Inuocation, dedicating Churches, and consecrating of festiualls to their honour and such like. Secondly, all irreuerence in Gods seruice: As when the externall worship is performed without the inward, with deceitfull lippes, and not with the heart, and in spirit and truth, which is the seruice of Hypocrites. Lastly, when as the publike seruice is performed without any vnanimity of the heart, or vniformity of externall rites and ceremonies, or with such as are vncomely, apish, light, and opposite to the vse of edifying.

Mat. 15. 8, 9.

1. Cor. 14. 40.

§. Sect. 2.
Of prayer and
inuocation.

1. The. 5. 17.

1. Iohn 5. 14.

Psal. 50. 15.

Luke 11. 2.

Ephe. 2. 13.

Iohn 16. 23.

Rom. 8. 26, 27.

Psal. 108. 1.

Eccle. 4. 17.

Col. 3. 16.

1. Cor. 14. 15.

Eccle. 5. 1.

Gen. 32. 10.

1. Cor. 14. 40.

Mat. 7. 11.

1. Tim. 2. 8.

1. The. 5. 17.

Iam. 1. 5. & 5.

16. & 1. 6.

Mat. 21. 22.

And these are the things which generally are commanded or forbidden in this Commandement. The speciall duties which are here principally required, are three, Inuocation, preaching and hearing the Word, and the administration of the Sacraments. In respect of the first, there is first required that we pray, and the neglect hereof condemned. Secondly, that wee pray according to Gods will, performing those things therein which in his Word hee requireth. And these are either essentiall vnto prayer or accidentall. The things essentiall, respect either the person vnto whom we must pray, which is God only and no other; or the person in whose name alone we must pray, namely, Iesus Christ, and not in the mediation or intercession of any creature. Thirdly, by whose helpe, to wit, the holy Ghost, who helpeth our infirmities, and teacheth vs to pray as we ought. Fourthly, After what manner, that is, before prayer with due preparation, and in prayer in respect of our soules, that we pray in the spirit, and not with the lips alone, nor with wandring thoughts. In our mindes, that we pray with vnderstanding, and not in an vnknowne tongue, nor in ignorance, nor conceiuing what we vtter with our mouthes. In our hearts, that we pray with reuerence in respect of God, and humility in respect of our selues. In our bodies there is required, that wee vse such voice and gestures, as are most fit to stirre vp our affections and deuotions to the religious performing of this duty. Lastly, there is required, that wee pray for those things which are good and lawfull, hauing all our suites warranted by the Word of God. The things accidentall required in prayer, are the circumstances of persons, place or time. In respect of persons, prayer is either publike in the Congregation, or private. In respect of the place, prayer is not limited, but wee haue liberty in all places to lift vp pure hands vnto God. In respect of the time, wee must pray without ceasing, as often as any fit opportunity and occasion is offered. The kinds of prayer, are either petition or thanksgiuing. In all our petitions there is required, 1. A sense of our wants. 2. Feruent desires to haue them supplied. 3. A speciall faith,

faith, that our requests shall be granted, grounded vpon Gods promises. After our petitions made, we must quietly rest vpon God, perswading our selues that wee shall obtaine them in due time. Secondly, we must carefully vse all good meanes, which may serue Gods prouidence in conser-
ring these blessings vpon vs. Thirdly, If wee doe not presently obtaine, we must perseuere in prayer without fainting or wearinesse. The other part of prayer is giuing of thanks, whereby wee praise God for all his benefits, either receiued or promised, vnto which the same things are to be fitted, which were generally required in prayer, as that they be ren-
dered to God alone, in the name of Christ, by the holy Ghost, with vnder-
standing in our mindes, and reuerence and humility, with thankfulnessse and cheerefulnessse in our hearts.

And so much of the duties respecting prayer. Those that respect the ministry of the Word, are of two sorts; the first respect Gods Ministers that preach it. The second, the people that heare it. In respect of the Minister, it is required first, that his person be qualified and fitted for this high function, in which regard hee ought to be once lawfully called to this office inwardly by God, and outwardly by the Church. Secondly, he is to haue his calling approued and sealed vnto him by his sufficiency of gifts, both in knowledge and vtterance; and willingness of minde to imploy them to Gods glory, and good of his people. Secondly, for the matter which he preacheth, it is required, that he deliuer nothing but that which is grounded vpon the pure Word of God, and that he rightly ex-
pound the Scriptures by the Scriptures; and diuide the Word of God aright, both in obseruing profitable doctrines out of the Text, and in applying them to his hearers, for instruction in the truth, confutation of errors, exhortations to duties, reproofe of offenders, and consolation of the weake and afflicted. Thirdly, for the manner, there is required that he speake in the euidence of the Spirit, as if God by him did speake vnto the people. Secondly, in simplicity without any impiety of humane inuē-
tions, or affectation to shew his owne learning & gifts. 3. in integrity and vp-
rightness as in Gods sight and presence, chiefly ayming to please God and men. 4. In fidelity, hauing in his ministry no respect of persons; but deliue-
ring Gods message impartially to the noble and base, rich & poore, friends and strangers all alike. Fifthly, with authority & power, according to the example of our Sauour, not fearing the face of any gainfayer or opposer. Sixthly, with al grauity, as becommeth the waightinesse of his Ambassage. Seuently, with all liberty and freedome of speech and spirit, taxing and reprobuing sinne wheresoeuer he findes it. And finally, with seruent zeale of Gods glory, and the saluation of the people.

The duties which respect the hearing of the Word, are of three sorts. The first, such as are to bee performed before wee heare, which are two principally. The one, that we sit and prepare our selues, before wee presume to approach into Gods presence to performe this holy duty; the which is done, partly by remoouing those impediments which might hinder vs, as infidelity, impenitencie, carnall security, worldly distractions and earthly-mindednesse, prophanenesse and small esteeme of the Word, excessiue eating or drinking, conceite of our

Col. 3. 18.
Phil. 1. 4.

§. Sect. 3.
Of the duties of Gods Ministers.
Rom. 10. 15.
2. Cor. 5. 18, 19.

1. Tim. 3. 3.
Esa. 6. 8.

1. Thef. 2. 23.
2. Cor. 2. 17.

1. Tim. 3. 16.

1. Cor. 2. 4.

1. Cor. 2. 4, 5.
2. Cor. 4. 2.
2. Tim. 2. 15.
1. Thef. 3. 4.
1. Cor. 4. 2.
Mat. 7. 29.
Tit. 2. 13. &
2. 7.
Ezech. 3. 8, 9.
Ephes. 6. 19.
John 7. 18.
2. Cor. 11. 2.

§. Sect. 4.
Of the duties of hearers, and such as respect their prepara-
tion.
Eccl. 4. 17.
Heb. 4. 2.
Luke 8. 13, 14.
1st. 4. 4.

Iam. 1. 21.
Luke 18. 34.
Act. 17. 30.
2. Tim. 4. 3.
1. Cor. 14. 11, 12.

Esa. 55. 11.

Heb. 4. 2.

§. *Seet.* 5.
 Of the duties
 required in
 hearing, and
 after we haue
 heard.
Act. 10. 33.
1. Thes. 2. 13.
Luke 4. 20.
1. Cor. 19. 48.

Luke 8. 15.
1. Cor. 2. 19.
Pro. 4. 31.

owne knowledge, as though little or nothing could be added vnto it, prejudice and forestalled opinions of our teachers, hypocrisie, curiosity, itching eares, factious affections, whereby men haue the truth of God in respect of persons, hearing or not hearing, according to that opinion which they haue conceived of him that speaketh. And partly, this preparation consisteth in vsing all good helpes and meanes, which may enable vs to the carefull and conscionable hearing of the Word. As to consider the waightinesse of the action which wee are about to performe, namely, an high and holy seruice vnto God, which will further and seale vp vnto vs our saluation or condemnation, and be either the sauour of life vnto life, or of death vnto death, soften vs like waxe, or harden vs like clay, and make vs one step neerer eyther to heaven or hell. For Gods Word shall neuer retorne voide, but accomplish what he pleaseth, and shall prosper in the thing whereto he sends it. Secondly, to meditate on the ends for which we heare, which are, to glorifie God in the meanes of our saluation, to be built vp in all sauing grace, knowledge, faith, obedience, loue of God, zeale, patience, and the rest. Thirdly, we must examine our selues to finde out our sinnes, that we may gather strength for the mortifying of them; and our spirituall wants, that we may haue them supplied in this spirituall market of our soules. Fourthly, we must renew our repentance, that wee come not in our sinnes; and our faith, without which our hearing will not profit vs. Finally, we must vse faithfull and seruent prayer, that God will so assist with his holy Spirit, the Minister in speaking, and vs in hearing, and sanctifie to our vse his holy ordinances, that they may be effectuell to build vs vp in our most holy faith, and more and more enrich vs with all sanctifying and sauing graces. And being thus prepared, our next duty is, that setting aside all worldly impediments, we resort vnto the holy assemblies, to be made partakers of Gods holy Word, that wee may profit thereby.

The second sort of duties respect the action of hearing it selfe, vnto which is required, that wee set our selues in the presence of God, and heare the Word preached, not as the word of mortall man, but as the Word of the euerliuing God; with all feare and reuerence, with all diligence and attention, with alacrity and cheerefulnesse, humility and a good conscience, auoiding (as much as lieth in vs) all distractions, wandering thoughts, priuate reading, dulnesse, drowzinesse and carnall wearinesse. Finally, with hungring and thirsting after the foode of our soules, and earnest desire to profit by it. To which end we must apply and fit our selues to euery thing which is spoken to profit by it, whether it be doctrine, confutation, reproofe or consolation, receiue the Word into good and honest hearts, and there reserue it as a precious treasure for our vse in the whole course of our liues and conuersation. The third and last sort are those duties which are to be performed after we haue heard; which are, First, to meditate on that which hath beene deliuered vnto vs, that we may imprint it in our memories, and worke it into our hearts. Secondly, conference with others, that wee may be mutuall helpers for the vnderstanding, remembring, imbracing and practising of that which we haue heard. Thirdly, that we sanctifie the Word vnto our vse by effectuell

effectuall prayer, desiring that God will giue a blessing vnto it, and make it effectuall by his Spirit for the inlightning of our minds, the sanctifying of our hearts and affections, and the reforming and amending of our sinfull liues. Lastly, we must on euery fit occasion call to mind what wee haue heard, that we may bring it vnto vse, and conscionably practise what wee haue learned.

The third sort of duties required in this Commandement, respect the administration of the Sacraments, which are only two, Baptisme, and the Lords Supper. Vnto both which it is generally required, that they bee administred. First, by a lawfull Minister and no other. Secondly, only to those which are in the Couenant, either the faithfull or their seede. Thirdly, that they be administred according to Christs institution, without the mixture of humane inuentions. More especially vnto the receiuing of the Lords Supper, there is required, that we receiue it worthily, to which purpose, diuers duties are required before, in, and after the Communion. Before, that wee duely prepare our selues for this holy action, which consisteth, first, in an examination of our selues, how we are qualified with such sauing graces as are necessary to the worthy receiuing of the Lords Supper, the which, are an hungry and thirsting after Christ and his benefits, as after that spirituall foode, which alone is sufficient to nourish vs to life euerlasting. Secondly, knowledge of the mayne principles of Christian Religion, respecting either God or our selues, without which we cannot discerne the Lords body, no more then a blind man can by his bodily sight discern the outward signes of bread and wine. Thirdly, faith in Iesus Christ, approoued to be true and liuely by the fruits of it, in the inward sanctification of our hearts, and in our outward workes of piety, mercy, and righteousness. Fourthly, vnfeigned repentance, consisting in an hearty sorrow for our sinnes past, springing out of faith, and the apprehension of the loue of God towards vs, and a settled purpose and resolution, not onely to leaue them for the time to come, but also to serue the Lord in the contrary duties of holinesse, righteousness, and sobriety. Fourthly, loue and charity towards our neighbours, approoued by our willingnesse and readinesse to giue vnto those that want, and to forgiue those that offend. Secondly, after this examination there is required vnfeigned humiliation in the sight and sense of our wants and weakenesses, especially in these sauing graces before spoken of. Secondly, an hungry after the meanes whereby they may be supplied, especially the Sacrament which was purposely ordained to supply our wants, and strengthen our weakenesse in these graces. Thirdly, humble confession of our sinnes in generall, and especially of those which haue come to our mind in our examination, wherein we renewed our faith and repentance. Fourthly, a steadfast resolution in our hearts, and faithfull promise to God, that if he will in Christ accept of vs, though not prepared according to the preparation of the Sanctuary, but full of imperfections, and weake in those graces which are necessary vnto the worthy receiuing of this holy Sacrament, we will in that part of our liues which remaineth, strue after more perfection, and conscionably labour in the vse of all good meanes, whereby we may increase our knowledge, faith, repentance, and charity towards

Rom. 8.13.

1am. 1.22.

Luk. 8.15.

§. Sect. 6.

Of the administration of the Sacraments.

2. Chr. 30. 19.

Ioh 6. 27.

Esa. 49. 3, 5.

1. Tim. 2. 5.

1. Cor. 12. 13, 13.

our neighbours. And lastly, earnest and hearty prayer vnto God for the remission of our finnes, for the assistance of his Spirit in our intended action, for a new supply of sanctifying graces, and for his blessing vpon his holy Ordinances, the Word and Sacraments, that they may be effectuell for the renewing and increasing of them in vs, and for the strengthening of vs vnto the duties of a godly life. In the action of receiuing, wee are to be exercised both by meditation and action. We are to meditate on the outward signes, Bread and Wine, and the things signified by them, the precious Body and Blood of Christ; as also of the Analogie and relation betweene them. When we see the Bread and Wine set apart from a common, to an holy vse, we are to be put in mind thereby, that so Christ was set apart and sealed to the office of Mediatourship, that he might bee our Prophet, Priest, and King, and so worke that great worke of our Redemption. When we see one Bread and one Wine, consisting of many Graines and Grapes, we are to be put in mind thereby, that there is *but one Mediatour betweene Gods vs, euen the man Iesus Christ*, and that he hath but one body, the Catholike Church, consisting of many members. When wee see the Bread broken, and the Wine powred out, wee are to call to mind, that so the body of Christ was broken and crucified, and his blood shed for our finnes, that it might be spirituall food for our soules, to nourish them to life euerlasting. When we see the Minister giue and deliuer the Bread and Wine, we are to remember that so God offereth the Body and Blood of his Sonne, to be receiued spiritually by faith of euery worthy receiuer. The actions to be performed, are first, to receiue the Bread and Wine at the hands of the Ministers, and to eate and drinke them with our bodily mouthes. Secondly, to performe an inward action answerable thereunto, namely, by the hand and mouth of faith, to receiue and feed vpon Christs Body and Blood for our spirituall nourishment. Thirdly, to remember the infinite loue of God and his Christ to vs, the one, in giuing his deare Sonne; the other, his precious Body and Blood for our Redemption; and being truly thankfull vnto them in our hearts, for these inestimable benefits, to set forth their praises, both by our lips and liues, songs of Thanksgiuing, and holy conuersation. After the receiuing of the Supper, we are to performe these duties. First, to bee perpetually thankfull vnto God the Father, Sonne, and holy Spirit, as for all his benefits, so especially for that great worke of our Redemption, and for deriuing and assuring vnto vs the fruit of it by his Word, Sacraments, and holy Spirit. Secondly, wee must examine how wee haue profited by receiuing of the Supper, for the satisfying of our spirituall hunger, and the replenishing of our empty soules with the gifts and graces of Gods holy Spirit, which were the maine ends for which we came to the Lords Table. Lastly, we are to performe carefully our purposes and promises made vnto God and our selues, that we will conscionably and diligently vse all good meanes, for the furthering of vs in the duties of repentance and a godly life.

C A P. VIII.

Of the duties required in the third and fourth Commandement.



He third Commandement requireth that wee sanctifie Gods Name, and glorifie him out of his publike and solemne seruice, in the whole course of our liues and conuersation. The Name of God signifieth diuers things in the Scriptures, as first, God himselte and his attributes, which are his Essence. Secondly, his Glory. Thirdly, his Titles, as Iehouah, Elohim, Jah. Fourthly, his Word. Fifthly, his Religion. Sixthly, his Workes. And to take it in vaine, is to vse it in our thoughts, words, and workes, rashly, lightly, and without iudgement, or in vaine, and to no end, or falsly, wickedly, and contumeliously to his dishonour, which is heere forbidden. Contrariwise in this Commandement, God requireth that we sanctifie and glorifie his holy Name: and as it is Holy, Reuerend, and Glorious in it selfe, so to vse it holily and reuerently, in all our thoughts, words, and actions. And on the other side he forbiddeth vs to vse Gods Name, that is, his attributes, Titles, Word, Religion, and Workes vainely, that is, rashly, irreuerently, and lightly, vpon no iust cause, or else prophanely, falsly, and contemptuously to Gods dishonour. The mayne duties required of vs, are first, that wee effectually know, beleue, and remember God and his attributes, and also often thinke and meditate on them, holily and reuerently, that wee make profession of God and his attributes, and vpon all occasions speake of them in like manner; and that wee walke worthy such an holy knowledge and profession in our liues and conuersations. Secondly, that wee desire Gods glory in our hearts, and indeuour to set it forth by all meanes; making it the matter of our speech, and glorifying him by our praises and thanksgiuing, and the end also of all our words and actions. Thirdly, that we vse Gods Titles and Names iudiciously, in matters of waight and importance, after a serious and reuerent manner, and to a good end. Fourthly, that wee vse Gods Word religiously and holily, reading, meditating, and conferring of it with a desire, studie, and indeuour to know, remember, and praise it. That we make it our Schoolemaster, to teach and instruct vs in all truth, our chiefe guide for the directing and reforming of our hearts and liues, and the squire and rule, according to which wee frame all our words and actions. Fifthly, that wee walke worthy our high calling, and by our holinesse and righteousness adorne the Religion which we profess; carrying our selues in all things vprightly, in respect of God, and inoffensiuely in respect of men. Sixthly, that in our thoughts, words, and actions, wee make an holy and religious vse of all Gods workes, both of creation and gouernment, and both meditate and speake of them so, as it may redound to Gods glory, knowing him by his workes, and glorifying him in them, by acknowledging them his workmanship, and his wisdom, power, and goodnesse shining in them. And also to our owne good, imitating in them that which the Scriptures propound, as good for our imitation, and a

uoyding

§. Sect. 1.
Of the sanctifying of Gods Name, which is taken diuersly in the Scriptures, &c. and how it ought to be done.

Rom. 10. 10.

Deut. 28. 58.

Psal. 50. 23.

1. Cor. 10. 31.

2. Tim. 3. 16.

Luk. 11. 28.

Psal. 119. 1.

Mat. 23. 1. &

24. 16.

Rom. 1. 19. 20. 21.

Pf. 19. 1. & 139.

14.

Pro. 6. 6.

Matth. 6. 26.

Psal. 32. 9.

2. Pet. 2. 22.
1. Tim. 4. 5.

Pro. 16. 33.
Ab. 1. 23, 24.

Pro. 18. 18.

Psal. 144. 6. &
36. 12. & 66. 16

Psal. 130. 4.
Rom. 2. 4.

1. Cor. 12. 26.

Psal 35. 17.
Gal. 1. 23.

Iob 1. 20, 21.

Lam. 3. 22.

Heb. 5. 8.

Iosh. 23. 20.

1. Cor. 10. 6.

Rom. 12. 1.

Psal. 58. 11.

§. Sect. 2.

Of the sancti-
fying of Gods
name in law-
full oathes.

Deut. 6. 13.

Esa. 45. 23.

Esa. 65. 16.

Ier. 12. 6.

Ier. 4. 2.

Rom. 9. 1.

voyding the contrary. And finally, that wee receiue them with thanksgiuing, and sanctifie them to our vse by the Word and Prayer. So also here is required that wee make an holy vse of the creatures in respect of Gods gouernement and prouidence; as first, for the determining of doubts and controuerfies (which can no otherwise be cleared and decided) by casting of lots, in the vse whereof we are to vse prayer vnto God, and sometimes, (when the occasion is waighy) fasting, desiring of him, that by his good prouidence he wil direct them to the right end, for which we vse them. And as before they are cast, we are to referre our selues wholly to Gods determination; so after, wee are to rest contented and well pleased with his sentence. Secondly, we are to make an holy vse of Gods prouidence, first, in conferring rewards and blessings either vpon our selues or others. In respect of our selues wee make a right vse of Gods blessings and benefites: When as in our hearts we bee vnfainedly thankfull vnto God for them, when in our words we praise and magnifie his bounty and goodnesse towards vs, and tell what great things he hath done for vs, and when in our workes and actions, we referre them wholly to Gods glory, and both our owne and others good, taking occasion of his mercy and goodnesse to feare him, and to turne vnto him from our sinnes by vnfained repentance. In respect of Gods blessings bestowed vpon others, we carry our selues holily, when as we reioyce with them in Gods bounty and goodnes, and ioyne with them in praises and thanksgiuing. The like holy vse we are to make of Gods prouidence in respect of punishments and afflictions, whether they bee inflicted vpon our selues, or vpon others. As when God layeth his hand vpon vs by his iudgements and chastizements, wee are to be humbled in the sight and sence of our sinnes, and beare them with patience and thankfulnes, acknowledging Gods mercy, in that we are not vtterly consumed, and profit by them both for the mortifying of our sinnes, and for our spirituall quickning vnto new obedience. So when we see Gods Iudgements vpon others, we are to take warning by their example, and communicate with the faithfull in their sorrowes, bearing a part of their griefe; and magnifying Gods Iustice, which hath found out the wicked to inflict vpon them deserued punishments.

More especially, there is required in this Commandement, that wee glorifie and sanctifie Gods name by our oathes and vowes. First, by our oathes, vnto which is required, first, that we honour Gods name, in swearing by it vpon a iust and necessary occasion, acknowledging thereby Gods infinite wisdom, from which nothing can ly hid; his Truth, which abhorreth all lies and falsehoods; his Iustice, which when he is called to be a witnesse and Iudge, will neither suffer truth and innocency to goe unrewarded, nor vntruth and guiltinesse unpunished without respect of persons. Secondly, that we swear only by the name of God, either directly or indirectly, and by no creature in heauen or earth. Thirdly, that wee swear after a lawfull manner, vnto which is required that we swear in truth, that is, to that which is true, and truly, according to the perswasion of our mindes; In righteousnesse, binding our selues thereby only vnto things lawfull; and in iudgement, whereby we discern the necessitie of it, in regard that we can no otherwise cleare the truth, nor be beleued in a

matter

matter of importance, which much respecteth Gods glory, or our owne or neighbours good. And so come to the performance of this high and holy action with all reuerence as in Gods presence, duly weighing and considering the conditions and circumstances of our oath, according to the Scriptures. Lastly, that we sweare vnto a right end, namely, to the glory of God, by reuealing and ratifying a necessary and vnkowne truth, which could no otherwise bee made manifest; and to the good of our neighbours and our selues; that they may be satisfied, all controuersies and strifes ended, all doubts and suspicions remoued, and our owne truth and innocency declared and cleared.

The second speciall thing here required, is lawfull vowes, whereby we cheerefully promise vnto God some thing which may be acceptable vnto him, either because we haue already found him gracious and good vnto vs, which moueth vs to doe this duty out of loue and thankfulnessse, or because we expect his mercy and goodnesse for some benefit to be receiued, or punishment to be auoided or remoued, out of our faith and hope grounded vpon Gods promises. Vnto which vowes, that they may bee lawfull and acceptable vnto God, there are two things required, namely, that we make them lawfully, and truly to performe them. Vnto the making of a lawfull vowe is required, First, that it be performed as a religious act to God and none other. Secondly, that it bee done after a religious and holy manner. 1. In truth, with a sincere and cheerefull heart. 2. In righteousnessse, vnto which is required, in respect of the person, that hee haue power in himselfe to vow that thing, or haue the consent of his gouernours. Secondly, that the thing vowed, be lawfull and acceptable vnto God, as being good and commanded, or of an indifferent nature, but in respect of vs, good and profitable, and therefore to be vsed, or hurtfull and inconuenient and therefore to be auoided. Thirdly, that we vowe in iudgement, whereby we discern that our vowe is in the former respects lawfull, and very profitable either for the aduancing of Gods glory or our owne good. The last thing required, is, that we make it to a right end, as namely, to the glory of God, the good of our neighbours, and our owne benefit; for the exercising of our temperance and sobriety, or the renewing and furthering of our repentance, or for the strengthening of our faith, and our good purposes and resolutions about the performance of good duties. In respect of performance of our vowes, there is required, that it be done at the time appointed, and without delay, and also without any diminution or abatement in quantity or quality of that which we haue vowed. Especially our care must bee of performing our common vowe in baptisme, in renouncing all our spirituall enemies, and in consecrating our selues wholly vnto Gods seruice, in performing vnto him the duties of holinesse, righteousnessse, and sobriety all the daies of our liues.

In the fourth Commandement, the Lord appointeth a speciall time, wherein all the former duties both publike and priuate, are principally to be performed, which whosoeuer doe neglect, they manifestly shew that they are destitute of the power of all true Religion. The maine duty required, is, that wee remember to sanctifie the Sabbath: In which two things

Isa. 7. 19.

Heb. 6. 16.

Exod. 32. 11.

§. Sect. 3.
Of the sanctifying Gods name by making and performing our vowes.

Psal. 76. 11.

2. Chro. 15. 15.

Psal. 66. 13.

Num. 30. 14.

1. Sam. 1. 11.

Eccles. 5. 3.

Num. 30. 3.

§. Sect. 4.
Of the sanctifying Gods Sabbath, and what things are required vnto it.

things are to be considered: 1. that we must sanctifie the Sabbath: 2. that we must remember to doe it, that is, be mindfull and carefull to sanctify it. To the sanctification of the Sabbath two things are required: First, the rest. Secondly, the sanctifying of it. The rest consisteth partly in an outward rest from bodily labours and worldly affaires, and in our inward resting from the seruile workes of sinne. The workes from which wee must rest, are bodily labours, and all worldly imployments, so farre forth as they are distractions and hinderances to the spirituall Sanctification of the Sabbath; As buying and selling, all manner of workes of our ordinary callings, traouailing, feasting of friends with meates not easily cooked, and such like. For all kinds of bodily labours on the Lords day are vnlawfull, except they be referred to the sanctification of the Sabbath, as the meanes of it, of which sort are the labours of the Minister in the duties appertaining to his ministry; and of the people traouailing to the places of Gods worship. Or secondly, the workes of mercy, which are duties of the Sabbath, as giuing of almes, visiting the sicke and prisoners, healing diseases and sores, by applying fit medicines and salues. Or lastly, workes of necessity, which are of importance, and cannot, without great inconuenience, be done afterwards, nor could haue beene done before. For as for that necessity, which ariseth from our negligence and carelesse oversight, it is sinfull, and in the first word of this Commandement forbidden and condemned. And among these workes of necessity, we are to reckon labour in prouiding conuenient foode for our bodies, tending of cattell, when it is done rather in mercy, which respecteth their necessity, then for our owne gaine: Labours of Mariners begun before the Sabbath in their Nauigation at Sea: Fight in a lawfull warre against our enemies; labours of seruants and subiects imposed vpon them by their gouernours as necessary, and not apparently discerned by them to be otherwise. The inward and spirituall rest, is our resting from sinne, as at all times, so especially on the Sabbath. For these workes of darkenesse, are about all other most seruile and slauish, seeing thereby we make our selues the vassals of Satan.

And this is the rest required on the Sabbath; the sanctification of this rest is either by vsing the meanes, or doing the workes of sanctification. And this is done both publikely and priuately; publikely, by vsing the publike meanes of sanctification in the seruice of God. And this is done, First, of the Ministers, by publike praying in the congregation, preaching and reading the Word, and administration of the Sacraments. Secondly, the people, by frequenting the assemblies in the beginning, and continuing to the end of diuine seruice; and being there, by carrying and behauing themselves religiously, diligently & vprightly, in calling vpon Gods name, hearing the Word, and in the right vse of the Sacraments. The publike workes of sanctification, are almesdeeds and collections for the poore. Priuately the Sabbath is sanctified, by our preparation to Gods publike seruice, which chiefly consisteth in meditation and prayer; and after the publike seruice, by meditating on the Word heard, and applying it to our owne vse, and by holy conferences with others. Vnto which duties, respecting the publike worship, we are to adde and vse these other meanes

Math. 12. 5.

Hof. 6. 6.

Ez. 56. 1 & 58. 13.

6. Sect. 5.

Of the spirituall sanctification, & the outward rest.

Leuit. 19. 30.

Ex. 23. 2.

1. Cor. 16. 2.

meanes of sanctifying the remainder of the Lords day; Reading of the Scriptures or other religious & holy writings; meditation on Gods Word and workes, especially of creation, preservation and redemption; Innovation by prayer; thanksgiving and singing of Psalmes: and finally, godly conferences vpon some fit subject, which best sorteth to the present occasion, and tendeth to the vse of edification: vnto which meanes we must adde the private workes of sanctification, which are the workes of mercy, and appertaine chiefly either to the body, as the giuing of alms, visiting the sick and prisoners, curing diseases, &c. or else to the soule, as teaching the ignorant, reclaiming those who are seduced by error, admonishing those who faile of their duty by frailty and infirmity, rebuking the scandalous and wilfull offender, exhorting the backward and sluggish, comforting the distressed, counselling them for the good of their soules that neede counsaile, and reconciling those whom we know to be at variance. But we must not only sanctify the Sabbath, but also as a speciall helpe and meanes hereof, we must remember to doe it, that is, vse all providence and care, deuotion and diligence about these duties of sanctification. Before the Sabbath we must so forecast our businesse, and dispose of all our worldly affaires, that wee be not distracted in performing of holy duties, by hauing our mindes, tongues or actions exercized and taken vp by them. And on the Sabbath we must remember to sanctifie it, by hauing our whole man taken vp in the seruice of God, both publikely and privately, and by performing the duties required with all diligence and attention, sincerity and vprightnesse, cheerefulnesse and delight.

Psal. 92.

Esa. 58.13.

CAP. IX.

Of the summe of the second Table.

WE haue spoken of the duties of piety contained in the first Table. And now wee are to intreat of the duties of righteousness, and sobriety required in the second: vnder righteousness, comprehending all duties which we owe to our neighbours; and vnder sobriety, all those which belong to our owne persons. By righteousness, we vnderstand a vertue or habit which ordereth the whole man to the good of our neighbours; as the minde and vnderstanding, to thinke; the memory, to remember; the wil to desire; the affections and passions, to couer and affect; the whole body, to act and performe all things which we know good and profitable both for their soules, bodies, name and state, for their temporal welfare and prosperity in this world, and their euertlasting happinesse in the world to come. The general rule of which righteousness is, *that we doe all that, and that only, vnto others, which we would haue others doe vnto vs*; and consequently, seeing we desire that our neighbours should with all the powers of their minde and body aduance, as much as in them lieth, our good in all things respecting our soules, bodies and states; Iustice and righteousness requireth the same at our hands towards them; namely, that to the uttermost of our power we

§. Sect. I.
Of the duties
of righteousness
towards
our neighbours.

Math. 9.12.

be ever ready to doe all things which tend to their good, and to the preservation of their honour, person, life, purity, chastity, wealth and good name, not so much as intertaining a thought, or first motion in our mind, or hearts, which in any of these or other respects may tend to their hurt and prejudice. Of which Iustice or righteousness there are two parts, the one distributive, whereby we doe giue vnto every one their due, and due which of right appertaineth vnto them; in which is to be obserued a geometricall proportion, which hath respect in this distribution vnto every man according to their place, person and such other relations and circumstances, and is in all things carried with due regard of equity and moderation. The other is commutative, which is vsually exercised in commerce and mutuall dealings and trading one with another, as in changing, borrowing, lending, buying, selling, letting, setting, and such like affaires of this life; The generall rule whereof is, that we keepe from *no man his right, but pay every man his debt and due.* In which is to be obserued an Arithmetical proportion, performing all these duties of Iustice in a strict equality, without any respect of place or person.

The other maine duty is sobriety, which comprehendeth vnder it all duties which respect our owne persons; the which in a generall sense, as it is to be here vnderstood, signifieth soundnesse of minde, which ordereth all things to the good and safety of our persons and state. And thus the word, which is translated sobriety, is taken in the Scriptures for a sound minde, so it is said, that the demoniacke was by our Sauour Christ restored to *his right minde.* And the Apostle saith, that he was not mad, but spake forth the words of truth and sobernesse, that is, of a right and sound minde, which tended to the safety and saluation of himselfe and others; and exhorteth all men to be wise vnto sobriety, or to thinke soberly, not straining their wits about the measure of their gifts, which is the next way to cracke and lose them. And thus elsewhere hee opposeth these two, the one against the other, to be sober, and to be besides our selues. Sobriety therefore is a vertue or habit proceeding from a sound minde, spirituall wisdom and iudgement, whereby wee are enabled to rule and order our selues, with all our powers and faculties of minde and body, and all things else about which they are exercised to our good, safety and saluation. First, it ruleth and ordereth the minde to the vsing of all good means, whereby it may be more and more inlightened with saving knowledge; the memory, as a faithfull register to retaine good things; the conscience, to performe its office rightly in excusing and accusing; the will, to chuse the good, and refuse the euill, and in all things to be conformable to the holy will of God; the affections, to couer after spirituall and heavenly things with vnlimited desires, and temporall good things with moderation, temperance and purity; and the body in all holinesse and temperance, that it may be a fit temple for the holy Ghost, and a ready instrument vnto the soule for all good actions. And thus it ruleth the whole man and every faculty and part of him, as they are exercised about their seuerall and particular objects, causing the minde to approue or condemne; the memory to retaine or cast out; the conscience to accuse or excuse; the will to chuse or reiect; the affections, to loue and desire, or to hate and contemne;

§. Sect. 2.
Of the dutie of
sobriety to-
wards our
selues.

Matthew 5. 15.

Mark 8. 35.

Acts 26. 25.

Tit. 1. 8. & 2. 12.

Rom. 13. 3.

2. Cor. 5. 13.

1. Tim. 3. 2.
1. Tim. 3. 2.
1. Tim. 3. 2.
1. Tim. 3. 2.
1. Tim. 3. 2.

1. Tim. 3. 2.

the body, to doe, or leaue vndone all things good or euill, when they are propounded vnto them. And in respect of these seuerall sorts of objects, this vertue of sobriety hath place; and is commanded in euery precept of the second Table. For as it ruleth and ordereth vs about the preservation of our honour and authority, it is required in the first Commandement; as about the good, preservation and saluation of our liues, our soules and bodies, in the sixth; as about our chastity, purity, temperance, and sobriety in the vse of meates, drinckes, and apparrell, in the seuenth; as about our goods and possessions, either in getting or vsing them righteously and iustly, in the eighth; as about the preserving of our good name, in the ninth; as about withstanding the first motions and suggestions vnto sinne, and the recouering of originall righteousnesse, and holy concupiscence in our mindes and hearts, in the tenth and last.

But seeing our Sauour hath comprized both these duties of righteousnesse and sobriety vnder charity, and hath made loue the whole summe of the Law, our loue towards God, of the first Table, and our loue towards our selues and our neighbours, of the second Table: I will consider of them both vnder this one, first generally, and afterward more specially in euery seuerall Commandement. For charity and true loue towards our selues, mooueth vs out of a sound and right minde, to performe, in thought, word, and deed, all good duties which tend to our safetie and saluation; and charity towards our neighbours, as it mooueth vs to loue them as our selues, so to performe all duties of righteousnesse and mercy, which we doe vnto our selues, or would haue others doe vnto vs. Now this charity is a gift or grace of God, infused into our hearts by his holy Spirit, which out of the sense of Gods loue towards vs in Christ, working true and feruent loue towards them againe, doth mooue vs to loue our selues, and all men as our selues, and as Christ hath loued vs for Gods sake, and in obedience to his Commandement. It is a gift of God, and no naturall habit; for naturally, as wee are haters of God and men, so euen of our selues, neither is any hatred of an enemy so hurtfull and pernicious vnto our soules and bodies, as carnall selfe-loue, which is a chiefe cause and meanes of depriving vs heere of all grace, and of glory and happinesse in the life to come. And therefore the Apostle exhorting vs to loue one another, telleth vs where we must haue this gift; *Let vs (saith he) loue one another, for loue is of God.* Neither is it a common gift of God, but a sanctifying and saving grace of his holy Spirit: for as the loue of God towards vs, as the cause, so our loue towards God, as the effect of it, is shed abroad in our hearts by the holy Ghost, as the Apostle testifieth.

The meanes and manner of working this grace in vs, is, first by perswading vs that God in Christ loueth vs, and will giue vnto vs the remission of our sinnes, his grace heere, and glory heereafter: with the lively heate of which loue, our hearts are inflamed with feruent loue towards God againe, from which springeth an holy affection towards our selues, who are thus beloued of God, members of Christ, and Temples of the holy Ghost, whereby we seeke the fruition of our chiefe goodnesse, and consequently of our owne saluation and eternall happinesse, which whilest we were de-

§. Sect. 3.
Of the duties
of charity.
Matth. 23. 39.
1 Cor. 13. 13.
Gal. 5. 14.

1. Iob. 4. 7.

Rom. 5. 5.

§. Sect. 4.
Of the meanes
and manner of
working cha-
rity in vs.

stitute of the loue of God, and were poysoned with hatred of God and carnall selfe-loue, we neglected and contemned: And from hence also miseth the like affection towards our neighbours, whom wee loue for Gods sake, not onely as Gods creatures, and bearing his image, but also in obedience vnto his Commandement. So that it is impossible to loue either our selues or our neighbours as wee ought, and for our owne and their good, vnlesse wee loue God in Christ Iesus first and chiefly, from whose sincere loue the other springeth and floweth. But when we sincerely loue God, and so yeeld our obedience vnto the first Table, our loue towards our selues and our neighbours, which is the summe of the second Table, will necessarily and inseparably follow. For as our loue towards God is exercized immediately in religious vertues and holy duties of piety vvhich wee performe in his seruice, so mediately by performing (in obedience to his Commandements) the duties of a true and Christian loue towards our selues and our neighbours. For when our little goodnesse, bounded in narrow limits, will not reach vnto God for the manifestation of our loue towards him, wee extend it as farre as wee are able, and doe what good we can, out of a holy and sanctified affection to our selues and our neighbours, to shew our loue towards God, in yeelding obedience vnto his Commandements. As we see in the example of *Dauid*, who being rauished with the apprehension of Gods loue, and desiring to shew his loue towards him againe, could no otherwise doe it, then by *taking the cup of saluation, and praising the name of the Lord, and by causing his goodnesse to extend to Gods poore Saints that are in the earth, and to the excellent*, which, in respect of its smalnesse, and Gods all-sufficiency, could in no sort reach vnto him. Where, by the way we may note, that if wee loue our selues and our neighbours out of our loue towards God, and in obedience vnto his Commandements, performing these duties of the second Table, in and for him; then doe wee, when wee doe most good to our neighbours and our selues, shew most loue towards God, and performe vnto him such acceptable seruice as he requireth of vs, and will richly reward in this life and the life to come. For he hath sworne, that *all those whom he hath redeemed, shall serue him as well in righteousness as in holinesse all the dayes of their lines*. And his grace appearing, hath taught vs to deny not onely *all ungodlinesse*, but also *all worldly lusts*, and to *live as well soberly and righteously, as godly and religiously, in this present world*.

But let vs come to speake of this dutie of charity, as in our Sauiour Christs words it is propounded vnto vs out of the Law of God; *Thou shalt loue thy neighbour as thy selfe*. Wherein we are to consider two things: the dutie commanded, and the manner of doing it; In the duty, wee are to consider the act of louing, and the obiekt of our loue, which is our neighbours and our selues, the first plainly expessed, the other necessarily implied in the manner, when as we are commanded to loue them as we loue our selues. The duty of loue containeth in it, First, an affection or motion of the heart, wherewith we are affected and inclined towards that we loue. Secondly, an earnest and longing desire that we may inioy it, by being (as it were) vnited vnto it. Thirdly, ioy and delight in the fruition of it, and a contentation, whereby we rest according to the measure of our loue

Psal. 116. 13.

Psal. 16. 3.

Act. 17. 25.

Luk. 1. 74. 75.

Tit. 2. 12.

§. Sect. 5.
What charity
is, and the prop-
erties of it.
Mat. 19. 19.
& 22. 39.
Leuit. 19. 18.

and fruition, satisfied with it. The properties of it are principally two; the first, that it be sincere and vnfeined. So the Apostle requireth that our loue be without dissimulation, and vnfeined; and the Apostle Iohn dissuadeth vs fro n lip loue, which is onely in profession, but fruitlesse and ineffectuall in action: *Little children (saith he) let vs not loue in word, neither in tongue; but in deed and in truth.* The other, that it be seruient and effectuall, according to that of the Apostle, *Above all things, haue seruient charity among your selues.* And this is that sincere and seruient loue, which is so much and often commended and commanded in the Scriptures. So our Sauour Christ; *This is my commandement, that ye loue one another, as I haue loued you.* And againe, *A new commandment I giue vnto you, that yee loue one another; as I haue loued you, that yee also loue one another.* The Apostle likewise, *Walke in loue; as Christ also hath loued vs; and hath given himselfe for vs, &c.*

The obiect of this loue plainly expressed, is our neighbours, whereby we are not with the Pharises to vnderstand our friends onely, nor, according to the vulgar vse of the word, those that dwell neere vnto vs alone, but all men, without exception, who are of the same nature with vs, consisting of a reasonable soule and body, whether they bee strangers or acquaintance, friends or enemies vnto vs. For all men are of the same flesh, and created according to the same Image of God, and also our brethren, as they haue all alike descended from the same first parents. And this is implied in the Law, where that Commandement, which is given for the helping of our enemies *Oxe or Asse*, being repeated in another place, is rendered thy *brothers Oxe or Asse*. And the Prophet *Esay* maketh it a worke of mercy to couer the naked, without any exception of stranger or enemy, because hee is of our owne flesh. But our Sauour plainly presseth this duty both by precept; *But I say vnto you, loue your enemies, bless them that curse you, doe good to them that hate you, and pray for them that despitefully vse you and persecute you;* propounding the example of God himselfe for our imitation; *that you may bee the children of your Father which is in heauen, for hee maketh his Sunne to rise on the euill and the good, and sendeth rayne on the iust and on the iniust.* And also by his Parable of the man which fell among theeues, who being a Iew, was relieued by a Samaritane, though an enemy to that nation, and therefore approoued as a neighbour vnto him. All men therefore being our neighbours, they are all, in respect of their persons, to bee loued of vs, with such loue, in respect of the qualitie, as is sincere, vnfeined, and seruient; even as wee loue our selues, although in respect of the quantitie, wee may and ought in our loue to obserue diuers degrees. For seeing wee loue others, in, and for God, therefore wee must loue those aboue others which are of the household of faith, and our kindred in the Spirit; brethren of the same heauenly Father, and fellow members of the same body, in whom the Image of God most brightly shineth; so the whole Church and Common-wealth, more then a priuate man, and among priuate men, our parents, children, kindred, familiar friends, and benefactors, more then strangers or ordinary men.

Rom. 12.9.

2. Cor. 6.6.

1. Ioh. 3.18.

Iob. 25.12.

Iob. 13.34.

1. Iob. 3.23.

Eph. 5.2.

6. Sect. 6.

Of the obiect of charity, which is our neighbours.

Mat. 5.43.

A. 17.26.

Ex. 23.4.5. com.

Deut. 22.1, 2, 3.

Leu. 19.17.

Mat. 5.44.

Luk. 10.29.30.

Gal. 6.10.

1. Tim. 5.8.

§. Sect. 7.

The meanes
of louing our
neighbours,
namely, as our
selues.

Leuit. 19. 18.

Mat. 22. 39.

Eph. 5. 29. 29.

§. Sect. 8.

That naturall
and carnall
selfe loue is
not the rule of
louing our
neighbours,
but that which
is holy and spi-
rituall.

Leuit. 19. 17.

The manner of our loue towards our neighbours is, that we loue them as our selues. In which, the loue of our owne persons is necessarily implied; for if the loue of our selues be the rule of our loue towards our neighbours, then must our charity begin at home, and from it, as from the fountaine, the streames of brotherly loue must spring and flow. And howsoever we haue in the Scriptures no direct precept, inioyning vs to loue our selues, yet it is necessarily implied. First, when we are commanded to loue God; for seeing loue vniterh vs vnto him, who is the chiefe Good and fountaine of all happinesse, we chiefly loue our selues in louing him, in whose fruition consisteth all blessednesse and felicity. Secondly, in all those Commandements which require of vs that we seeke our owne good and preservation, both in respect of our soules, bodies, and states, temporall and eternall, both by auoyding all sinne which would hurt vs, as selfe-murther, vncleannesse, prodigality, exposing of our fame and good name to slanders and imputations, and by imbracing all vertues, and practising all good duties which may further our euertlasting saluation. Besides, where our Sauour saith, that *whoſoever loueth his owne life better then himſelfe, is not worthy of him*, he implyeth that wee ought to loue our selues, but with such a loue as is subordinate to the loue of him, who hath loued vs better then his owne life. And the Apostle, in pressing a mans loue towards his wife, which ought to exceed all other naturall loue, because of that neere vniion betweene them whereby they become one flesh, vsith this as a reason, that *no man euer hated his owne flesh*; implying thereby, that seeing man and wife are both one, therefore we should loue our wiues as our selues, and consequently our selues first, according to which rule we are to loue them.

But seeing our naturall loue of our selues is carnall and earthly, plunging vs head-long into sinne and death, and is no better then true hatred, in respect of those miserable effects and fruits which it produceth both to our soules and bodies, therefore this carnall loue ought not to be our rule in louing our neighbours, (although in truth wee can loue them with no other, whilst this loue ruleth and swayeth in vs) but first this loue must be mortified in vs; and in stead thereof our hearts must be replenished with a iust and holy loue, whereby we loue our selues in and for God, for the aduancing of our temporall and spirituall good, and the eternall saluation of our soules and bodies, in the fruition of him whom wee chiefly loue, and with him, of euertlasting ioy and happinesse. And when wee thus truly loue our selues, according to this rule wee must loue our brethren. So that when we are commanded to loue our neighbours as our selues, it is not required that we should so loue them, as we loue our selues in the state of corruption, with a carnall and earthly loue, which would draw them together with vs into eternall death and destruction, and is therefore to be esteemed no better then hatred; but as wee ought to loue our selues in the state of regeneration, with a right, lawfull, and holy loue, which is alwayes subordinate to the loue of God, and louing him first and chiefly, doth cause vs to loue them, in and for him, and not in such respects as are carnall and sinfull. In which regard, as we are bound to loue all men, euen our enemies; yea the most wicked in the world, in respect of

of their persons, which are Gods workmanship: so, not our dearest friends, in respect of their vices, or their vices together with them; seeing our loue must be subordinate to the loue of God, and for his sake: and as we loue their persons which he also loueth, so must wee hate their sinnes and corruptions, euen as wee ought also to hate our owne, because he hateth and abhorreth them. And wee must loue our selues and them according to Godswill, and not contrary vnto it; so farre forth as it may stand with Gods loue, and not when there is any opposition betweene them. And thus *Dauid*, who mourned for his enemies, because they kept not Gods Law, and prayed for them, in respect of their persons, yet hated them, in respect of their sinnes, which were hatefull to God, as he often professeth.

*Pf. 119. 136, 137.
Psal. 119. 113.
Psal. 139. 21, 22.*

Now the lawfull and right loue of our selues hath diuers properties; for first it is vnfeined, and not counterfeited and dissembled; and seated and settled in the heart, and not in the tongue and lips onely. Secondly, it is seruient and effectuell, and not cold, remisse, and carelesse. Thirdly, constant and permanent; and not fickle and mutable, alienated and estranged by frailties and infirmities. And such ought our loue to be towards our neighbours, sincere and vnfeined, seruient and effectuell, seeking by all meanes their good, not onely in word, but in deede and action, *doing that vnto them, which we would haue them do vnto vs*; and finally, we must loue them with a constant loue, and not alienate our affections from them, in regard of their frailties and imperfections. And thus wee are to loue our neighbours, either with a common and naturall loue sanctified by Gods Spirit, or with a special and spirituall loue. In respect of the former, as euery man out of a naturall loue doth seek his owne good, the preservation of his life, the welfare and health of his body, the chastity of himselfe and his wife, the prosperity of his estate, and his owne credit and good name; so ought we with like loue to seeke by all meanes the good and preservation of our neighbours, in euery of these, and all other respects. The speciall and spirituall loue, whereby a man loueth himselfe, causeth him chiefly to seeke the enriching of his soule with all sanctifying grace, and to further by all meanes his everlasting saluation; and with such loue also we must loue our neighbours; doing them all the good we can, both in respect of their bodies and states, but principally in seeking their spirituall good, and the eternall saluation of their bodies and soules.

*§. Sect. 9.
The properties
of lawfull
selfe-loue.*

Mat. 7. 12.

But because our loue of our selues, by reason of our naturall corruption, is, whilst we continue in this life, weake and imperfect, and therefore no fit rule for our loue towards our neighbours, to be squared by; therefore our Saviour hath propounded vnto vs, a much more perfect patterne for our imitation, euen that most admirable and diuine loue wherewith hee hath loued vs: *This is my Commandment, that ye loue one another, as I haue loued you*. As therefore Christ hath loued vs first, before we loued him, or any waies deserued his loue, and hereby moued vs to loue him againe, so ought wee to preuent one another with our loue, and thereby prouoke them to returne vnto vs the like durie. Secondly, as Christ loued all his elect, freely without any respect of merit, yea when we were strangers, sinners and enemies, not because of any goodnesse in vs, but that by his

*§. Sect. 10.
That we must
loue our neigh-
bours, as Christ
hath loued vs.*

Iob. 15. 12.

1. Iob. 4. 19.

Rom. 5. 8.

Cent. 8. 6.

1. Iohn. 3. 16.

Gal. 2. 20.

Gal. 4. 10.

Loue he might bring vs to good; so ought our loue to be free, and not mercenary, so farre forth as it may redound to our owne profit; but we must loue strangers, that thereby we may make them our familiar acquaintance; Our enemies, that we may make them our friends; and even those that are now euill and sinners, that we may bring them to grace and goodnesse. Thirdly, as Christ loued all the elect, without respect of persons, both old and young, rich and poore, base and noble, wise and simple; so ought we to loue all sorts and conditions of men, in whom we finde already, or may hope to finde hereafter, the signes and markes of Gods election. Fourthly, as Christ loued vs perfectly, in respect of the manner, with a sincere and ardent loue, and not in tongue and profession onely, but in deed and truth; so as no waters of affliction, nor death it selfe could drowne or dampe; so ought we strue to loue one another, and to be ready according to his example, when iust occasion is offered, to seale and approoue our loue towards them; euen with the shedding of our blood. Fifthly, as Christ loued vs, who were in him elected of his Father, in a speciall and peculiar manner aboue all others, and out of this loue hath giuen himselfe for vs, according to that of the Apostle, *Who hath loued me, and giuen himselfe for mee*: so ought we to loue all with a generall and common loue, but Gods elect with a peculiar and speciall loue aboue the rest, and be ready, as the Apostle speaketh, *to doe good vnto all, but especially vnto those who are of the household of faith*. Lastly, as Christ loueth vs with a constant loue, and to the end, and will not reiect vs for our frailties and infirmities, because in his loue he respecteth not his owne profit, but our saluation: So ought our loue to be constant towards our neighbours, and not to languish and faint vpon slight occasions, respecting herein not our owne profit, but their benefit, and aboue all, the euerlasting saluation of their bodies and soules.

CAP. X.

Of the reasons which may moue vs to imbrace charity.

§. Sect. 1.
Of the excellency of charity.

Mat. 22. 39.

Rom. 13. 8.



And thus haue I shewed what is that charity both towards our selues and our neighbours, which is required in the second Table: In the next place I will set downe some reasons which may moue vs to imbrace it, all which will reduce vnto these their heads, the excellency, vtility, and necessity of it. The excellency of this charity herein appeareth, in that our Sauour Christ maketh it the summe of all other duties and vertues required in the second Table; so that if we haue charity, we haue all morall vertues; if that be wanting, we are destitute of them all. Yea, the Apostles, not without the direction of his holy Spirit, doe seeme to goe further, making this charity the epitome and summe of the whole Law; *He that loueth another (saith Paul) hath fulfilled the Law. If ye fulfill the royall Law (saith Iames) according to the Scripture, thou shalt loue thy neighbour as thy selfe, ye doe well*. Where either by a Synecdoche of the whole for the part, we are, as some doe, to vnderstand the second Table onely, or because true obedience to

it,

it, doth necessarily inferre our obedience to the first, in that it is an inseparable fruit and vndoubted signe of it, it may not vnsistly comprehend our totall obedience to the whole Law. Secondly, in that the Apostle preferreth it before those chiefe and fundamentall vertues, Faith and Hope, and that both, because if we consider them meereley in themselves, it is of a more excellent nature, and also in respect of the extent, both of latitude and time; for whereas they respect our selues only and our owne saluation, this extendeth to the good and saluation of many others: and whereas they continue onely for this life, charity attaineth to its greatest perfection in the life to come, and shall euer remaine as a principall part of our euertlasting ioyes. And thus also the Apostle *Peter* commendeth charity vnto vs aboute all other duties; *Above all things (saith he) haue seruent charity among your selues, for charity shall couer the multitude of sinnes.* Finally, the Apostle sheweth the excellencie of charity, whereas hee exhorteth vs *aboute all things to put on Charity, as being the bond of perfectnesse,* or the most perfect bond, seeing wee are thereby vnited vnto Christ our Head, and as fellow-members one with another. For howsoeuer we are thus vnited first and principally by the Spirit of God and a lively faith, yet this bond of vnion is perfected and made more firme and strong, by this grace of charity, which transforming and changing vs into the very nature of the things beloued, doth cause vs to become one with them, and so inseparably vnited, that nothing in the world, no not death it selfe, is of sufficient force to pull vs asunder.

Secondly, charity is to be imbraced of vs as the most profitable vertue, both to others and our selues. To others, because it maketh vs willing and ready to performe all Christian duties of holinesse and righteounesse, which we desire of others to be done vnto vs; for it *suffereth* with all patience and long-suffering all wrongs and iniuries, and seeketh to gaine them who are thus iniurious, by all duties of loue. It is so *kind*, that being provoked, it *seeketh not reuenge*, but laboureth to overcome euill with goodnesse. It *enuieth not* the prosperity of those that are aboute vs, but causeth vs to reioyce with them in all their happinesse. It is *not puffed up* with pride, nor *vaunteth* it selfe aboute those who are inferiour vnto vs, either in vertues, or in those rewards, with which God in this life crowneth them. It *doth not behaue* it selfe vnseemely, but obserueth a iust decorum, and a modest and sober course in all conditions. It *seeketh not her owne*, but ioyntly aduanceth our neighbours good, in many things departing from her owne right, when greater benefit may redound to others; it is not easily provoked to vnjust anger, but beareth with many faults for their better reformation, in consideration of humane frailty and infirmity. It *thinketh no euill*, nor intendeth hurt vnto any, neither is it suspitious to take any thing in the worst part, which may admit of a more fauourable interpretation. It *reioyceth not in iniquity*, nor sporteth it selfe in other mens falls and infirmities, but rather in the sense of humane frailty, it lamenteth their sinnes, and desireth their repentance and reformation, that they may bee saved. And contrariwise it *reioyceth*, when as they approoue their profession of truth in their practice of righteounesse. It *beareth all things* with meekenesse and patience, and reuengeth not iniuries, but leaueth vengeance to God, vnto

1. Cor. 13. 13.

1. Pet. 4. 2.

Col. 3. 14.

Cant. 8. 4.

6. Sect. 2.
Of the profit
of charity,
in respect of
our neighbours.
1. Cor. 13. 4.

Rom. 12. 10.

Rom. 12. 10.

Rom. 12. 10.

vnto whom it belongeth, *It beleaueth all things* credible, and easily admitteth all iust apologies and excuses, which tend to the manifesting of innocency in others, or at least, lesse faultinesse. *It hopeth all things*, and when there is no apparence of good in our righteousness, expecteth their reformation and amendment, and despaireth not of their future repentance. *Finally, it endureth all things*, and couereth a multitude of euils, and is not wearied in well-doing, but continueth constant in doing and suffering all things which may any waies tend to the good of our neighbours.

§. Sect. 3.
Of the profit
of charity in
respect of our
selues.

1. Iob. 4. 11, 13.
Gal. 5. 22.
1. Iobn 4. 7.

1. Iobn 2. 10.

Gal. 5. 6.

Mat. 6. 14.

1. Iobn 3. 10.

Iobn 15. 12.

Iobn 13. 35.

1. Iobn 5. 1.

1. Iobn 4. 20.

1. Iobn 3. 18, 19.
1am. 1. 27.

1. Iobn 4. 18.
Gregor. Nazian.
Pro. 10. 12.

1. Pet. 4. 8.

1. Iobn 3. 14.

¶ 4. 17.

§. Sect. 4.
Of the necessity
of charity.

And as it is profitable to all others; so most of all vnto our selues. For it replenisheth our hearts with all sound ioy and true comfort, as it is an infallible signe of all good in vs, and belonging vnto vs, of all grace in this life, and glory and happinesse in the life to come. For hereby wee are assured that God loueth vs, and hath sent his holy Spirit to dwell in vs: *If we loue one another* (saith the Apostle) *God dwelleth in vs, and his loue is perfect in vs.* Hereby we know that we dwell in him, and hee in vs, because he hath giuen vs of his Spirit. It is an vndoubted signe, which assureth vs of our regeneration and new-birth. *Let vs loue one another: for loue is of God: and every one that loueth, is borne of God.* Of our illumination by the Spirit, and of sauing knowledge: for every one that loueth, is borne of God, and knoweth God, as it followeth in the same place. And againe; *He that loueth his brother, abideth in the light, and there is no occasion of stumbling in him.* It assureth vs of faith; for *faith worketh by loue*, as the Apostle speaketh; and that by it we are truly iustified before God: for if we bee so charitable, as to forgiue men their trespasses, then hath the Lord promised that *he will forgiue vs our trespasses.* So also it is an infallible note of our adoption; for *in this the children of God are manifest, and the children of the diuell: whosoever doth not righteousness, is not of God, neither he that loueth not his brother;* and assureth vs that we are the true Disciples of Iesus Christ, if in this we follow his example, and doe his will. *For this is his Commandement, that we loue one another, as he hath loved vs.* And by this shall all men know that we are his Disciples, if we haue loue one to another. It is an vndoubted signe of all other graces dwelling in vs, and principally of our loue of God; for every one who loueth him that begate, loueth him also that is begotten of him. *And if any man say, I loue God, and hateth his brother, he is a lyer: for he that loueth not his brother whom hee hath seene, how can he loue God whom hee hath not seene?* And of the truth of our Religion; for if wee loue not onely in word and tongue, but in deede and truth, we may hereby know that we are of the truth, and shall assure our hearts before God. It expelleth all seruile feare, and bringeth peace of conscience; for there is no feare in loue, but perfect loue casteth out feare. Yea it is a notable meanes also of outward peace with men, whilst it beareth with infirmities, passeth by offences, and couereth a multitude of sinnes. Finally, it assureth vs of euerlasting happinesse: for we know that we haue passed from death to life, because we loue the brethren.

Lastly, the necessity of charity may moue vs to imbrace it. For without charity humane society cannot subsist and stand, seeing it is the maine bond whereby they are combined and knit together. Neither is it alone a chiefe

chiefe motive to make men entertaine mutuall fellowship and entercourse one with another, but also a principall meanes to make them to continue with delight and comfort in this society. For charity covereth a multitude of sinnes, and causeth vs to passe by many frailties and infirmities, and either not to see and take notice of them, or by extenuating and excusing them, to make them pardonable and easie to bee digested. Whereas if charity be wanting, there will easily creep in calumnies, suspitions, sinister interpretations, injuries both offered and received, deadly hatreds, and implacable contentions; for as the Wiseman saith, *Harred friendship is strife*, from whence must needs follow diuisions, and vnderbreking up of all society. For if *we cannot walk together, unless we ship together* (as the Prophet speaketh) with what bond can innumerable multitudes be knit together, if charity be wanting, and instead thereof, heartburnings and contentions be admitted? And as without charity there can bee no communion betwene man and man, so neither betwene man and God, which principally consisteth in fruition, and fruition in loue; seeing we cannot loue God, unless we also loue one another, as the Apostle telleth vs. *We cannot without it haue any assurance that we belong to God, or that we are his children by adoption and grace; yea rather we may conclude that we are the children of the deuill, seeing the Apostle hath made the haueing or not haueing of charity, a prime marke of difference; whereby they may bee discerned the one from the other.* Again, all our other graces and gifts, though they make neuer so glorious a shew, yet if charity be wanting, are all of no valur. *If we could speake with the tongues of men and Angels, and haue not charity, we should become as sounding brass, or a tinkling Cymball; if we had the gifts of Prophecie, and vnderstood all mysteries and all knowledge; yea if we had all faith (namely, of working miracles) and could remooue mountaines, and had not charity, we were nothing. And though we could bestow all our goods to feed the poore, and could giue our bodies to be burned, and had not charity, it would profite vs nothing.* Furthermore, where there is no charity, there faith also is wanting, or in stead of it, a dead faith, which hath no operation; for faith must shew by *works*; and if we haue a liuing faith, the Apostle James telleth vs, that we may shew it by our *works*; among which, the workes of mercy and charity haue a chiefe place. Whereas if these be wanting, our faith is (as he compareth it) like a body without breath, and no better then a stinking carcasse in Gods estimate. Finally, charity is most necessary, if euer we meane to attaine to eternall saluation, or to escape hellish destruction; seeing the sentence of life or death shall at the day of Iudgement be pronounced; according to the workes of charity, either performed or neglected by vs, as being the chiefe outward euidences, whereby our inward grade of faith, apprehending Christ vnto saluation, may, to the iustifying of Gods righteous Iudgements, be vnto all demonstrated and declared.

Pro. 10. 12.

1. Cor. 13.

1. Cor. 13. 1-13

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CAP. XL

Containing in it the duties which are required in the
fifth Commandement.

§. Sect. 1.
Of the general
duties required
in the fifth
Commande-
ment.



WE have more largely intreated of charity, righteousness, and sobriety, as those generall vertues and duties, which comprize in them the whole summe of the second Table, because wee would more briefly touch the particular duties which vnder them are contained, referring the Reader vnto such Catechismes and Common places of diuinity as handle them more fully and perfectly, especially to those exact Tables vpon the Commandements, lately published by the right reuerend, and my most honoured and deare brother, from whose full and living fountaine, I have in a great part deriued these streames: Not that I take any pleasure in doing that againe, which was much better done before, but because this Treatise of a godly life should haue bene maimed, if I had not in some manner handled the maine parts and principall duties required vnto it, and I could adde no more vnto that exact abstract in so short a discourse, then light vnto the Sunne, by setting vp a dimme shining candle, nor alter the method and manner of it, vnlesse I could haue bene content for varieties sake to haue made it worse, and to goe out of the right way, because I would not trauaile in the beaten path. The duties and vertues then required, and the vices and finnes forbidden in the second Table, are either peculiar to superiours and inferiours in the fifth Commandement, or common to all in the same other. The duties and vertues required in the fifth Commandement, are, either common to all superiours and inferiours, or peculiar to the diuers sorts of them. The generall duties belonging to all superiours, are first to approoue themselves worthy of honour, both in respect of their own vertues and good parts, & also in their carriage towards their inferiours, and as they desire the honour of parents, so to performe the duties which belong vnto them. Secondly, to behaue themselves moderately, modestly, and grauely towards their inferiours, and not with proud insolency and vaine lightnesse. Thirdly, to goe before them, according to knowledge, and to shine vnto them in a good example, and the light of a godly life. The duties common to all inferiours, are both inwardly to esteeme reuerently of them according to their place, acknowledging Gods Image in them, & honoring those gifts of excellency which he hath bestowed vpon them, and also outwardly to shew reuerence and respect of them both, in all signes of honour, as rising vp to them, putting off the hat, bowing the knee, going to meete them, giuing them precedence both in place and speech, and vsing vnto them words of reuerence and due respect, and also by our approouing of the inward reuerence of our hearts, and the outward reuerence shewed in these signes and complements, in truth and substance by all our actions, when we haue any occasion of performing this reall reuerence.

The speciall duties respect the diuers sorts of superiours and inferiours. For men are superiour vnto others, either in excellency onely, or in authority

Deut. 17. 20.
Job 29. 8.
1. Pet. 3. 7.

Job 29. 8.
Gen. 18. 2, 3.
1. King. 2. 19.
Job 29. 9, 10.
1. Pet. 3. 6.
1. Sam. 1. 15.
Gen. 18. 4, 5.
Mat. 8. 9.

§. Sect. 2.
Of the duties
of superiours
in excellency,
and of inferiours
towards
them.

rity also and government. In excellency, as first, those who are indued
 with better gifts, whether inward or outward; Inward, as the gifts of the
 minde, to wit, vertue, wisdom, learning, arts, and sciences; whose duty
 is, that acknowledging them as talents lent vnto them by God, of which
 they must giue an account; they be not puffed vp in pride because they
 excell others, but rather bee the more humble, in respect of that straight
 reckoning which shall be required of them; and also, that with all care and
 good conscience they imploy these gifts principally to the glory of God
 that gaue them, and in the next place, to the good of their neighbours,
 and furthering of their owne saluation. The duties of inferiours, are first,
 to acknowledge their gifts, to the glory of God, and praying his bountie
 and goodnesse towards them. Secondly, to reuerence and respect the
 party indued with them, and to seeke to be profited by them, as our need
 requireth, and opportunity is offered. Superiours in outward gifts and
 place, are first the aged, whose duties are to bee in all their carriage
 and behauiour graue and sober, to counsell and instruct the yonger
 out of their greater wisdom and experience, and to bee examples
 and precedents vnto them of all good duties. And the duties of the
 yonger sort towards them, are to reuerence them inwardly and outward-
 ly as fathers; to imitate their good example, and acknowledging their
 wisdom and better experience, to make vse of their counsell and in-
 structions for their information and direction. Secondly, superiours in
 birth and place, as nobility and gentry; whose dutie is, that as they are
 Peeres of the Realme and pillars of the Common-wealth, so they aboue
 others seeke the good and flourishing estate of it, and bee as pillars of
 Marble, firme and strong, to vphold it with their strength, like those
 pillars, Iachin and Boaz, which *Salomon* built, and not through luxu-
 rie, prodigality, and all excesse, wasting their estates, and retayning
 onely their titles and honours, become like rotten posts, gilded and
 painted, which let the building fall when it leanes vpon them. Second-
 ly, that they approoue themselues truly noble and generous, by be-
 ing like the nobles of *Berea*, more forward in receiuing the Word, and
 imbracing true Religion, then ordinary men. Thirdly, that being placed
 like starres in this earthly firmament, they doe good to their inferiours,
 both by shining vnto them in the light of a good and holy example, and
 by those vitall influences of comfort, in the workes of protection, mercy,
 and Christian charity, vnto which, their greater meanes, high places
 and dignities doe inable them; and not like wandering Planets, which
 keepe no where any settled residence, and are so clouded with obscurity,
 that the poore know not where to finde them when they most need them.
 The duty of inferiours towards them is, that they giue vnto them that
 honour and respect which is due vnto their places; and not enuy vnto
 them their high dignities, knowing that promotion commeth neither
 from the East nor West, but from God onely wise, who pulleth downe
 one, and ferreth vp another, as it seemeth best to his godly wisdom.
 Thirdly, superiours in wealth and riches, whose duty is to vse them as
 great and notable instruments of doing good, both publicly in the
 Church and Common-wealth, and priuately to particular persons, as God

Mat. 25. 14.
1. Cor. 4. 7.
1. Cor. 13. 10.

1. Cor. 12. 7.

Tit. 2. 2, 4.
Pro. 16. 31.

1. Tim. 5. 3.
Leuit. 19. 32.
Iob 32. 4, 6, 7.
Iob 12. 12.
 ☞ 32. 7.

Ab. 17. 11.

1. Sam. 25. 8.

2. Cor. 9. 7.
Luk. 6. 33, 34.

Pro. 3. 28.

Mat. 25. 40.

1. Tim. 1. 5.

Rom. 16. 4.

2. Tim. 1. 16.

6. Sect. 3.
The duties of
superiours in
authority in
generall, and of
inferiours to-
wards them.

1. Tim. 2. 2.

offereth vnto them occasion and opportunity; and not wastefully consume them on their owne lusts, nor niggardly hoord them vp, doing no good with them, either to themselves or others. The duty of inferiours, and the poorer sort towards them, is, that as God hath aduanced them aboue themselves in these temporall blessings, so in humility acknowledging their preferment, they giue vnto them that respect which their place and state requireth; and communicate vnto them the benefit of their labours, as the other vnto them the benefit of wages and rewards. Secondly, that they reuerence them, in respect of that ability with which God hath inabled them, to doe good publicly to Church and Commonwealth; and priuately vnto themselves and others. Lastly, among superiours in excellency, we are to number benefactors, whose duty is to giue their benefits cheerefully, without grudging and quarrellsome wrangling, which displeaseth more then the gift contenteth. Secondly, to giue freely, and not with sordid respect of greater aduantage. Thirdly, speedily, whilst there is power in their hands, and not after many delays. Fourthly, discreetly making choyce, either in respect of the parties worth, or at least, present necessity, and not rashly and carelessly, which is rather through neglect of the gift, then for loue of the party vpon whom it is bestowed. Lastly, hauing bestowed benefits, they must not boast of them to others, nor insult ouer the party to whom they haue done good, which were but to make their benefit as a golden chaine to bind them to slavery, nor finally to vpbraid them with what they haue done vpon euery slight occasion, which is no more pleasant to the party who hath fed of their fauours, then the distastefull vpbraidings which follow a surfet. The duties of inferiours towards their benefactors, are first, inward and hearty thankfulness, whereby they acknowledge them as Gods instruments in doing them good, and accordingly loue and respect them according to their desert. Secondly, they are not to vilifie the benefit, but highly to esteeme it, either for its worth, or their necessity and vse of it, or the minde and good will of the giuer. And outwardly also they are to testifie their thankfulness, both by word in thanksgiuing, praying their benefactor as opportunitie is offered, and magnifying the greatnesse of the benefit receiued; and also in deed, both by being alwayes ready to make requitall when God shall giue abilitie; and by supplying what is wanting in their power, by their seruent prayers for them vnto God, who is all-sufficient to recompence and reward their bountie towards them.

Superiours in authority are such, as haue not onely a place of excellency aboue vs, but also of power and iurisdiction as our gouernours. Whose duty in generall is to vse all good discipline, both in respect of rule and gouernement, and also due correction and punishment. They ought to gouerne them in the Lord as his deputies and in his stead, and therefore to doe the acts of iustice, as if God himselfe were present, or did but vse their bodies, tongues and parts to performe his owne will. In which respect their chiefe care must be, as to doe Iustice themselves, and administer righteous iudgement; so to containe their inferiours in the duties of piety and iustice, therein seeking not themselves or their owne gaine, by corrup-

corruption, bribery, extortion, or any kinde of wrong and oppression, but the glory of God chiefly, and next vnto it, the good of their societies, and of euery particular person vnder their government. In respect of correction and punishment, their duty is, to administer Iustice, according to the qualitie of their inferiours offence, wherein they are to vse discretion, rightly iudging both of the cause and the disposition of the offendour, and correcting lighter faults and infirmities, with rebukes and threatenings, and greater faults committed wilfully, with reall punishments, proceeding herein with wisdome, iudgement, loue and patience, seeking either the amendment of the parties if they bee corrigible, or of the societies in which they liue, by taking away sinne and euill, auerting Gods more searefull and generall iudgements, and causing others to feare, and so to auoide the like sinnes; and not out of passion, choller, and hatred of their persons. And secondly, they must vse herein equity and moderation, so mixing and tempering iustice with mercy, as that they bee in inflicting these corrections and punishments, neither indulgent and remisse, nor ouer-seuere and cruell. The duties of inferiours towards them, are to reuerence and stand in awe of them, standing in Gods place, and executing his iudgements, and not to contradict them or their government; to obey them in all things lawfull, and to submit themselves vnto their corrections, without resistance or murmuring; and to testifie their loue and thankfulness towards them, by their cheerefull seruice, and by communicating their goods vnto them, as their owne ability, and their necessity shall require.

The speciall duties of superiours in government and their inferiours, are to be distinguished according to their several sorts. For Gouvernours are either priuate in families, or publicke in the Church and Commonwealth. In families, as the husband, who is superiour in gouernement ouer his wife, parents ouer their children, and Masters and Mistresses ouer their seruants. The duties of man and wife are either common to both, or speciall belonging to either party. Common duties are first, coniugall loue, whereby being one flesh, they loue one another aboue all others, both in respect of their soules and bodies, temporall and spirituall good, and all that belong to either party, as kindred and friends. Secondly, communion and communication, first, of their bodies by mutuall beneuolence performed by one to the other; and coniugall fideliry, whereby either of them keepe themselves proper to the other, and preserue the marriage bond inuiolable; and finally, as a meanes of both the other, there is required cohabitation and dwelling together, vnlesse it bee for a time, and vpon necessary occasion. Secondly, communion of their goods, labours, indeuours and mutuall helpe for the good and comfort of one another. The peculiar duties of the husband are, to behaue himselfe as an head to the body; to carry himselfe in his place according to knowledge, gouerning, guiding and instructing his wife in all good duties; to protect her to the vttermost of his power against all euill and iniury; to beare with her infirmities, and to couer her weakenesses and frailties; to cherish her as the more tender part of himselfe; to prouide for her, according to his ability, all things needefull and comfortable; admitting her

Rom. 13. 4, 6.
2. Chro. 19. 6.

Gen. 18. 21.
Iosh. 7. 25.

Leuit. 19. 3.
Ephe. 5. 33.
6. 5.

Ephe. 6. 1, 2.
Col. 3. 22, 23.
1. Pet. 2. 13, 18.
Rom. 13. 2.
Pro. 15. 10, 32.
Mat. 15. 4, 5, 6.

§. Sect. 4.
The duties of
superiours and
inferiours in
the family:
And first, of
man and wife
towards one
another.
Gen. 2. 24.
Ephe. 5. 27, 28,
29.

1. Cor. 7. 2, 3, 4,
5.
Pro. 5. 18, 19.
Mat. 2. 15.
Pro. 2. 17.
1. Pet. 3. 7.
1. Cor. 7. 10.
Gen. 2. 18.

1. Cor. 11. 3.
Ephe. 5. 23.
1. Pet. 3. 7.
1. Cor. 14. 35.
Ruth 3. 9.
Ephe. 5. 23, 29,
33.

Gen. 26. 8.

1. Pet. 3. 7.

1. Pet. 3. 6.

Ephel. 4. 32.

Gen. 20. 6. &

24. 65.

Col. 3. 18.

1. Pet. 3. 16.

1. Cor. 14. 34.

1. Tim. 3. 12.

Pro. 21. 9, 19.

Tit. 2. 4.

Pro. 31. 10, 11,
&c.

1. Tim. 5. 14.

§. Sect. 5.
The duties of
husband and
wife towards
the rest of the
family.

1. Tim. 3. 4.

Deut. 6. 6, 7.

2. Tim. 3. 15.

Gen. 18. 19.

Job 1. 5.

Job. 24. 15.

1. Tim. 5. 8.

Pro. 31. 15, 21.

Gen. 30. 30.

§. Sect. 6.
The duties of
parents and
children.

Psal. 103. 13.

2. Sam. 18. 33.

1. Tim. 5. 10.

Gen. 24. 1, 2.

1. Cor. 7. 36, 37.

her to the ioynt fruition of all their goods, and finally, to rule her with a sweete and amiable gouernement, so as not onely her body, but also her will and heart may be subiect vnto him. The duties peculiar to the wife, are, to acknowledge her husband to be her head and gouernour, and accordingly, in her heart to reuerence and respect him, in her words to be dutifull, humble and pleasing, and in all her actions and behaiour, to bee meeke, submissiue and obedient, as vnto her Lord and head. To be amiable and gracious, indeuouring in all lawfull things to please him, and not to vsurpe dominion ouer him, or to vexe him, by being of an vnquiet and prouoking spirit. To cherish her husband as the better part of her selfe; and to minister vnto him all things necessary and comfortable; to keepe his secrets, and preferue his honour; to manage well, as becommeth a good huswife, all things committed to her charge, for the good of her husband and the whole familie, and to be a fit helper, and no lesse louing then carefull, assistant for the good of his body and soule, and for the well managing of their estate, and the wise gouernement of the whole family.

And these are the mutuall duties of man and wife betweene themselves. Besides which, there are diuers duties by them to be performed, as they are gouernours ouer the family; and those are either common to all the household, or else speciall, as they are parents ouer their children, or masters and mistresses ouer their seruants. The common duties are, First, to rule them in the Lord, keeping them in godly obedience: and Secondly, to provide for them. They are to be ruled both by instruction and discipline. By instruction, as by doctrine and example. By doctrine, respecting priuate catechizing, reading of the Scriptures, and religious writings, and the publike ministry, by causing them not onely to frequent it, but also by teaching them to vse it aright, both by preparation before they goe to heare, and examination afterwards. So likewise they must be no lesse carefull to teach them by example, both in their holy profession of Religion, and conscionable practice of all Christian duties; knowing that examples especially of gouernours, are no lesse powerfull then precepts, either to draw them to good, and withdraw them from euill, or contrariwise: vnto which instruction, discipline must be adioyned, both by rewarding those that deserue well, and correcting them that offend, either in words onely, as by reproofes and threatnings; or in deedes also, by blowes and stripes, to bee inflicted in wisdom, loue and moderation. Finally, as it is their duty to rule them; so also to provide for them all necessities, as foode, raiment, wages, rest and recreation.

The speciall duties of parents towards their children, are, that they loue them with parent-like affection, and take singular care of them; and both these, first, in regard of their naturall life, in which respect there is required, 1. that they nourish and bring them vp: 2. that they fit them for some honest calling according to their owne ability, and the disposition and gifts of their children: 3. that they gouerne and direct them in matters of moment, and chiefly in contracting marriage: and lastly, that they provide and lay vp for them, as God shall giue honest and lawfull

meanes,

meanes, not wronging others, nor defrauding themselves of things necessary and comfortable. In respect of their spirituall life, their duty is, as they bring them into the covenant of grace, made not onely to them, but also to their seedes, so to procure for them the Sacrament of the covenant. Secondly, that they bring them vp in the feare of the Lord, both by instruction, example & discipline. Lastly, that they pray for them, and giue them their daily blessing. The duties of children towards their parents, are first, to be answerable to them in loue. Secondly, to reuerence them highly, though their state be neuer so meane, in and for the Lord.^a Thirdly, to stand in awe of them, and to haue respect to their very words and countenance. Fourthly, to obey them in all things lawfull and in the Lord.^f Fifthly, to shew themselves thankfull to their parents, by helping them, if neede require, with their goods or seruice. Sixthly, to hearken to their parents^b instructions, counsailes, admonitions and rebukes, and to beare with meekenesse and loue their chastizements andⁱ corrections. Seuenthly, to be contented and willing to bee ruled by their parents in matters of importance, as^k marriage. Eighthly, to preserue their parents goods, good name, and all that belongs vnto them. And finally, to loue and respect those who are neere and deare to their parents, for their sakes.

The duties of masters and mistresses towards their seruants, are, first, equity and moderation, both in their commandements, which ought to be lawfull, possible to them, profitable, proportionable to their abilities, and on the Sabbath necessary; and also in their gouernement, which ought to be mixed with loue, and sustaining the place of parents, to vse them as children, as brethren in Christ, and children of the same Father, and as fellow-seruants of the same heauenly Lord and Master. Secondly, they must vse towards them bounty, and liberally reward their well deserving, both by suffering them to thriue with them whilst they are in their seruice, by preferring and rewarding them when they depart vpon good tearmes and after a lawfull manner; and by esteeming them after they are departed, as their friends. The duties of seruants towards their gouernours are, First, that they loue them; and out of this loue, tender their credit and welfare, and beare all good affection to their children and friends. Secondly, that they reuerence, honour and feare them. Thirdly, that they^b submit themselves to their commandements, and obey them in all things in the Lord; and also to their^c corrections and chastizements. Fourthly, that they be diligent and painefull, not idle and slothfull. Fifthly, faithfull and true, doing their worke not with eye-seruice, but as well when their gouernours are absent as present. Sixthly, that they be quiet and patient, being reprov'd, and not stubborn, giuing one word for another. Seuenthly, that they bee secret, and not discover their masters secrets. Eighthly, that they bee thrifty, respecting in all things their masters profit, and not riotous and wastfull; And lastly, that they bee ready to please them in all things lawfull or indifferent.

And so much for the duties of superiours and inferiours in the family. Publike gouernours and their inferiours, are such as are in the Church or Common wealth. In the Church, superiours gouerning, are the

2. Cor. 12. 14.
1. Tim. 5. 8.
Gen. 17. 23.
Exod. 4. 25, 26.
Luk. 1. 59, 60.
Pro. 22. 6. & 19.
18. & 13. 24.
& 22. 15. &
23. 13.
Gen. 31. 35.
Math. 23. 30.
^a Leuit. 19. 3.

^e Ephe. 6. 7.
Col. 3. 20.
^f Mat. 15. 4. 56.
1. Tim. 5. 4.
Gen. 49. 12.
^g Luk. 1. 5. 29.
^h Pro. 1. 8. & 23.
19. & 4. 4.
ⁱ Heb. 12. 7. 9.
^k Heb. 5. 8.

§. Sect. 7.
The duties of
masters and
seruants.
Gen. 24. 8.
1. Chro. 11. 17.
2. King. 5. 13.
Phile. ver. 16.
Ephe. 6. 9.
Col. 4. 1.
Deut. 25. 4.
Deut. 15. 13, 14.
Pro. 17. 2.

^a 1. Tim. 6. 1.
^b 2. King. 5. 15.
Mal. 1. 6.
^c Ephe. 6. 9.
Col. 3. 22, 23.
^d 1. Pet. 2. 18.
Gen. 16. 9.
^e Gen. 31. 40.
Tit. 2. 10.
Tit. 2. 9.

§. Sect. 8.
The duties of
Ministers and
people.

Iudg. 17. 10.
 & 18. 19.
2 King. 13. 14.
1 Cor. 4. 15.
Gal. 4. 19.
Philem. 10.

1st 20. 28.
1. Tim. 4. 16.
Tit. 2. 7, 8.
2. Tim. 4. 2.

1. Cor. 9. 16.
Ezech. 34. 2.
Zach. 11. 17.
b Luk. 11. 42.
Pro. 29. 18.
Rom. 1. 16, 17.
1. Cor. 1. 31.
c Tit. 2. 7.
1. Tim. 4. 12.
1. Thes. 3. 10.
d 1. Tim. 3.
Tit. 1. 6.
e 1. Tim. 4. 7, 12.
 & 6. 11.
f 2. Tim. 2. 22.
 §. *Secl.* 9.
 The duties of
 Magistrates
 and subiects.
g 1. Thes. 5. 13.
Gal. 4. 15.
h Phil. 2. 29.
2. Cor. 7. 19.
Gal. 4. 14.
i Heb. 13. 17.
k 1. Tim. 5. 17, 18.
Pro. 2. 9.
Gal. 6. 6, 7.
1. Cor. 9. 7, 8, 9,
 11, 12.
l 2. Sam. 24. 17.
Neh. 1. 4. & 2. 3.
Jer. 9. 1.
Pf. 122. 6, 7, 8.
m 1. Pet. 2. 13.
14. Gen. 45. 8.
Iudg. 5. 7.

Ministers, and inferiours governed, are the people committed to their charge. For Ministers are the spirituall fathers of the people, being the ordinary meanes of begetting them, and of their regeneration and new birth, by the immortall seede of Gods Word; and the people are their children, begotten vnto God by their Ministry. The which should moue the Ministers to carry themselves towards their flocke, as it becommeth fathers, in all loue, care, vigilancie, diligence, in prouiding for the good of them by all meanes, especially the spirituall good of their soules, as they desire to haue the honour, reuerence, and respect, which is due to fathers; and the people to performe all duties of children towards their Ministers, louing, reuerencing, and obeying them in all things appertaining to the good of their soules, as they desire that they should receiue from them the priuiledges of children, and the benefit of their Ministry, for their regeneration and new birth. The speciall duties of Ministers respect either their Ministry, or their life and conuerfation, in both which, they are to goe before the people, both in doctrine and holy example. In regard of his Ministry, he is to preach the Word of God truly, sincerely, diligently, and powerfully, in season and out of season, respecting herein the performance of his owne duty to the glory of God, and the furtherance of his owne saluation, and the good of the people committed to his charge. In his life he ought to bee an example vnto his flocke. Vnto which is required generally, that his life be blamelesse, and more specially, that it be in respect of God, holy and religious, in respect of his neighbours, iust, charitable, meeke, courteous, and liberall; and in respect of himselfe, sober, temperate, chaste, and modest. The speciall duties of the people towards their Ministers, are first, that they loue them dearely. Secondly, that they haue them in high reuerence and esteeme for their workes sake. Thirdly, that they submit themselves to their Ministry, and obey them. Fourthly, that they allow them liberall maintenance.

In the Common-wealth politicall duties to bee performed, are either common to all the members of this body, which is, that they loue their country, and preferre in their iudgements, desires and indeuours the good of it, before the good of all others, or of themselves; or the speciall duties of superiours and inferiours, as the supreme Soueraigne and Magistrates, or subiects and people. The generall dutie of the former is, that as they desire the honour of parents, so to carry themselves in all things as fathers of their country and subiects. The speciall duty of Soueraigne Princes, is the good, lawfull, and commendable exercise of his soueraigne power, especially in making good Lawes, and seeing them duly executed; in creating and making good Magistrates of State, and containing them in their duty; in shewing mercy vnto those whom they may lawfully pardon, being obnoxious to the rigour of the Law, and Iustice towards those, who by the Lawes of God and the Common-wealth ought to die. In hearing of causes of great importance, which respect the good of the Common-wealth, and of particular persons, especially of high and last appeales; in waging warres, and concluding peace, so as they may be iust, profitable, and safe for their Countrey. In all which, hee is to aime chiefly

chiefly at Gods glory, and the good of the Church and Common-wealth. Which duties that he may performe, he must be qualified and furnished with many excellent vertues; as ^a piety, religion, and the true feare of God; ^b iustice, ^c clemency, ^d bounty and liberality, ^e wisdom and learning, ^f fortitude and courage, ^g temperance and sobriety, ^h chastity, ⁱ modesty, and humility. The speciall duty of Magistrates is, that in executing of their office, they conscionably labour to aduance the glory of God, the honour of their Soueraigne, and the good of the whole Common-wealth, and of all the particular members of it. Vnto which these vertues are required in them, that they be men of ^k courage, fearing God, louers of iustice, haters of wrong and all euill, faithfull and true, free from couetousnesse, and haters of bribes and rewards, wise and prudent, iust and vnpartiall, hauing in iudgement no respect of any mans person. The speciall duties of subiects towards their Soueraigne, are first, a singular loue of them, approoued by their speciall care of their safety, by their high esteeme of them, and frequent and seruent prayers for them. Secondly, to honour and reuerence them as the supreme gouernours vnder Christ, ouer all persons, and in all causes. Thirdly, to be obedient and subiect vnto them in all things lawfull, and that in the Lord, and for conscience sake. Fourthly, to be seruiceable and helpfull vnto them, both with their bodies and states. The speciall duties of the people towards their Magistrates are, to loue and reuerence them as Gods deputies, to submit themselves to their lawfull Commandements and punishments, and finally to be thankfull vnto them, and ready with all chearefulnesse to allow vnto them such stipends and fees, as are due for their maintenance.

^a Dent. 17. 19.
^b Pro. 29. 4.
^c Pro. 20. 28.
^d Dent. 17. 17.
^e Pro. 28. 16.
^f Psal. 2. 10.
^g 1os. 1. 6.
^h Dent. 31. 23.
ⁱ Pro. 30. 4, 5.
^j Eccl. 16. 13, 14.
^k Dent. 17. 17.
^l Pro. 31. 3.
^m Dent. 17. 20.
ⁿ Psal. 131. 1.
^o Exod. 18. 21.
^p Dent. 1. 13.
^q 16. 19, 20.
^r 23. 8.
^s 2 Sam. 18. 3.
^t 21. 17.
^u Lam. 4. 20.
^v 1 Tim. 2. 12.
^w Psal. 61. 6, 7.
^x 1 Pet. 2. 17.
^y Pro. 24. 21.
^z 1 Pet. 2. 13.
^{aa} Rom. 13. 1, 5.
^{ab} Rom. 13. 6, 7.
^{ac} Mat. 17. 27.
^{ad} 23. 21.
^{ae} Psal. 82. 1.
^{af} 1 Pet. 2. 13, 14.

CAP. XII.

Of the duties required in the sixth Commandement.

IN the foure following Commandements are all those common vertues and duties required, which concerne all our neighbours in generall, and all the contrary vices and sinnes forbidden; all which concerne either their person and life, or the adiuncts belonging to them, as their chastity, goods and fame. Those vertues and vices which respect the person and life, are inioyned or forbidden in the sixth Commandement, in these words, *Thou shalt not kill*; which hath precedency before the other, because the person and life are of greater worth and excellency then the adiuncts that appertaine vnto them. The summe whereof is this, that wee in all our thoughts, words, and deedes, imbrace all vertues, and performe all duties which tend to the good of the person, and preseruacion of the life, both of our neighbours and our selues, and flee the contrary vices and sinnes, whether they be inward or outward. And these are either the rootes and fountaines from whence the rest doe spring and flow; as anger and hatred; or the fruits and streames which arise and issue from them. The first duty commanded, is iust anger against the sinnes of our neighbours and our selues; vnto which is required, that it arise from iust causes, and be directed

§. Sect. 1.
 Of the summe
 of this Com-
 mandement:
 And of anger
 and hatred.

Eph. 4. 26.
Mat. 3. 5.

Treatise of
Anger.

Leuit. 19. 17, 18.

Pro. 19. 11.

Ecc. 10. 12.

Psal. 38. 1, 3, 14.

Matth. 6. 1, 2.

Col. 3. 13.

Luk. 17. 3, 4.

Leuit. 19. 8.

Mat. 5. 44.

Pro. 25. 21, 22.

Psal. 35. 13.

Ait. 7. 60.

1. Pet. 3. 8.

Gen. 23. 4, 6.

Ecc. 24. 19.

Ait. 27. 3.

§. Sect. 2.

Of the inward
duties and ver-

tues heere re-

quired.

Num. 11. 29.

Ait. 26. 29.

Rom. 12. 15.

1. Cor. 12. 26.

Luk. 7. 13.

Rom. 12. 15.

Luk. 6. 36.

Pro. 18. 24.

Deut. 13. 6.

Luk. 6. 35.

Eph. 4. 27.

Mat. 23. 24.

Pro. 6. 16, 19.

Ecc. 17. 9.

Pro. 12. 10.

Ecc. 11. 17.

P. Iude v. 22, 23.

Tit. 3. 2.

Pro. 17. 14.

Gen. 13. 8.

Mat. 17. 26.

Rom. 12. 13.

1. Pet. 4. 9.

Heb. 13. 2.

Gen. 4. 6.

1. Sam. 18. 9.

Mat. 27. 39.

Psal. 37. 12.

§. Sect. 3.

Of outward

duties heere re-

quired, respect-

ing the person

of our neigh-

bours.

Psal. 34. 12, 13.

to good ends, that it be in a lawfull manner and measure, and continue a fit and conuenient time. And heereunto are required as the meanes of it, patience, long-suffering, and mildnesse, goodnesse, slownesse to anger, and readinesse to forgiue. The contrary vice whereof is heere forbidden, of which I will not heere speake, hauing written largely of it in another place. The second vertue commanded, is an holy hatred of our owne and our neighbours sinnes, which is alwayes ioyned with the loue of the persons. Now the fruits of holy and iust anger and hatred, are to ^a passe by an offence, ^b freely to forgiue wrongs and iniuries, and euen to forget them; and to requite ^c good for euill to those who haue wronged ys, by ^d helping and ^e praying for them; and finally, to vse all ^f humanity and courtesie towards all men, acquaintance and strangers.

Other more speciall fruits may be distinguished, according to the difference of persons towards whom they are referred. As first, if our neighbours are in prosperity, we are not to enuie them if they bee our superiours, nor to emulate them being our equals, nor to disdain them being our inferiours; but contrariwise, ^g wish vnto them all good things which we haue, or they want, and congratulate their well-fare, and communicate with them in our ^h reioycing at their happinesse. If they be in aduersity, we are not to contemne, or to bee hard-hearted towards them, much lesse to reioyce at their euils and miseries, but to take ⁱ pittie and compassion on them, and according to our ability, to shew mercy vnto them. Vnto these vertues and duties wee may adde ^k Christian friendship in the Lord, which ought to be sincere and constant ^l Christian charity, whereby wee loue our enemies for the Lords sake, ^m placablenesse and desire of reconciliation, abstayning from all enmity, open hostility, and secret grudge; ⁿ a desire and forwardnesse to preserue friendship betweene others, and to restore it being dissolued, by making peace and amity. Toward those which are vnder our power, we must abstaine from all ^o cruelty, backed either with our authority or might, and vse all ^p clemency towards them, as much as will stand with their good; and contrariwise, from indulgence and sond cockering, not bearing with their sinnes, for foolish loue to the parties, but vsing due and necessary seuerity, when vices can no otherwise bee reformed and amended. Vnto those who dwell in the same society, wee are to vse concord and peaceablenesse, to which purpose we must resist the beginnings of contention, take away the occasions, and sometimes depart from our owne right, to preserue or redeeme peace. And towards strangers, our dutie is to vse good hospitality, especially to the poore and harbourlesse. Finally, as wee are to preserue our neighbours person and life, by performing all these inward duties vnto them, so are wee to shew the outward signes of them in our countenance, eyes, gesture, and voyce, which must be so milde, sweet, and gracious, that they promise to the beholders and hearers nothing but humanity, brotherly loue, and good will.

The outward duties, tending to the preseruatiō of our neighbours person and life, respect our words or deedes. In respect of the former, there is required, that wee haue a peaceable tongue, which speaketh all good and no euill, to and of our neighbours. Vnto them, wee must vse
louing

louing and courteous speeches, and abstaine from all brawling and scolding, rayling and reuiling, scoffing and scorning, vnchristian menacings towards inferiours, and murmuring towards superiours; and curfings and imprecations towards any man. And of them, we must not behind their backs vse tale-bearing, and slander, nor lend our eares to those who offer these wrongs vnto them. In respect of our deeds, all our workes and actions must tend to the preservation and defence of our neighbours life and person, but especially of his immortall soule, which ought, as it is most precious in it selfe, so to be most deare vnto vs. In which regard, we must omit no duty which may defend and preserve the life and person of our neighbours, when we can and may lawfully performe it. We must not by our negligence leaue any thing vndone, nor by our wilfulnesse doe any thing whereby they may be indangered. Neither must we commit any act which tendeth to his hurt and hazard. But we must haue peaceable hands, and not in time of peace, quarrell and fight; and innocent hands, free and cleane from blood, neither hurting and wounding the body of our neighbours, nor killing and taking away his life; but contrariwise we must be beneficent, and in all our actions doe them all good; vsing humanity and mercy to all, and brotherly loue and kindnesse towards those who are of the household of faith.

The duties which tend to the preservation of the life of our neighbours soule, are either naturall or spirituall. In the former respect wee ought to preserve their liues, in cheering and comforting them by our sweete and Christian conuersation; and not vniustly offer vnto them any occasion whereby they may be vexed and grieved. In respect of the latter, we are not to hinder by any meanes the saluation of others, nor to be any wayes an offence vnto them, neglecting their saluation, as though it were a thing not belonging to vs; but contrariwise, vse all good meanes whereby they may be wonne to Christ, edified in their most holy faith, and furthered in the way of holinesse and righteousness, which will bring them to euerlasting happinesse. To which end, we must not commit any act whereby we may be scandalous vnto another, and a cause of his sinne, either by ^a prouocation, ^b euill counsell, or ^c bad example; but contrarywise performe cheerefully all duties belonging to the communion of Saints ^e in spirituall things, as mutuall ^f obseruation one of another, ^g instructing the ignorant, confuting, conuincing and reclaiming him that erreth, that he may be found in the faith, admonishing and ^h exhorting the negligent and backward, ⁱ reproouing those that offend, ^k comforting the comfortlesse; and ^l shining before all in the light of a good life and holy example.

Besides which duties which we owe to our neighbours, there are diuers others required in this Commandement, which are to bee performed to our selues, for the good, preservation, and defence of our persons and liues, and especially for the saluation of our soules. In respect of our bodies and liues heere is required, that wee vse all good and lawfull meanes whereby our health may be preserved, as temperance and sobriety in diet, moderate sleepe and labour; honest and moderate recreations of body and minde, cheerefulnesse and honest ioy, reioycing in the fruition of Gods

Pro. 12. 18.
Pro. 17. 19.
Mat. 5. 22.
Eph. 6. 9.
Pbil. 1. 14.
Gal. 4. 19.
Rom. 12. 14.
Leuit. 19. 16.
Ezech. 22. 9.
Pro. 25. 23.
Psal. 82. 4.
Job 29. 12.
Mat. 27. 24.
Pro. 24. 11, 12.
Exod. 21. 33.
Deut. 22. 8.
Tit. 3. 2.
Mat. 26. 52.
Exod. 21. 34.
Leuit. 24. 19.
Tit. 1. 7. Ps. 26. 6.
Gen. 9. 6.
Num. 35. 33.
Apo. 22. 15.
Heb. 13. 16.
Gal. 6. 10.
1 Cor. 5. 23.
Rom. 12. 13.

§. Sect. 4.
Of the duties
which we owe
to our neigh-
bours soule.
Gen. 45. 27.
Pro. 17. 22.
Gen. 27. 46.
Exod. 1. 14.
Pro. 10. 1.
1 Sam. 1. 6, 7.
1 Cor. 10. 32.
1 Job. 2. 10.
1 Cor. 9. 19, 2.

^a 1 Kin. 21. 7, 25.
^b 2 Sam. 16. 21.
Mat. 16. 23.
^c Rom. 14. 15.
^e Rom. 1. 11, 12.
1 Thes. 5. 11, 14.
1 Sam. 1. 19.
^f Heb. 10.
^g Dan. 12. 3.
^h Heb. 3. 12, 13.
ⁱ Leuit. 19. 17.

Gal. 6. 10.
^k 1 Thes. 5. 14.
^l Mat. 5. 16.
1 Pet. 2. 12.

§. Sect. 5.
Of duties be-
longing to our
owne persons.
Mat. 6. 31.
Pro. 17. 22.
Eccl. 3. 22.

Mat. 4. 6.
Num. 16. 38.
1. Sam. 31. 4.

Mat. 6. 33.

Ecc. 2. 11.
Phil. 3. 8.
1. Iob. 2. 15.

Mark. 8. 36.

Rom. 7. 24.
Pro. 28. 13.

Gods blessings; or if it be lost and impaired, whereby wee may recouer it, as good diet, physicke, &c. Secondly, that we by all good and lawfull meanes preferue our safety, by auoyding vnneccessary dangers, or recouer our selues out of them, if we be false into them; by repelling grosse iniuries, and auoyding causelesse quarrels, and all other meanes, whereby our liues are needlessly hazarded. But aboue all, heere is required, that we earnestly indeuour in the vse of all good meanes which may further the saluation of our soules, and auoid the contrary whereby it may be hindred. The which must not be delayed, nor posted off from time to time, as it is the practice of those, who from day to day deferre their repentance; but we must first seeke the Kingdome of God and his righteousnesse, both in order and time, giuing it the precedencie; and also in degree, more earnestly in our iudgements esteeming, in our affections imbracing, and in our practice seeking and labouring after the meanes of our saluation, especially our effectuell calling and conuersion, our iustification by a liuely faith, and sanctification vnto holinesse of life, then in any thing in the world besides; yea contemning and reiecting all earthly pleasures, profits, and preferments, as vaine and vnprofitable in comparison of them. And with the like care and indeuour, we must auoyd all meanes whereby our saluation may be hindred, especially sinne, which is the bane of the soule, and not giue way to the committing of it wittingly and willingly, though for hire, the whole world were offered vnto vs, the gaine whereof, will in no sort recompence the losse of our soules, as our Saviour telleth vs. Or if we be ouertaken with it, and by the law of our members, warring against the law of our mindes, be led captiue vnto sinne: our next care must be, not to lye in it, no not for an houre, but to rise out of it speedily by vnfaigned repentance, and by humble confession and earnest suite for pardon and remission, seeke reconciliation with God through Iesus Christ.

C A P. XIII.

Of the duties required in the seuenth Commandement.

§. Sect. I.
The summe of
the seuenth
Commande-
ment: The du-
ties which it
inioyneth, and
vices which it
forbiddeth.



He three following Commandements respect the adiuncts of our neighbours persons: for after that God had provided for the life and person of our neighbour and our selues (which is the chiefe and principall) in the former Commandement he descendeth downe lower, to make prouision for the good, and preservation of all that belong both vnto them and vs. And these are either internall or externall: internall, as the chastity and purity of our owne, and our neighbours persons, in the seuenth Commandement: externall, as the preservation of propriety in goods in the eighth, and our owne and neighbours good name in the ninth. Next vnto the Commandement that respecteth life, the seuenth Commandement which prouideth for the chastity and purity of the person, hath place, as comming neereft vnto life in worth and excellency, and to bee preferred before all outward things, either goods or good name. For if the persons of men bee vnchaste, and defiled with vncleane lusts, then must also marriage, which

which is the fountaine of life and generation, be defiled; and from such a fountaine what can spring, but an vncleane and filthy life, which is not to bee preferred before death it selfe? And therefore next vnto the preservation of our liues, our chiefeft care must bee to preserve our chastity and purity, which is the very life of our life, and without which, it would bring no true ioy or comfort vnto vs. The which, the Lord requireth of vs in the seventh Commandement, in these wordes; *Thou shalt not commit adultery.* In which wordes, the Lord forbiddeth all vncleane lusts, with all the meanes and signes of them, and also that wee should bee necessary vnto the vncleanness of others; and contrariwise commandeth the preservation of our chastity and purity, with the meanes and signes of it, and also, that as much as in vs lyeth, wee provide for the chastity of our neighbours. Now this chastity is either inward in the soule and heart, or outward in the body. First then, wee must preserve the inward chastity of the soule, from all motions and passions of vncleane lusts, and vnlawfull concupiscence of the flesh, which is the adultery of the heart, that our Saviour condemneth, and that *concupiscence of the flesh*, and *euill concupiscence*, which the Apostles forbid. Neither is all concupiscence euill and to bee condemned; for that is lawfull, whereby we desire the propagation of mankind by naturall generation, being Gods ordinance, and inioyned in the state of innocencie; if it bee neither immoderate, immodest, nor vnseasonable. Secondly, wee must preserve our outward chastity, and possesse our vessels in holiness and honour. Vnto which is required the chastity of our eyes, containing them from beholding wanton and vncleane obiects; of our eares, stopping them against all rotten, corrupt, and filthy communication; of our tongues, restraining them from all beastly and bawdy speaking; and of our actions, abstaining from all acts of vncleanness, wanton and vnchaste pleasures. And thus we are to preserve our chastity, either in single life, which is the gift of continency and pure abstinence, both from vncleane lusts, and also from marriage; or in wedlocke, vnto which is required coniugall fidelity, the moderate, modest, and seasonable vse of the marriage bed; and pure abstinence, vpon necessary and iust occasions, as in time of absence, and of the womans separation, or that vpon fit occasions we may wholly giue our selues to fasting and prayer.

But whosoever would thus preserve their chastity, they must bee no lesse carefull to vse all good meanes of it, and to shunne the contrary meanes and occasions. As first, they must begge it of God by prayer, seeing it is his gift alone. Secondly, they must haue no society and familiarity with the vnchaste and filthy, wanton and effeminate, drunken and gluttonous persons; but keepe company with those who are sober and chaste, modest and temperate. Thirdly, they must vse the preseruatiues of chastity, as sobriety, which consisteth, as it is heere considered, in moderating the delights of the taste, in the temperate vse of diet, and abstinence from gluttony and drunkenness, or the excessiue drinking of wine and strong drinkes; and also of the sight, in abstaining from vnchaste and immodest obiects; as beautifull and wanton persons, obscene pictures, vnchaste and wanton Enterludes, Playes, and

Bookes.

2.Tim. 2.22.

1.Pet. 2.11.

Mat. 5.28.

1.Iob. 2.16.

Col. 3.5.

Gen. 1.18.

Heb. 13.4.

1.Cor. 7.1, 2, 3, 5.

1.Thes. 4.4.

Psal. 119.37.

Iob. 31.1.

Eph. 4.29.

5.4.6.

1.Cor. 15.33.

Col. 3.8.

Lewis. 13.19.

20.18.

1.Cor. 7.5.

§. Sect. 2.

The meanes of preserving chastity.

Mat. 19.11.

1.Cor. 7.7.

1.Cor. 7.6, 11.

Eph. 5.7.

Pro. 23.20.

Ezech. 16.49.

Pro. 23.33.

1.Pet. 4.3.

Gen. 19.32, 33.

Exech. 16. 49.
2. Sam. 11. 2.
1. Pet. 4. 7.
1. Thes. 5. 6.
1. Tim. 5. 6.
2. 9. 10.
Tit. 2. 3.

1. Cor. 7. 2. 9.
Heb. 13. 4.

§. Sect. 3.
Of the duties
which are re-
quired in the
right getting
of our goods.

Mat. 10. 10.
1. Cor. 6. 7. 8.
Exod. 22. 1.
Ioh. 6. 12.
Deut. 22. 1, 2, 3.
Exod. 23. 4, 5.
Ephe. 4. 28.

Col. 3. 3.
1. Tim. 6. 10.
Heb. 13. 5.
Psal. 62. 10.
Mat. 6. 33.
1. Tim. 6. 6, 7, 8.
Phil. 4. 11, 12.

Mat. 6. 11.
Psa. 30. 8.
1. Tim. 6. 8.
2. 5. 8.
Aik. 20. 35.
Pro. 9. 15, 16.
Ephe. 4. 28.
Pro. 30. 8.
Ephe. 4. 28.
Aik. 20. 35.
1. Tim. 6. 9.
Pro. 28. 20, 22.
Eccl. 20. 21.
Eccl. 4. 8.
Pro. 27. 20.
Gen. 30. 30.
1. Tim. 5. 8.
2. Cor. 12. 13.
Pro. 31. 13.
Pro. 10. 5.
Mat. 6. 11, 25.
Phil. 4. 6.

Bookes. Secondly, diligence and painefulnesse in our callings and honest labours, not giuing way to idlenesse and sloth; vigilancy and abstinence from immoderate sleepe; and finally, modesty in our eyes and countenance, in our speeches and communication, in our gesture and gate, and in our habit and attire. Which meanes if wee finde insufficient for the preserving of our soules and bodies in purity and chastity; then are we called of God, to vse the lawfull remedy, which is the holy and honest estate of marriage, that we may liue chastly in wedlocke, when we cannot doe it in single life.

THE eighth Commandement, expressed in these words, *Thou shalt not steale*, inioyneth vs to preserve and increase by all good meanes, as much as in vs lieth, our owne and neighbours good, respecting goods and possessions; and not only forbiddeth all those vices and sinnes whereby they are any way hindred or impaired, but also requireth all vertues and good duties, whereby they are preserved and aduanced. And these duties are either more generall or speciall. The generall duties stand in these degrees. First, that we be not hurtfull to our neighbours, in hindring or impairing their estate, by doing them any wrong or iniury; or if we haue, that we make them satisfaction and amends. Secondly, that we preserve, as much as in vs lieth, our owne and neighbours goods from all waste and dammage. Thirdly, that we be beneficiall and helpfull to all, as farre as we are able, and their necessity requireth, and imploy our goods as we ought, to our owne and others good. The speciall duties respect either the iust and honest possession of our goods, vnto which is required that we both get and keepe them in a good manner, & by iust and lawfull meanes; or the lawfull and laudable vse of those goods, which wee haue thus lawfully gotten. Vnto the iust getting of our goods, foure vertues are required. First, that we doe not immoderately loue money, which is the roote of alleuill, nor set our hearts vpon riches and the earthly Mammon. Secondly, contentednesse with that condition, which God in his wise, iust and Fatherly providence hath allotted vnto vs; for discontent disposeth men to couet and seeke more then is needefull, though it be by vnlawful meanes; to which vice they make themselves subiect, who haue not learned to liue within their compasse. Thirdly, a moderate desire of such things as are necessary and conuenient, both for our owne maintenance according to the necessity of nature, person and state; and also for the reliefe and benefit of others, and that both for priuate persons, and publike seruice of Church and Common-wealth. The which desire ought on the one side to bee free from a Frier-like affection of pouerty, and on the other side, from couetousnesse and ambition, whereby men setting their hearts immoderately vpon earthly profits and preferments, doe resolute that they will compassse them by what meanes soeuer, good or bad; and make all possible haste to archieue their ends, hauing, after they haue much, an insatiable desire of obtaining more. Lastly, a moderate, prouident and wise care to provide those things which are conuenient and necessary for vs and those that belong to vs, by honest and lawful meanes, so that we be neither carelesly improvident, nor vexe and turmoile our selues

selues with an immoderate, diffident and carking care. And these are the things which are required inwardly in our owne hearts and affections vnto iust getting of our goods. Now goods are thus gotten either without contract, and that either by our selues, or receiued from others. By our selues either accidentally, as by finding things lost, the owners being vnknowne, though diligently enquired after, or ordinarily by our honest and painefull labour in a lawfull calling. Or else they are gotten in lawfull contracts, the general rule whereof is this, that in all our dealings, borrowing and lending, buying and selling, letting, setting, taking and hiring, &c. we behaue our selues vprightly without dissimulation or guile, as in the sight of God, obseruing in our words, truth; in our promises, faithfulness; in our deedes, iustice; and in all things keeping a good conscience towards God and men, not dealing deceitfully with any, nor vsing any fraud for the getting of our goods, either in respect of matter or manner, quantity or quality, or any other vniust meanes whatsoever. Or if we haue failed in any of these, and gotten any goods by fraud and deceit, we must repute it no better then theft, and therefore hold our selues bound to make restitution vnto those whom we haue wronged; or in case they cannot be found or knowne, vnto the poore or Church, or good vses; without which we can neuer approue our repentance for these sinnes to be found and sincere, so as it will be accepted of God, and bring comfort vnto our owne soules.

And these are the duties which we ought to performe, in respect of the lawfull getting and possessing of our goods; the duties which concerne the right vse of them, respect either our selues, which is the lawfull & comfortable fruition of them; or others, which consists in the free and wise communication of them. Concerning the former, hauing iustly gotten goods into our possession, we are comfortably to inioy them, as the good gifts and blessings of God; vnto which, two vertues are required; First, that (shunning niggardlinesse, which keepeth men not onely from the communicating of their goods to others, but also from inioying them for their owne benefit; committing therein a double theft) we doe imbrace parsimonie, which consisteth in the honest sauing and sparing of our goods, that they be not idley and vnprofitably wasted and spent. Secondly, that auoiding wastfulness, and misspending our wealth to vses either dishonest or aboue our meanes and ability; wee doe imbrace frugality, which consisteth in the discreete, sober and moderate spending of our goods, according to our calling and ability, to profitable, charitable and needefull vses, in which this rule is to be obserued, that our expences in some reasonable good proportion, be lesse then our commings in. To the free communication of our goods to the benefit of others, two other vertues are required. First, that shunning couetousnesse and hardhartednesse, which depriveth vs of all pity and compassion towards those that are in want, we doe imbrace bounty and liberality, whereby wee communicate our goods willingly and cheerefully vnto those that neede our helpe. And secondly, that auoiding prodigality and riotous wastfulness, wee doe imbrace iustice and equity, giuing onely our owne, without wronging others, and in such a discreete proportion and mode-

Ephes. 4. 28.

Psal. 119. 34.

Zach. 8. 16.

Ezech. 22. 12.

1. Thes. 4. 6.

§. Sect. 4.

Of the duties which respect the right vse of our goods.

Eccles. 5. 17, 18.

Eccl. 6. 2. & 4. 8.

Pro. 27. 23. to 28.

Pro. 31. 31.

1. Job. 3. 17.

Pro. 31. 13.

Luk. 16. 23, 24.

Pro. 5. 14, 16.

^a Pſal. 112. 9.
^b 2. Sam. 17. 27.
^c Pro. 3. 9.
^d Heb. 13. 16.
^e Luke 21. 4.
^f Mat. 25. 35.
^g In my Treatiſe of Almes.
^h Sect. 5.
 Of truth,
 which is re-
 quired in the
 ninth Com-
 mandement.
 1. Cor. 13. 6.
 Eph. 4. 25.
 Pro. 12. 19.
 Eph. 4. 25.
 Zach. 8. 16.
 Leuit. 19. 11.
 Col. 3. 9.
 Eph. 4. 25.
 Pro. 6. 17. & 12.
 22. & 19. 5.
 Pſal. 5. 6.
 & 15. 2.
 Apoc. 21. 8.
 Dan. 3. 6.
 Ab. 4. 8. 10. 13.
 Mat. 10. 16.
 Mat. 26. 70. 72.
 2. Tim. 4. 18.
 Pſal. 55. 22.
 & 15. 2. & 12.
 2. & 109. 2.
 Zeph. 3. 13.
 Pro. 23. 23.
 Ab. 17. 11.
 Eph. 4. 14.
 2. Pet. 3. 16.
 Eph. 5. 4.
 & 4. 29.
 Col. 4. 6.
 1. Tim. 5. 23.
 Iohn 4. 7. 10.
 Pro. 10. 19.
 & 17. 28.
 Iam. 1. 19.
 Pſal. 12. 2.
 & 144. 8.
 Eph. 4. 29.
 & 5. 4.
 2. Sam. 15. 5.
 1. Sam. 25. 17.
 Pro. 10. 9.
 Pſal. 140. 11.
 Sect. 6.
 Of the prefer-
 uation of our
 neighbours
 good name, &
 the meanes of
 it, reſpecting
 our inward
 diſpoſition.
 Eccles. 7. 3.
 Pro. 22. 1.

ration, that we dry not vp the fountaine of our beneficence, ſo as wee cannot bee helpfull to our ſelues or others. Now this free communica-
 ting of our goods, is either for a time by ^a lending, or for euer by giuing,
 either publicly to good uſes, ^b ciuill or ^c eccleſiaſticall; or priuately,
 as by beſtowing benefits vpon them who haue well deſerued, or by ^d gi-
 uing almes; and relieuing the neceſſities of our poore brethren, of
 which I haue intreated more fully in ^e another place.

THE ninth Commandement is expreſſed in theſe words: *Thou ſhalt
 not beare, or utter a falſe, or vaine testimony againſt thy neighbour.* Where-
 in is commanded, that wee ſhould thinke and ſpeake concerning our
 neighbours, both that which is truth, and alſo that which is charitable, ten-
 dring his and our owne credit and good name; and auoiding all ſpeech
 which is falſe and vncharitable, eſpecially ſuch as tendeth to the reproch
 and diffamation of our ſelues and our neighbours. And conſequently,
 here is commanded the preſeruation of truth amongſt men, and of our
 owne and neighbours fame and good name. Now this truth is an agree-
 ment and conformity of our ſpeech with our minde, and of our minde,
 with the truth of the things themſelues; the which in all our ſpeech is
 religiously to be obſerued, and all falſhood in ſpeech to be auoided, whe-
 ther we ſpeake that which is falſe, or the truth falſly, and with an intent
 to deceiue, whether it be in ieſt, or in earneſt, either to helpe our neigh-
 bour with an officious lye, or to hurt him with a pernicious lie. The man-
 ner how the truth is to be profeſſed, is firſt, that we doe it freely and cha-
 ritably, ſimply and with diſcretion; auoiding in the exceſſe, vndiſcreete
 and vnreaſonable profeſſion of the truth, to the vnneceſſary hurt or dan-
 ger of ourſelues or others; and in the defect, the denying or betraying
 of the truth, out of feare or any ſiniſter reſpect; as alſo a double and de-
 ceitfull tongue. The meanes of this truth are to be carefully uſed of vs,
 which are, Firſt, to know it; to which end we muſt be louers of it, and do-
 cible and teachable in learning and conceiuing of it, and not voluntarily
 affect ignorance, nor imbrace vntruth out of vaine credulity. Secondly,
 we muſt preſerue and maintaine it, uſing to this end conſtancie and ſted-
 faſtneſſe in the truth, and ſhunning vnconſtancy and pertinacie in er-
 rour. Thirdly, profitable ſpeech tending to Gods glory and our neigh-
 bours good, both ſpirituall, as tending to his edification, and tempo-
 rall, ſeruing for his honeſt delight and profit. Fourthly, that wee uſe the
 meanes of entertaining profitable ſpeech, as affability and pleaſing com-
 munication, and the remedy againſt vnprofitable ſpeech, which is taci-
 turnity and reaſonable ſilence. And contrarywiſe, we are to auoide all
 ſpeech which is either vaine or hurtfull, tending to Gods diſhonour and
 our neighbours hurt; as all rotten and infeſting communication, ſcurri-
 lity, taunts and diſgraces, counterſeite complements, moroſity, vaine
 babbling, and ſmothering of profitable truth by ſilence.

The meanes of preſeruing our owne and our neighbours fame and
 name, is to haue an inward diſpoſition vnto it, and an high eſteeme and
 great regard of it. And ſecondly, an outward profeſſion of the truth concer-
 ning our neighbour, ioyned with charity and diſcretion. The inward diſ-
 poſition,

position is a true care of our owne and our neighbours fame and credit, with the fruits of it, whereby wee tender our owne and their good name, out of true loue and charity. The fruits of which care are referred either to the same it selfe, as to reioyce in it, if it bee good, and sorry, if it be bad; or else to our hearing, iudging and reporting of our neighbour. In respect of hearing, wee are not willingly to heare rumours and reports, tending to the infamie of our neighbours, but to repell talebearers; and contrariwise, with all readinesse to heare their praises and commendations. In respect of iudging, we are to be charitable, and to shew it by the fruits thereof, in not being suspicious, and in representing the vniust suspitions of others; in not beleeuing, or determining any thing rashly against our neighbour; and in interpreting good things well, and doubtfull things in the better part. In respect of reporting, we must report no ill of our neighbour, though it be true, vnlesse it bee in charity, when as it is either profitable for the party of whom we speake, that hee may be reformed; or for the party to whom we speake, for the preuention of danger intended, or infection like to ensue by his company, or else necessarie for our selues, when as silence will make vs guilty of his fault.

And these are the duties which respect our inward disposition: now of those which concerne our outward profession; in which respect, our testimonie of our neighbour, must bee both true and charitable; and neither false simply, nor in shew of words true, but false in sence; neither yet vncharitable and malicious; all which ought to bee obserued of vs in all our testimonies, both publike and priuate, being ready in all things, and at all times, to profess the truth concerning our neighbour, with charity, both in respect of his vertues, which (as iust occasion is offered) we ought to acknowledge and commend, both in his presence and absence; and also his vices, which wee are to tell him of before his face, and not suffer sinne to rest vpon him; and not to make mention of them behind his backe, but vpon necessity, as to those that may helpe to reforme him, or to those who may bee hurt or corrupted by his company or example, that they may, taking warning hereby, escape these dangers. And contrariwise wee ought to auoide flattery, wherein wee may offend in respect of the matter of our speech, as when wee praise men for their vices; or the manner, in commending, either fainedly or aboue measure; or the end, either seeking our owne profit like parasites, or the hurt of the party whom wee flatter. And on the other side wee must shunne euill and cursed speaking, which any wayes tendeth to the impayingring of our neighbours credit and good name. The which is vsed either in his presence, by reuiling and contumelious speaking; by deriding and scorning him; or in his absence, by whispering or talebearing, slandering and backbiting.

The duties which euery man is bound to performe vnto himselfe, are, first, a care to procure and preserue his good name and credit, and secondly, that he give a true testimonie of himselfe. Our care to procure and preserue our good name, consisteth in vsing the meanes whereby

Rom. 1. 30.
Col. 3. 3. 4.
Psal. 15. 3.
Pro. 25. 4. 5.
Exod. 25. 1.
1. Sam. 24. 10.
1. Cor. 13. 8.
1. Tim. 6. 4.
2. Sam. 10. 3. 4.
Gen. 39. 19.
2. Sam. 16. 3. 4.
1. Sam. 1. 13.
Ab. 2. 13.
Luk. 7. 39.
1. Cor. 1. 11.
Ab. 23. 16.
Ier. 40. 14.
Eccl. 19. 8.

§. Sect. 7.
Other duties
respecting our
outward pro-
fession.
Math. 26. 60. 61.
Iob. 2. 19.
1. Sam. 22. 9.

Leuit. 19. 17.
Pro. 27. 5.
Psal. 141. 5.
Pro. 23. 4.
Ex. 24. 24.
Pro. 27. 4.
Ab. 1. 22.
Pro. 29. 5.
Ier. 9. 2.
Mat. 22. 16.
1. Cor. 6. 10.
1. Sam. 31. 4.
Iohn 19. 3.
Math. 27. 42.
Gal. 4. 19.
Pro. 16. 25.
Ex. 26. 20.
Leuit. 19. 16.
Eccl. 21. 9.
Rom. 1. 30.
Iam. 4. 11.

§. Sect. 8.
Of the prefer-
ring our owne
good name,

Phil. 4. 3.
1. Sam. 2. 30.
Mat. 6. 33.
Psal. 122. 6.
Pro. 10. 7.
Mat. 7. 1, 2.
Psal. 133. 1.
Luk. 14. 29, 30.
Rom. 12. 3.
Eccle. 10. 14.
1. Thim. 5. 22.
Rom. 12. 17.
2. Sam. 2. 12.
1. King. 2. 8, 9.

1. Cor. 15. 10.
Pro. 28. 13.
1. Job. 1. 9.
Iob. 7. 19.
Iob. 1. 10.
Lam. 5. 15.
Psal. 51.

Psal. 52. 1.
Phil. 3. 19.
Gen. 4. 2, 3, 4.

Mat. 26. 33, 5.
1. Cor. 4. 7.
Esa. 10. 15.
Luk. 18. 10.
Ab. 8. 9.
Gen. 18. 15.
2. Sam. 11. 0.
compared with
1. Sam. 31. 4, 5.

6. Sect. 9.
What is re-
quired in this
Commande-
ment, to wit,
originall right-
conscience, and
spirituall Con-
cupiscence.
Rom. 7. 9. & 13.
9. & 13.
Col. 3. 5.
1. Pet. 4. 2, 3. &
2. 11. & 23. 3.
Gal. 5. 16, 17.

it is gotten; as glorifying God, seeking his kingdome and righteous-
nesse, walking vprightly, being such as wee would seeme to bee, and
in keeping a good conscience. And also in auoiding the meanes, both
of vaine-glory; as seeking to please men more then God; hypocrisie,
seeking commendation by vanity and vices, louing of flatterers; vsu-
all censuring of others; attempting matters aboue our ability and
gifts. And also of infamie, which either arise from our selues, as all
finnes both open, with all apparances of them, and secret, which God
to our shame will bring to light; or else from others, as all disgrace-
full lies, slanders, and opprobrious speeches, against which we ought
(especially if wee be publike persons) to defend and maintaine our ere-
dit and good name. The true testimonie of our selues is either con-
cerning good; which if it bee true, wee must vpon iust occasion con-
fesse it with modestie to Gods glory; or if false, with modestie and
humility to denie it; or else concerning euill, which if it be true, we
must confesse it both to God with earnest desire of forgiuenesse, and
also to man, when by our confession wee may aduance Gods glory,
and either our owne or our neighbours good; or if it bee false, that
wee constantly deny it. Contrariwise wee are by this Commande-
ment bound to shun the contrary vices to these vertues; as to deny
the good things in vs to Gods dishonour that gaue them, and to
speake more basely and meanely of our owne gifts and good parts then
there is cause, or then that which wee truly conceiue, either to auoide
boasting, which is no better then a modest lie; or to draw commen-
dations from others, which is counterfaite modesty, and a cunning
kinde of arrogancy. And also on the other side, vaine and false boast-
ing, wherein wee may offend, either in respect of the object, in boast-
ing of that which is not good, but euill, or being good, is not in vs
at all, or at least in that measure which wee assume vnto our selues.
Or else in respect of the ende, as when wee speake of the good things
in vs, or done by vs, for our owne glory, especially when it is ioyned
with neglect of Gods honour, or the disgrace of others, or else for
our gaine and aduantage. Or finally in respect of euill, when out of pride
and selfe-loue, wee deny that euill which is truly affirmed, or affirme
that euill of our selues which is false, to gratifie others, or to picke a
thanke.

IN the former Commandements, as we haue shewed, the Lord for-
biddeth all externall finnes both in word and deede, together with
the internall finnes of the heart commited against our neighbours,
which are ioyned with consent of the will, and commandeth the con-
trary vertues: and now in the tenth and last Commandement, that hee
might shew his Law to be spirituall, and of such large extent, that no-
thing, no not the least motions or first thoughts are exempted, and
out of the reach of it, hee requireth the inward purity of the minde
and imaginations, thoughts and intentions, heart and affections, and
the rectitude, orderly and iust gouernement of them all for our owne
and our neighbours good: and contrariwise condemneth and forbid-
deth

Both, not onely those grosse kindes of concupiscence and lusts of the flesh, which are loyned with consent of will, but euen the first and least motions of euill concupiscence, which goe before consent, which are the rootes, seedes, and fountaines of all other finnes, as all euill thoughts, inclinations and desires which are repugnant with charity; yet thought of most, to be no finnes, and free from the censure of law, the which the papists doe lustily defend, making this concupiscence and lust after baptisme to be no sinne. Now this purity of minde and heart here required, consisteth of two parts, Originall righteousness, and perfect love of our neighbours and our selues, and the concupiscence of the Spirit. Originall righteousness, is both a cleanness from all vnrighteousnesse, and euill concupiscence against our neighbours, and a disposition and pronenesse to all the duties of charity; the which righteousness, the Lord hauing in our first creation planted in our natures, doth lustily require it of vs in his Law, though by our fall in the loynes of our first parents we haue lost it, and can neuer attaine vnto it in any perfection. Yea, he doth it not onely in iustice towards all, but also in mercy towards his elect, to this end, that seeing hereby their vnrighteousnesse, corruption and misery in themselves, they might bee forced to renounce themselves and their own righteousness, and flee vnto Christ, that both they might be clothed with his righteousness, and by his Spirit be renewed according to his Image, in wisdom, holines and righteousness. Contrariwise, here is forbidden euill concupiscence, which is either originall concupiscence, or sin, as it is referred against our neighbours; the which is that habituall corruption of our natures, and that euill inclination and pronenesse to lust against our neighbours, contrary to the Law of God: or actuall concupiscences, which are euill motions in our mindes and hearts against our neighbours, both hurtfull and foolish; which motions are either euill phantasies and thoughts of the minde, or euill affections and perturbations of the heart, all which inclining men to euill, are repugnant to charity.

The spiritual concupiscence here required, containeth the good motions of the Spirit, and the lusting of the Spirit against the flesh. The good motions of the Spirit, are righteous & charitable cogitations in our mindes concerning our neighbours, and like affections in our hearts towards them, which are to be imbraced and nourished in vs; and contrariwise, euill thoughts are to be shunned, which either are cast into mens mindes by the diuill, and are called his suggestions, or arise from originall corruption and habituall concupiscence; and both of them either sleeping or waking. The lusting of the Spirit against the flesh, whereby we fight against our corruptions, and crucifie the flesh with the lusts thereof, is here also commanded, and to be intreated and imbraced of vs. Of which I haue written more fully in another * Treatise.

The meanes whereby we may be enabled to yeeld obedience to this Commandement, are of two sorts, first, such as tend to the attayning and preseruing of the purenes of the heart, which are, First, to walke with God, seeking to approue our hearts vnto him, who searcheth and trieth as well our secret thoughts and inclinations, as our outward words and actions. Secondly, to obserue and watch ouer our hearts and senses, that no e-

Rom. 7. 7. & 13.
9. & 1. 24.
Col. 3. 5.
1. Pet. 4. 2. 3. &
2. 11. & 23. 3.
Gal. 5. 16. 17.

Eph. 4. 22, 23,
24.
Luke 1. 74. 75.
Tit. 2. 12, 13.
Rom. 8. 6, 7.
& 7. 8, 23.
Gal. 5. 17.
1. Tim. 6. 9.
1. Pet. 2. 11.

1. Cor. 13. 5.

§. Sect. 10.
Of the Spirit
lusting against
the flesh.

Gal. 5. 17, 24.

* The fourth
part of Christi-
an warfare.

§. Sect. 11.
Of the meanes
inabling vs
vnto the obe-
dience of this
Commande-
ment.

Gen. 3. 6.
Job 7. 31.
Job 31. 1.
Psal. 119. 37.
Apoc. 6. 12.
2 Cor. 10. 5.

will concupiscence doe arise in vs, or enter into vs, or if they doe arise, or be suggested, that we doe not admit them, or forthwith extinguishe and quench them. Secondly, to watch over our selves, that no euill concupiscence do arise in vs, or enter into vs, to which end a twofold care is needfull, 1. When we are awake, to keepe our minds occupied in good and holy meditations, and exercised about lawfull things, not suffering them to be idle, or to wander about things vaine & vnlawfull. 2. When we are to sleepe, that we commend our soules into the hands of God, desiring him to keep them safe from tentations, and pure from concupiscences. Thirdly, to obserue and guard our senses (especially our sight) by whose ministry the objects of concupiscence are represented to the minde. Fourthly, that we put on, and keepe fast buckled vnto vs the whole spirituall Armour of God, which is mighty to cast downe imaginations, and to subdue euill thoughts. And finally, that we frequently vse seruent and effectuell prayer vnto almighty God, that he will assist and gouerne vs with his holy Spirit, against all tentations and suggestions of the diuell, the world, and our owne flesh.





THE THIRD BOOKE OF A GODLY LIFE, CONTAINING IN IT THOSE DV-

ties which are required in our daily exercise, both generally at all times of the day, and upon all occasions, and specially in the severall parts of it.

C A P. I.

That the duties of a godly life ought daily and constantly to be performed, and not by fits and spurts onely.



AND thus have wee intreated of the duties which are to bee performed of all those who desire to leade a godly and Christian life. Now we are to shew how all these duties of piety, righteousness, and sobriety, are to be daily and continually exercised of vs, so farre forth as our callings and occasions, meanes and opportunity will suffer and inable vs. Neither is it possible that all these duties should be performed by euery man, seeing diuers of them are appropriate to diuers persons, sexes, and callings; in which respect, the subiect is not tied to performe the duties of the Prince, nor the Prince of the subiect; the husband of the wife, nor the wife of the husband, &c. nor yet that all duties, common to all Christians, should be performed euery day, seeing many times we want fit objects to exercise them vpon, as also convenient time and leasure, ability and opportunity. But this is required of vs, that at no time we commit any thing against the holy Law of God, or thinke that any time, company, or other circumstance, can make sinne seasonable, nor yet omit any of the former duties, when God requireth them at our hands, giuing vs fit objects, occasions, meanes, and ability to performe them. And that not onely some spare time bee allotted to these Christian duties, taking liberty to spend the remainder of our dayes after our owne sinfull lusts, or in the vnlawfull and base seruice of the world, and the prince thereof, for the worthlesse hire of earthly vanities; but we must bee wholly taken vp of them, and bee still exercised in the practice of some one or other of them, as shall be most conuenient, and

§. Sect. 1.

That the duties contained in the former Booke, are to be performed daily and constantly vpon euery fit occasion.

will best fort with the advancing of the glory of God, and the spirituall and temporall good of our selves and our neighbours in respect of meanes and occasions offered vnto vs. Neither must we thinke it sufficient vnto a godly life to reserue his Sabbaths for Gods seruice, and spend the rest of the weeke in the seruice of the world and our owne lusts; nor that we serue him in some things, and these in others; nor on some other dayes besides the Sabbath, or some part onely of euery day, reseruing the rest to liue as we list. But wee must constantly and continually, in euery thing, and at euery time, performe seruice vnto God in all our actions, and throughout our whole course and conuersation; not onely in abstaining from all sinne which he hath forbidden, but also in performing of some Christian duty of holinesse, righteousnesse, and sobriety, which he hath commanded, or in vsing the meanes whereby wee may be inabled vnto them. Neither is God alone serued, when we performe some religious act, as praying, hearing the Word, singing Psalmes, or some eminent workes of charity and sobriety, but also in the meanest duties of the basest calling, yea euen in our eating and drinking, lawfull sports and recreations, when as wee doe them in faith, which not onely assureth vs that these actions are commanded of God and warranted by his Word, but that we and our workes are accepted of him; and so inableth vs to doe them with cheerefulnesse and delight, as being not chiefly the seruice of men but of God. And also when in doing these our ordinary businesses which belong to our callings, wee doe repose our trust and affiance in God, that hee will blesse vs in them, and giue them such successe, as shall be most for his glory and our good; and inioy the fruit and benefit of them, as blessings sent from God with praise and thanksgiuing. And when as in them we haue an eye and due respect to God, seeking in them chiefly his glory, and doing them in loue and obedience to his Commandements; and not for necessity only, praise or profit, feare of punishment, or hope of reward, which though we may respect secondarily and in some degree, in the ordinary actions of our liues, yet not first and principally, if we would be accounted to doe God seruice in them. And in the next place, to our owne and our neighbours mutuall good, especially the enriching of vs with spirituall graces, and the euerlasting saluation of their and our owne soules.

1. Cor. 10. 31.

§. Sect. 2.
That no time
is exempted
from Gods ser-
uice, promised
first by testi-
monies of
Scripture.

Gal. 5. 16.
Psal. 119. 9.
Isa. 1. 7.

Deut. 5. 33.
Heb. 3. 13. 13.

1. Pet. 1. 17.
Pro. 28. 14.

In which generall sense if we take the seruice of God, and thus largely with these references, vnderstand the Christian duties of a godly life, then is there no day, houre, or minute, wherein we are not to bee exercised in some of them. And this appeareth both by testimonies of Scriptures and firme reasons. The Scriptures require that our whole liues be spent in the seruice of God, and that we daily performe vnto him the duties of holinesse, righteousnesse, and sobriety. So the Apostle would haue vs to walke daily, according as God hath directed vs, and make his Word the rule of our conuersation, from which we must neuer swarme, neither on the right hand nor on the left; and to keepe a continuall watch ouer our selves, lest there be aduanytime in any of vs an euill heart of unbelieve, in departing from the liuing God; and to exhort one another daily, whilst it is called to day; lest any of vs should be hardened through the deceitfulnesse of sinne. The Apostle Peter perswadeth vs to passe the whole time of our sojourn here in this

seare

fear of God, and not some part of it onely, which we can best spare, and that we live no longer, the rest of our time in the flesh, according to the lusts of men, but the will of God, seeing the time past of our lives may be enough; yea farre too much, to have walked and wrought after the will of the Gentiles. The grace of God appearing, hath taught vs to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly, whilst wee continue in this present world. And therefore hath the Lord redeemed vs, that being delivered out of the hands of our enemies, we might serve him without feare, in holinesse and righteousness before him, all the dayes of our life. Of which, we have also examples in the Scriptures, in the Saints and servants of God, who after their conversion, passed their whole time in his feare, and spent their strength, in doing vnto him continuall service. So Enoch is said to have walked with God, that is, in the whole course of his pilgrimage to have kept him in his sight, and to have carried himselfe in all his actions as in his presence, that he might be accepted of him. And David, as he maketh it a marke of a blessed man, to meditate and exercise himselfe in the Law of God day and night, so doth he in many places shew that it was his owne practice. *My mouth* (saith he) *shall shew forth thy righteousnessse and thy saluation all the day, for I know not the numbers thereof. Evening, and morning, and at noone, will I pray and cry aloud. O how loue I thy Law! it is my meditation all the day. I haue inclined my heart to performe thy Statutes alway, euen vnto the end. Every day will I blesse thee, and will praise thy name for euer and euer.* So the Apostle saith of the whole Church of the Iewes, that they did instantly serve God day night: and particularly of himselfe, that it was his continuall exercise to haue alwayes a good conscience, void of offence towards God and towards men. But the best president of all for our imitation, is our Sauour Christ, who spent his whole time in doing the workes of him that sent him, in the day time preaching and doing miracles and workes of mercie, that he might bring saluation vnto the lost sheepe of the house of Israel, and in the night sequestering himselfe for prayer & meditation in the mount of Oliues. Secondly, God hath given his Law, not that we should sometimes obserue his Commandements, and sometimes breake them, but that we might obserue them daily and continually, in all things and at all times; and that it might serue as a rule and squire, according vnto which we are to frame our whole liues, and every particular action. For there he prescribeth duties to be performed at all times; on his Sabbath, and on the fixe dayes besides, the generall duties which belong to all, and those that respect vs in our particular callings, the duties of piety, whereby we offer vnto him immediate service; and of righteousnessse and sobriety, whereby we serue him mediately, in doing the duties which hee hath commanded towards our neighbours and our selues, because in doing them, we obey him. Whereby it appeareth, that there ought to bee no time nor any action of our liues exempted from Gods service; seeing hee hath giuen vs his Law, to serue for our direction at all times and in all things. Finally, the Word of God giueth vnto vs directions and rules, according to which wee are to frame our whole liues, both in respect of persons and callings, as the duties of superiours and inferiours, fathers and children, magistrates and people, domesticall and politiciall, towards God,

them.

1. Pet. 4. 2.

Tit. 2. 11, 12

1st. 1. 74, 75.

Gen. 5. 12.

Psal. 1. 1, 2.

Psal. 71. 15.

Psal. 55. 17.

Psa. 119. 97, 112.

Psa. 145. 2.

Agi. 26. 7.

Psa. 146.

Agi. 24. 16.

Psal. 119. 9.

1st. 1. 8.

1. Tim. 3. 1.

*Iam. 5. 13.
1. Thes. 5. 16,
17. 18.
1. Cor. 10. 31.
Iam. 1. 15.
Luk. 9. 23.
Deut. 4. 30.
Psal. 50. 15.*

Deut. 6. 8.

Pro. 6. 21, 22.

Psal. 119. 105.

*§. Sect. 3.
Diuers reasons
proouing the
necessity of the
daily exercise
of a godly life.*

*1. Cor. 6. 20.
Rom. 12. 1.*

*Matth. 5. 16.
2. Pet. 1. 10.*

themselves, and one another; and also in respect of euery part of the day, for the well beginning, continuing, and ending of it, and of all states and conditions, whether we be merry and cheerefull, or sad and sorrowfull, in sicknesse or in health, in poore or rich estate, prosperity or aduersity; to shew vnto vs that there is no time or state, wherein any man is left to his owne liberty to liue as he list; but that continually and in all conditions, euery man is bound to conforme his life in euery particular action, according to Gods reuealed will. To which end, wee are inioyned at all times to meditate and speake of Gods Law and Commandements, to haue them in our hearts, to teach them vnto our children, at home and abroad, at our lying downe, and at our rising vp, and to binde them for a signe vpon our hands, and as frontlets betweene our eyes. And so the Wiseman commandeth, *that we binde them continually vpon our hearts, and tye them about our neckes; because when we goe, it shall leade vs, when we sleepe, it shall keepe vs, and when we awake, it shall talke with vs;* the Law being such a *lampe and light*, as is sufficient to guide and direct vs in all our wayes.

Secondly, this daily practice of all Christian duties, in the whole course of our liues, and in euery particular action of them, may be enforced with these reasons; first, because the Lord hath created and redeemed, and doth continually preferue vs to this end, that we should spend our whole liues in his seruice, by performing the duties of holinesse and righteousness; and not some part onely, reseruing the rest for the seruice of the world, and the satisfying of our carnall lusts. Secondly, he giueth vnto vs the continuall wages of his blessings and benefits for the present, and hath promised to giue vnto vs the euerlasting reward of heavenly happinesse in the life to come, not that we should doe our owne wills and workes, much lesse of his professed enemies, but that wee approoue our selues and our seruice vnto him in all things, who hath giuen vnto vs this rich wages; and chiefly respect his glory in whatsoeuer we doe, either in his immediate seruice, or in performing the duties which he hath commanded vs towards our neighbours and our owne persons; seeing wee are *bought at an high price*, that we might no longer be our owne, but his, and glorifie him both in our soules and body, by offering vnto him that seruice which he requirerh. Thirdly, seeing it is the best wisdom to imploy all and euery of our actions to the best purpose, and no time is so well imployed as in Gods seruice, whether we respect God our chiefe Goodnesse, to whose glory all should tend, as vnto their supreme end, or our owne saluation, which by this and no other meanes can be assured vnto vs; and contrariwise, the greatest folly to spend our liues or any part of them in vaine, to no purpose or profit, as all that time is, which is not taken vp in Gods seruice, by performing some duty of piety, righteousness, or sobriety, seeing those maine ends, at which we ought in all things to aime, namely, Gods glory in our owne saluation, are not hereby aduanced and furthered, but crossed and hindred. Fourthly, to be daily exercised in Christian duties, is the best meanes to keepe our soules in good plight and state, by nourishing in them all sauing graces; for as it is not enough to keepe our bodies in a good case and habitude, that we preserve the vigour and strength of them, by seasonable and conuenient foode, vnlesse wee also digest it,

and

and confirme our strength by fit exercise; so for the preserving of our soules in good state, it is not sufficient that we nourish Gods graces in vs, by hearing the Word, and feeding on this spirituall Manna, vnlesse wee daily exercise them in the performance of all Christian duties. And as it is the best meanes to preserve our soules in health, when they are well, so also to recover them, when through surfeits in sinne, it declineth and is impaired; whereas if we haue onely some generall purposes of liuing Christianly, or performe these duties but by fits and starts, wee shall easily fall into spirituall consumptions of grace, and dangerous sicknesses of sinne before we be aware, and when they haue by neglect and customable continuing in them taken fast hold of vs, wee shall either not recover, or at least, with great difficultie.

Fifthly, we may bee moued to this daily and continuall exercise, by consideration of the many and great dangers which doe accompany the neglect of it; first, because we shall moue the Lord to withdraw from vs his graces, when as we are secure & slothfull in the exercise of them. For he giueth vnto vs these spirituall Talents, not that we should wastefully mispend them, or idly tye them vp (as it were) in a napkin, and cast them in a corner, where they doe no good; but that we should by imploying, improoue them to the glory of our Master, and good of our selues and our fellow-seruants; which when we neglect to doe, he will take them from vs, and giue them vnto others, who will vse them to more purpose and profit. And thus *David* growing secure, and beginning through sloth to remit something of his spirituall exercises, in which he had bene formerly zealous, was left vnto himselfe to fall into tentation, God withdrawing the assistance of his grace and holy Spirit, and so was ouertaken of soule and grosse finnes. Secondly, without this daily exercise wee shall soone fall off from all power of godlinesse, and grow by degrees from bad to worse, till there be no prints of goodnesse remaining in vs. For our course and proceedings in piety is no naturall motion, but against the current and streame, winde and tide of our corruption; and therefore we must at no time intermit our labour, for so we shall in short time be carried further backe, then we can recover in a great space and with much labour; but we must be in continuall exercise, and (as it were) with vnwearied diligence ply the oare, vntill by death we arriue at the haven of happinesse. Our hearts, like the plummets of a clocke, draw vs with the waight of their corruption downward, till they pitch themselves and rest vpon earthly vanities, vnlesse euery day, yea many times a day, we pull them vp, and giue spirituall motion vnto them by these Christian exercises. Thirdly, sinne is so wily and deceitfull, that if we cease from the duties of a Christian life, and intermit the keeping of a straight watch ouer our selues and actions, it will soone steale vpon vs, and fortifie it selfe against all vertue and goodnesse. For though at the first it seemeth content, that we should but for a little space, displace good duties, and giue but a little way for a small while to the pleasures of it, yet it will increase in strength, comming to liue (as it were) in its old home and proper element, and hardly leaue its hold, or giue way to the re-entry of those vertues and Christian duties which it formerly expelled. In which regard we shall be *blessed, if fearing alwayes,*

6. Sect. 4.

The many and great dangers which follow the neglect of this daily exercise.

2. Sam. 12. 3.

Pro. 28. 14.

Matth. 26. 41.

2. Tim. 4. 5.

Heb. 3. 13.

Job 1. 7.

1. Pet. 3. 8.

Matth. 13. 44.

Matth. 13. 25.

§. Sect. 5.

Another reason taken from our calling and profession.

Phil. 3. 20.

Col. 3. 2.

Mat. 6. 24.

alwayes, we stand continually vpon our watch, and not onely keepe our soules strongly manned with sauing graces, but take care that they may be daily trained and exercised in all Christian duties, that so we may not be beguiled and hardned through the deceitfulnesse of sinne. Lastly, there is no lesse danger from outward enemies, the world and the deuill, if we neglect the daily exercise of a godly life. For the world, if it once finde our hearts *Dina*-like, straying from God, will easily rauish and defile them with her filthy pleasures; and when we haue beene at some time inticed to accompany her fauourites in the delights of sinne, wee shall hardly get out of their imbracements, nor purge our selues from that pollution wherewith they haue tainted vs. The deuill also like a malicious enemy walketh about continually, and as a roaring Lyon seeketh to deuoure vs; and if he finde vs at any time cleane swept of Gods graces, and garnished with the hellish ornaments of vices and sinne, he will enter into vs, and taking possession, reserue vs for his owne vse. And therefore it behoueth vs with like diligence to preuent his wiles and malice, by keeping our soules continually furnished with Gods graces, and our selues exercised in all Christian duties, that so we may neuer be at leasure to admit of his tentations. And seeing this euill one is ready, euen whilst we sleepe, to sow his tares of tentations in our hearts (a ground too fruitfull for such a graine) our care must be with like diligence, to cast out this hellish seede, that it take no rooting, or if it haue, to weede them out as soone as they haue sprouted vp, and doe outwardly appeare in our words or actions.

The sixth reason to mooue vs to this daily exercise, is taken from our calling and profession; for wee are Citizens of heauen, and pilgrims on earth, and therefore though our bodies are here beneath, yet *our conuersation should be in heauen*, and our minds and affections should be on things aboue; our speeches should bee of those things that concerne our owne countrey, and in all our actions we must indeuour to further our journey towards our heauenly home; neither must we one while goe forward, and another while backward, or idly sit still; we must not one part of the day goe in the right way, and in another part erre and wander in the by-ways of sinne, but we must be still going forward and holding the right roade, neuer turning out of it, till we come to our heauenly home. We are called to be Gods seruants, and therefore we must not deuide our seruice betweene him and the world, seeing it is fit wee doe onely his worke from whom we receiue so liberall wages; neither can we serue God and Mammon which are of so contrary a disposition: but whilst wee incline to the one, we must of necessity neglect the other, as our Sauour hath taught vs. We are called to be his Souldiers, and therefore we must onely fight his battels, and not spend some part of our life and strength in his seruice, and some part in fighting on the deuils side, by quenching the good motions of Gods Spirit, and contrary to the light of our owne knowledge and consciences, neglect holy duties, and runne on in such courses as are displeasing vnto God. We are called to be Gods labourers; and therefore we must intend our businesse, that it may prosper in our hand, and not vndoe in one day, that which we haue done in another. We must not, like vnskilfull husbandmen, sometimes plant, and soone after plucke them vp, one while

while sow good seed, & another while care, or like foolish builders, pull down one day, what we haue set vp in another, nor like infatigable Watchmen, one while sit in the watch Tower, and soone after slothfully sleep, and giue ouer our charge; nor like careless Pilots, guide the ship one day toward the wished haven, and the next, through sloth and negligence, let it roame whither the winde and tide will carry it, till it run vpon the sands, & split it selfe against the rocks: But we must in the whole & daily course of our liues, *giue all diligence to make our calling and election sure*, by holding a constant and continuall course, in the Christian exercises of a godly life.

2. Pet. 1. 10.

§. Sect. 6.

The last reason taken from the vncertainty of our liues.

Mat. 24. 46.

The last reason to moue vs vnto the continuall and daily exercise of Christian duties, is taken from the vncertainty of our liues, and when by death wee shall bee called to Iudgement; For seeing wee know not at what time our Master will come, it shall bee our wisdom to keepe our accounts alwayes euen, that wee may be ready at all times without feare, to yeeld vp our reckonings; and to carry our selues continually, like wise and faithfull seruants, in the exercise of holy, righteous, and Christian duties, that so we may bee blessed, when our Lord comming vpon the sudden, shall finde vs so doing: and because we are vncertain when the Bridegroom will come; let vs, like the five wise Virgins, haue our lampes and oyle of faith, and lights of a godly life alwayes prepared, that so we may enter with him into the marriage Chamber of heavenly happinesse, and there eternally solace our selues in the fruition of his loue; lest comming vpon the sudden, in an *houre that wee thinke not*, and taking vs vnprovided, without the lampe of profession, or the oyle of grace, or the light of an holy conuersation; either hunting after worldly profits and preferments by vnlawfull meanes, or with immoderate desires, or wallowing our selues in fleshly delights, he shut vs out of dores, and utterly exclude vs from hauing any communion, or interest with him in those heavenly ioyes.

Mat. 25. 1. 2.

Mat. 24. 44.

C A P. II.

Of some speciall duties of a godly life, which are to bee performed in our daily exercise: And first, of the renewing of our repentance.

§. Sect. 1.

Of the daily renewing of our covenant with God, by the renewing of our faith and repentance.

BY the testimonies and reasons before alledged, wee haue made it euident, that it is not sufficient to serue God by fits and at sometimes, neglecting his seruice, and seruing the world and our owne lusts at another; but that the daily exercise of a godly life, in the continuall performance of all Christian duties, is most profitable and necessary. And now it remaineth that we giue some directions, for the well performing of this daily exercise. To which end, wee are to know that these duties, wherein wee are daily to be exercised, are of two sorts, First, generall, which are not onely every day necessarily to be in some degree and measure performed, but also to be observed in every part of the day, and in all the particular acts and exercises of it, as occasion serueth. The second more speciall, and belonging more principally and properly vnto the diuers parts and seuerall occasions of euery day. The former are more internall and spirituall

betweene

betweene God and vs, serving to set our hearts in due frame, and to make them constant and resolute to consecrate our selues wholly to Gods service, and in all things to please him. The latter more externall for the most part, and visible, which are the outward exercises proceeding from the other, and (as it were) the pleasant fruit which spring from those inward and hidden rootes. The first mayne duty which ought to be of every Christian daily and duly performed, is to confirme, and in some sort to renew the Covenant of grace betweene God and vs in Iesus Christ, wherein God for his part doth of his free grace promise the remission of all our sinnes, his spirituall graces, his fauour and reconciliation, justification and adoption; his holy Spirit with all spirituall and temporall gifts and graces in this world, and queraasting life and saluation in the world to come, in and for his Sonne Christ. And we for our part doe promise and covenant, that we will receive and embrace Christ with all these benefits by a lively faith, and bring forth the fruits thereof in hearty repentance and new obedience. The which Covenant is the maine ground and foundation of all the good things we receive from God in this life; and of all the ioy and comfort which wee take in them, and of our future hopes and happinesse in the life to come. And therefore as Citizens doe chiefly looke to the preservation and establishment of the grand Charter, that containeth all their priviledges: And as Souldiers in time of a sieges doe every day looke vnto their mayne fortifications and bulwarke, and if they be any way shattered and shaken in the last assaults, doe with all care and diligence repaire and strengthen them: So must wee who professe our selues Citizens of the spirituall Sion and heavenly Ierusalem, vse all good meanes to ratifie this Charter, which is the chiefe assurance of all the good which we either now can haue, or hereafter expect; and seeing in the time of our spirituall warfare, Satan with his assistants seeke to shake and weaken this chiefe Tower of our strength, with the engines and Cannon shot of their tentations; therefore we must daily haue a speciall eye to this our principall Bulwarke, and vse continually all good meanes, whereby the breaches may be repaired and strengthened against the next assault. And howsoever we are after a more principall manner to renew and confirme our Covenant with God at set and solemne times, as generally before wee come to the Lords Table, and specially in the time of thanksgiving, for some singular and extraordinary benefits, or of extraordinary humiliation in respect of some sinnes, into which after our conuersion we haue relapsed; or some grievous afflictions, from which wee desire to be deliuered; or some dangerous sicknesses, the vsuall fore-runner of death and Iudgement, as wee shall more fully shew hereafter: yet seeing wee must daily and hourly liue by faith, and seeing faith hath no other ground to rest vpon, for the applying and appropriating of any of Gods benefits, but the Covenant of grace which hee hath made with vs, the which, though on Gods part it be more immoueuable then the rockes and mountaines, yet is often shaken in respect of our weak apprehension, euen as a rocke may seeme to moue, when it is lightly touched with a trembling hand, & a mountaine to shake, when as it is beheld with a weak and quivering eye, who seeth not how necessary it is to vse daily all good meanes,

meanes, whereby wee may make this covenant which is so strong in it selfe, to be also strong vnto vs, and a firme foundation whereupon we may build our ioy and comfort?

Now the principall meanes of renewing and confirming this covenant of grace, is, daily to renew the condition on our part, which is a lively faith, approved by the fruits of it in vnsained repentance. The which latter, because it is the infallible signe and touchstone of the former, and the outward and sensible fruit, which assureth vs of the hidden roote, that it liueth and groweth, I will in the first place speake of our daily exercise in renewing of our repentance; vnto which is required, first, that we call to our remembrance our former sinnes, together with the cursed roote of original corruption from which they spring; but especially the sinnes, frailties and falls, which haue overtaken vs since the last time that wee performed this exercise, to which purpose it becometh vs to keepe a strict and narrow watch ouer all our thoughts, words and workes, that these spirituall enemies of our soules may not slyly passe by, or secretly lurke in vs vnespied, and consequently vnrepented of; and also to take speciall marke of them, that they doe not slip out of our minde and memory. For which end we must looke our selues often in the glasse of Gods Law, & examine our liues by this rule, that so we may take notice of our spirituall spots and deformities, of our errors and auersenes to good, & pronenesse to euill, and so bring them into the Court of conscience, that being thereby, in the presence of God our supreme Iudge, accused & condemned, our hearts may bee smitten with godly sorrow in the sight and sence of them, and affected with a loathing and dislike of our former euill proceedings; according to the practice of the faithfull, foretold by the Prophet: *Then shall ye (saith he) remember your former euill wayes, and your doings that were not good, and shall loath your selues in your owne sight, for your iniquities, and for your abominations.* The neglect of which duty is reprov'd and condemned in the people of the Iewes: *I hearkened and heard, but they spake not aright, no man repented him of his wickednesse, saying, What haue I done? euerie one turned to his course, as the Horse rusheth into the battell.* Secondly, Humiliation is here also required, in which, diuers things ought to concur; first, when we haue called our sinnes to our remembrance, and set them in order before vs, we must in the sight and sence of them haue melting, relenting, broken, and contrite hearts and spirits, wich will truely mourne with bitter griefe, because by our sinnes wee haue displeased so gracious and good a God, who hath multiplied vpon vs so innumerable benefits and blessings, both in temporall and spirituall things, especially in giuing his only Sonne to the death for vs, when as we were strangers and enemies vnto him. Vpon which consideration we must, *looking vpon him whom wee haue pearced, mourne for him, as a man mourneth for his onely sonne, and be in bitternesse for him, as one that is in bitternesse for his first borne.* We must not slight ouer our sorrow, but labour with *Peter to weepe bitterly, and with the Israelites, to powre forth our melting soules before God, like water drawne out of a well; and finally, with Dauid we must labour to bring our mourning for sinne into daily practice; Euerie night (saith hee) make I my bedde to swimme, and I water my couch with my teares.* And if

6. Sect. 2.
Of the daily renewing of our repentance. First, by recalling our sinnes to remembrance; And secondly, by humbling our selues before God in the sight and sence of them.

Exod. 36. 31.

1st. 3. 6.

Zech. 10. 12.

Mat. 26. 75.
1. Sam. 7. 6.

Psal. 68.
Lam. 2. 12. 13.

through the hardnesse of our hearts, we cannot thus sorrow for our finnes, wee must bee grieved, because we can be no more grieved, and lament the hardnesse of our hearts, because we can no more hartily bewaile them. Which if it be vnfained, then will it moue vs to vse carefully the meanes whereby our griefe for sinne may bee increased; as to meditate on the innumerable multitude, and the grievous hainousnesse of our sinne, the manifold imperfections and corruptions of our best actions, the meeknesse, power and greatnesse, the infinite goodnesse and graciousnesse of God towards vs, against whom we haue committed them, our owne basenesse and vilenesse, who haue provoked to wrath so infinite a maiesty, the small and contemptible inducements which haue allured and inticed vs to offend so mercifull a Father, even the base baits of worldly vanities, our continuing in these finnes without repentance, notwithstanding that the Lord hath given vs so manifold and effectual meanes of reformation and amendment, as the preaching of the Gospell, admonitions, instructions, reprehensions, the good motions of his Spirit checking vs for our finnes, and inciting vs to holy duties; his promises alluring vs to serue him; his threatnings terrifying vs that we may not offend him; his mercies and benefits incouraging vs to all good; his chastisements and fatherly corrections discouraging and stopping vs in our euill courses; notwithstanding all which helpes and meanes, we haue impenitently continued in our finnes, without any reformation, our dishonouring of God hereby, who hath bene so gracious and bountifull vnto vs, and abusing of his mercies, patience and long suffering, which should haue led vs to repentance; our pearcings, wounding, and as it were, crucifying afresh the Lord of life, our blessed Sauour and Redeemer; and our vexing and greewing of the good Spirit of God, whereby wee are sanctified; by quenching the good motions which he hath suggested vnto vs, and by dulling and deadning his gifts and graces in vs. Secondly, we must bee much displeased with our selues, because we haue so many waies displeased God by our finnes, and be inflamed with a godly anger against our flesh and sinful lusts, which haue caused vs to breake out into al these impieties, the which must shew it selfe in our readinesse to be reuenged of them, by vsing all good meanes whereby they may be mortified and crucified. Thirdly, we must haue our hearts affected with confusion and astonishment, and our faces filled and discoloured with shame and blushing, that we haue thus many waies shewed our selues so vnkinde and vngratefull to so good a God; and when we see that *God remembereth his covenant, to establish and make it good to such vnworthy wretches*, we, with the Church of the Iewes, repenting of our finnes, must remember our former wicked waies, and be ashamed and confounded, in the sight and sence of our vnworthinesse. Finally, we must in the former considerations cast away all pride, carnall loue and selfe-conceitednesse of our owne worth and exaltation, and be humbled and cast downe in the apprehension and feeling of our owne basenesse and vilenesse, confessing that we are but *dust and ashes*, with *Dauid*, that we are *wormes, and no men*; and saying with *Iob* vnto corruption, *I thou art my father, and to the worme, I thou art my mother and my sister*; yea with him, we must abhorre our selues, and vnfainedly repent in *dust and ashes*.

Rom. 2. 9.

Ephes. 4. 30.
1. Thes. 5. 19.Exech. 1. 6. 1.
Ier. 6. 19.Gen. 18. 27.
Psal. 12. 6.
Iob 17. 4.
Iob 4. 6.
Psal. 51. 17.

ashes. The fruits of which humiliation we shall finde inestimable. For we shall hereby offer vnto God a sacrifice which he most delighteth in, and make him hereby propitious and gracious; yea to dwell with vs, and to replenish and cheare our hearts with our sweete communion and fellowship with him in the gracious comforts of his holy Spirit, according to that of the Psalmist, *The Lord is nigh vnto them that are of a broken heart, and sauesth such as be of a contrite Spirit;* And the Lords owne speech by his Prophet, *Thus saith the high and lofty one that inhabiteth eternitie, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to reuie the spirit of the humble, and the heart of contrite ones.* We shall bring our selues within the compasse of Christs call, and interresse our selues vnto his gracious promises of easing vs of the vnsupportable burthen of our sinnes, and curing vs of all our spirituall sicknesses and sores of sinnes: for he came to bee the Physicion, not of the whole, but of the sicke, and to call, not those who haue no sence and feeling of their sinnes, but such as labour and are heauie laden, not the righteous in their owne opinion and conceite, but sinners to repentance. We shall make our selues fit hearers of the glad tidings of the Gospell, and intitle our selues to all the gracious comforts of Gods holy Spirit, according to that of the Prophet, cited & applied by our Sauour; *The Spirit of the Lord is vpon me, because he hath anointed me: to preach the Gospell to the poore and meeke, he hath sent me to binde vp and heale the broken-hearted, to preach liberty and deliuerance to captiues, and recouering of sight to the blinde, to set at liberty them that are bruized, to comfort them that mourne; giuing vnto them beautie for ashes, and the oyle of ioy for mourning, and the garment of praise, for the spirit of heauinesse.* Moreouer, by this humiliation wee may come to the assurance of the remission of our sinnes; for if we humble our selues and pray, seeke Gods face and turne from our wicked waies; then will the Lord heare from heauen, and will forgie vs our sinnes, and heale our plagues; as wee see in the example of *Manasses*, one of the greatest sinners that euer liued, who humbling himselfe greatly before the God of his Father, and seeking and suing vnto him for pardon, the Lord was intreated of him; and heard his supplication. Finally, if wee thus dayly humble our selues; the Lord hath promised to lift vs vp and exalt vs, to furnish vs with all sauuing graces, to fill and replenish our emptie soules with all good things, to cheare vs in our mourning with the comforts of his Spirit, and to make vs blessed in the eternall fruition of his heauenly Kingdome.

Thirdly, vnto this daily renewing of our repentance, is required an humble confession of our sinnes, which must be of vnknowne sinnes generally, of knowne sinnes particularly, with the aggrauation of them by their seuerall circumstances. Especially wee must acknowledge and lay opne the roote and fountaine of them, our originall corruption, from which they haue sprung and flowe, and then the cursed fruits and filthy streames that haue issued from them; but aboue all, we must not forget in this our confession, those speciall sinnes, vnto which we are most enclined; and wherewith we haue most offended and dishonoured God; nor those sinnes which we haue committed lately, and since the last time of renew-

Psal. 34. 18.

Esa. 57. 15.
6. 2.Mat. 11. 28.
9. 13.Esa. 61. 1, 2, 3:
Luke 4. 18.

2. Cbro. 7. 14.

2. Cbro. 33. 12.

Jam. 4. 8.
1. Pet. 5. 5, 6.
Luke 1. 53.
Matth. 5. 3, 4.§. Sect. 5.
Of the daily
confession of
our sinnes, and
iudging our
selues for them
Psal. 19. 13.
Psal. 51. 4, 5.

Gen. 32.10.
Exa. 9.6,7.
Dan. 9.4,5.

1. King. 20. 31.
Psal. 51. 4.
1. Cor. 11. 32.

1. John. 1. 9

Pro. 28. 13.

Psal. 32. 3,4,5.
2 Sam. 12. 13.

§. Sect. 4.
Of our detesta-
tion and ha-
tred of sinne.

ing our repentance. And withall we must iudge and condemne our selues as vnworthy, by reason of our sinnes, the least of Gods mercies, and most worthy of the greatest of his iudgements and punishments, comming in to Gods presence as *Benbadads* followers before *Ahab*, and acknowledging, that if wee had our desert, death and condemnation were due vnto vs. And this we must doe, to iustifie the Lord when he iudgeth, and to glorifie his name, in giuing vnto him the praise of mercy and forgiuenesse, and that thus iudging our selues, we may not be condemned of the Lord. Neither are we to stay here vnder the sentence of the Law, but to flee vnto the throne of grace, begging mercy and forgiuenesse at the hands of God, for his owne names sake, for his truth sake in his couenant and gracious promises, and for his Christs sake, his merits, satisfaction and obedience performed for vs. The fruit and benefit of which humble confession, is the full assurance of the remission of all our sinnes, grounded vpon the truth of Gods promises; For, *If we confesse our sinnes, hee is faithfull and iust to forgie vs our sinnes, and to cleanse vs from all vnrighteousnesse.* And againe, *Hee that hideth his sinnes, shall not prosper: but hee that confesseth and forsaketh them, shall haue mercy.* Both which wee see verified in the example of *Dauid*, who whilst he concealed his sinne, found the hand of God beaue upon him, which vexed his very bones, and made him roare in sence of paine. But when hee confessed and acknowledged his sinne, the Lord forgane him all his iniquities.

Fourthly, there is required heereunto an hearty hatred and detestation of all sinne. To which end we must consider, that it is an offence against Gods infinite Maiesty, and supreme Iustice, and that nothing in the world is so contrary vnto his most pure and holy nature; nothing so odious and lothsome vnto him, as appeareth by his most iust seuerity, in punishing of it with most sharpe and grievous punishments. For though our first parents in the state of innocency, were his most excellent and best beloued creatures, yet for one transgression he reiected them, and punished not onely them, but also all their posterity with temporall punishments of all kinds, and euerlasting death and condemnation both of body and soule. Though the world and the creatures therein were his excellent workmanship, yet when it was defiled with the sinne of man, it was with all its inhabitants (sauing those which were reserued in the Arke) destroyed with an vniuersall deluge. For sinne hee consumed *Sodom* and *Gomorrah* with fire and brimstone from heauen, and reiected the whole nation of his beloued *Israel* from being his people. Yea, when our Sauour *Iesus Christ*, the Sonne of his loue, bore our sinnes as our surety, he spared him not, but caused him in his body to suffer most grievous punishments, and in his soule to beare the full viols of his wrath; till his Iustice, by his all-sufficient sufferings, was fully satisfied. The which considerations must make vs daily to renew our hatred against all our sinnes, which God so mortally hateth, and especially those which cleaue fastest to our corrupt nature, and vnto which we are most inclined, because by them wee doe most often displease and dishonour our gracious God and louing Father: And to proclaime continuall warre against them, that we may vanquish and subdue, mortifie and crucifie them; and seriously to resolute with our selues,

selues, that we will vpon no conditions liue any longer in them, but renounce and forsake them with our vtermost indeuour, how pleasant and profitable soeuer they haue formerly seemed to our carnall appetite.

Fifthly, in consideration of our owne frailty and infirmity, and the malice and subtilty of our spirituall enemies, we must daily and continually feare that we be not ouertaken with the deceitfulnesse of sinne, nor caught in these snares of the deuill, which ought iustly to bee so odious and lothsome vnto vs; and haue our hearts taken vp with seruent and zealous desires, to preserve our soules and bodies in purity and honour, free from the pollution of any sinne. To which end, wee must daily with all conscionable care, keepe a diligent and straight watch ouer all our workes and wayes, but especially ouer our hearts, that they be not ouertaken with any loue or liking of sinne, but constantly repell the first motions and allurements of it, when they present themselves vnto vs; especially we must haue an eye to our naturall infirmities, and those sinnes, vnto which being most prone, we are most easily ouertaken of them. Yea, wee must in this watch carefully auoide, not onely the sinnes themselves, but also all the occasions and meanes which may draw vs to the committing of them; especially the familiar society of wicked men, who are most apt to corrupt and infect vs with their perswasions and euill examples. Finally, wee must daily resolute and indeuour, not onely to leaue and forsake all sinne, but also to serue the Lord, in performing all the contrary duties of holiness, righteousness, and sobriety, according to all good occasions and opportunities, which in the whole day, or any part thereof shall be offered vnto vs, and in all our thoughts, words, and deeds, to please the Lord, by yeelding cheerefull obedience vnto his holy will. Especially, our care and indeuour must be to perfect those graces, in which wee finde our selues most defectiue, and with extraordinary diligence to practise those duties towards God, our neighbours, and our selues, which our consciences tell vs we haue formerly most neglected, and vnto which we feele our corrupt natures to bee most backward and auerse, that so we may daily aspire to a greater growth in godlinesse, and bring forth, the longer we liue, the more and better fruits of new obedience.

And if wee would thus daily renew our repentance, the benefits arising vnto vs from this holy exercise would be inestimable. For first, we should preuent innumerable sinnes, into which, through the neglect of this duty, we fall daily, vnaduisedly, and at vnawares; but especially wee should bee armed heereby against all sinnes committed against knowledge and conscience. Secondly, if at any time through frailty we be ouertaken with any sinne, we should not lye in it, but rise againe by vnfeined repentance; and so heale the sores of sinne, whilest the wound is greene, with much greater ease, and not suffer them to fester and rankle, to our greater paine and danger. Thirdly, wee should much abate the violence of our fleshly lusts, when as though they with much labour put vs to a soyle, yet they shall not bee able, no not for one day, to keepe their hold and rule ouer vs; and who will take any great paines to so little purpose? or swallow downe that potion with any pleasure, which he must be forced to cast vp so quickly with much griefe? or imbrace that sinne vvith any great delight,

§. Self. 5.

Of our feare and care that we be not circumvented with sinne.

Pro. 28. 13.

1. Cor. 10. 12.

Rom. 12. 10.

Pro. 4. 23.

Heb. 12. 3, 4.

§. Self. 6.

The benefits which would arise of this exercise of renewing our repentance.

Heb. 3. 13.

Cant. 5. 3.

Psal. 4. 3.

which within a few houres shall be plucked from him with an holy violence and indignation? or offend so good a God, or hazard a precious soule, or disturbe the sweete peace of a good conscience, for the fruition of a sinfull pleasure so vaine, so momentany? Fourthly, though through infirmity we sometimes fall, yet shall wee hereby be preserved from sleeping in carnall security, and from being hardened through the deceitfulness of sinne, and though through weakenesse of the flesh, we slumber with the Spouse in the Canticles, yet shall we not fall into a dead sleepe, but say with her, *I sleepe, but my heart waketh*. Fifthly, we shall hereby preserve our consciences tender, so as they will giue vs warning when sinne maketh the least appearance, and our hearts pure and soft, so as they will easily relent with the least touch. Sixthly, we shall make the practice of a godly life, easie and familiar, and Christs yoke light, when as we are accustomed to beare it euery day. Seuenthly, wee shall either altogether keepe it from entring into our hearts, or at least from holding possession by pleading custome and prescription. Eighthly, we shall preserve peace with God, and an holy communion with him; and the peace also of a good conscience; or if there be any cause of inward iarres, we shall compound and take them vp before we sleepe. Ninthly, we shall goe to rest securely, when as we goe to bed with our *quietus est*, and sleepe quietly, when we haue our pardon vnder our pillow. Finally, we shall alwayes be prepared for the approach of death and Iudgement, when as we keepe alwayes our accounts ready made; and though with the five wise Virgins, we sometimes slumber and sleepe, as well as the foolish, yet hauing our oyle in our lampes, we shall be ready to rise at the first call, to enter with our Bridegroom into the marriage chamber, and communicate with him in all ioy and happinesse.

CAP. III.

Of our daily exercise in renewing of our faith.

6. Sect. I.
That the daily
renewing of
our faith is
very profitable
and necessary.



Into this daily exercise of renewing of our repentance, wee must adde also the renewing of our faith, which is no lesse necessary then the other; for as the vertue and vigour of our bodies soone fainteth and decayeth, if they be not often and daily nourished with those elements whereof they are made and composed; so will the strength of faith be weakened and abated, if it bee not daily sustained and refreshed with those meanes and helps, by which it was begot and begun in vs, and therefore if vvhilest vve haue good stomacks in our youthfull dayes, vve thinke it not enough to refresh and nourish our bodies one day in a weeke, nor yet once in a day; but must haue our dinners and suppers, breakfasts and beuers; let vs not thinke, that it is enough for the nourishment of our soules, and strengthening of our faith, to vse spirituall repast on the Sabbath onely, vvhich though it may hold life and soule together, yet shall vve not be thriving and in good liking in our spirituall man, if vvee relieue and cherish it not vwith a more liberall hand, and allor some part of euery day to this spirituall

will be refreshed. Again, as faith in it self will faint and languish, it must be not daily refreshed and renewed, so are there also outward causes which faine and weaken it, which must daily be even daily nourished. For we daily wound and weaken it with our sins, whilst our inward guilt abateth our assurance of Gods loue, and confidence in his fauour, by laying to our charge our great unworthines of his least mercies. And therefore we had need to renew daily our faith, as we daily renew our sins, by laying hold on the Covenant of grace, which assurcth vs that our finnes shall not stop the course of Gods mercies, because their current is free, and if the streames bee not dammed vp (as it were) in the fountaine with vnbeliefe, it is not our unworthinesse can keepe them from vs. Finally, the spirituall enemies of our situation doe daily and continually assault vs, and the chiefe meanes to repell the fierie darts of their tentations, is the shield of faith; which in it selfe is not so insuperable and of high proofe, (were it not strengthened and made effectuell to preserue vs by Christs mediation) but that it is often much battered and bruised in the conflict of tentations. And therefore seeing this malice neuer ceaseth, which maketh this shield of faith alwayes necessary, and their daily assaults doe cause it to be of daily vse; it is our wisdom to let no day passe, without reuiuing and renewing it, that we may by such meanes as God hath appointed, repaire and strengthen it, so as it may be fit to preserue vs against all assaults of tentation. Ioyne we then with the daily exercise of renewing our repentance, this also of renewing our faith; and the rather, because they mutually further and strengthen one another being conioyned; but being seuered, both are weakened and dismembred, and either cannot at all be exercised of vs, or but lamely and to little purpose, in semblance and shew, not in deed and truth. For faith is the cause and very life of repentance, none truly mourning for sinne, but such as by faith being assured of Gods loue, are grieved in their hearts, that they haue grieved so louing a God; and without this filiall affection proceeding from faith, our repentance would be but like that of *Cain* and *Judas*, a worldly and desperate sorrow that worketh death. And contrariwise, repentance is the very breath of faith, which if it haue free passage, then faith not onely liueth, but flourisheth and thriuech, so that hereby, as by an infallible signe, we may know and discerne it from security and presumption; but if it faile, then the life of faith also faileth, and becommeth a dead carcasse, without all vertue and vigour, sense or motion.

Eph. 6. 16.

Luk. 22. 32.

2. Cor. 7. 10.

§. Sect. 2.

What this renewing our faith is, and the meanes whereby we may be enabled to doe it, which consist, first, in diuers meditations.

Now this daily renewing of our faith is nothing else, but after we haue humbled our soules in the sight and sense of our finnes by vnfained repentance, to refresh and strengthen it, and (as it were) to heale the wounds which our finnes haue made, by applying Christ with the soueraigne saluē of his precious blood, and the sweete promises of the Gospell made in him, assuring vs of the remission and pardon of all our finnes. Now the meanes and helpe whereby wee may be enabled to renew our faith, and in the application of these benefits, may confirme and strengthen it against doubting and incredulity, doe either respect meditation or action. We must meditate on the eternall and immutable, free and vnderferved loue of God, ouen before we were created, and after that by sinne wee had made our

our selues strangers and enemies; which moued him to giue his best beloved to the death for vs; and from hence conclude for the strengthening of our faith; that he will neuer cease to be gracious vnto vs; when as by Christ being reconciled, wee adhere and cleaue vnto him with vnfaigned loue and hearty affection. Secondly, on Gods inestimable and infinite mercies, which are farre aboue all his workes, and therefore may assure vs, that they will bee much more powerfull and all-sufficient to saue vs; then our sinnes, though neuer so innumerable and grievous, can bee to condemne vs. Thirdly, on Gods truth, which will neuer faile in any of his promises, and omnipotent power and wisdom, whereby he is infinitely able to accomplish them. Fourthly, on the all-sufficiency of Christs obedience and satisfaction, for the discharging of all our debts, and satisfying of Gods Iustice for all our sinnes, if wee make them our owne by a lively faith. Fifthly, on the Couenant of grace, which is free, and assureth vs of the pardon of our sinnes, and saluation of our soules, vpon no condition of workes or worthinesse, but onely of faith, bringing forth the fruits of vnfaigned repentance. Sixthly, on the promises of the Gospell, which being generall and indefinite, exclude none, though neuer so sinfull and unworthy; if they will thankfully receiue them as they are freely offered, and apply them to themselves by a lively faith. Seventhly, wee must meditate on the Sacraments and leales of the Couenant, whereby God hath giuen vnto vs (as it were) into our hands, Christ Iesus and all his benefits; and of his most infallible oath, whereby he hath confirmed his promises vnto vs; as also of his Spirit, whereby he hath inwardly sealed vnto vs our redemption and saluation. Eighthly, on the manifold examples of his mercy and goodnesse, extended to all repentant sinners, and that he being no respecter of persons, is as ready to make vs partakers of them, if wee doe not reiect them through vnbeliefe. Ninthly, on the manifold experience which we haue had of them towards our selues, both in temporall and spirituall benefits, and that being vchangeable in his nature and gifts, he is still ready to be alike good and gracious, if by faith we will rest and rely vpon him. Neither is it enough that wee know, and habitually beleue that God hath giuen vnto vs many and singular priuiledges; as his Sonne to be our Sauour and Redeemer; his Word, Sacraments, and holy Spirit, by which he hath effectually called vs to the knowledge and participation of this great worke of our redemption, iustification, and remission of all our sinnes, reconciliation and adoption, whereby we are made not onely children of God, but also heires of his Kingdome, assurance of continuall preservation in this life, and of saluation and glorification in the life to come; but we must actually exercise our faith, by allotting some part of the day to thinke and meditate on the excellency of these priuiledges; as what a blessed thing it is to bee saued by Christ, and deliuered out of the power of all our spirituall enemies, and to liue and die in the state of saluation: What a singular benefit it is to haue all our sinnes pardoned, and our debts cancelled, so that we neede not feare at any time to be called to Iudgement, and to giue vp our accounts, seeing Christ hath satisfied for all, and made our reckonings even for vs: What a sweet and comfortable a thing it is to haue peace with God, and peace of conscience,

once, and the beames of his fauour continually shining vpon vs, and warming our hearts with ioy and gladnesse. What an inestimable priuiledge it is to be the child of God, and heire apparent to the Kingdome of heauen? which considerations, if wee seriously thinke on them, will be singular meanes to inflame our hearts with Gods loue, to iuistice them with spirituall ioy, and to make them cheerefull in Gods seruice, throughout the whole day, yea to the very end of the longest life.

And vnto these meditations, we are for the renewing of our faith to adde diuers actions; as first, we must daily renew our promises vnto God made in baptisme, and bewayling our manifold frailties and imperfections, whereby we haue often failed herein, we are to resolue and promise, that if God will accept of vs, and passe by our former infirmities, we will with more intire affection renounce sinne, Satan and all our spirituall enemies, and consecrate our selues wholly to his worship & seruice, and with greater zeale and deuotion labour in the vse of all good meanes, whereby we may attaine to more perfection. Secondly, wee must labour to finde and feele our hearts more and more inflamed with vnfaigned loue towards God, in respect of his infinite goodnesse and absolute perfection in himselfe, and graciousnesse towards vs, shining in his vspeakeable and innumerable blessings and benefits bestowed vpon vs, which loue towards God will strengthen our faith in assurance of his loue towards vs, seeing it is but a drop that distilleth from this fountaine, and but a sparke that ariseth from this infinite flame. Thirdly, we must exercise our selues in the daily practice of religious duties, as prayer, meditation, holy conferences, and such like, which will increase our communion and acquaintance with God, and more and more assure vs of his fauour. And finally, we must resolue to take all good occasions of doing daily the workes of mercy and Christian charity towards our neighbours for Gods sake, whereby our faith will get daily new assurance, that seeing we are willing and desirous to glorifie God in all things, by causing the light of our godly liues to shine before men, hee will bee no lesse willing to glorifie vs before his Saints and holy Angels in his heavenly Kingdome. For these duties of piety and righteousness, are the fruits which spring from the roote of faith, the flames and heate which proceed from this fire, the very breath whereby it liueth, and the actions and motions wherein it is exercised; and therefore if it bringeth not forth these fruits, it is but a barren tree and dead stocke, a vsclesse fire, which being couered, giueth no light or heate; a dead carcase without breath, an idle habite without vertue or vigour, and for want of exercise languisheth and decayeth daily in strength; whereas contrariwise, if the strength thereof were vsed, and seasonably employed in holy and righteous actions, it would (like the strength of the body) bee confirmed and redoubled by this daily exercise.

But that we may be the better perswaded vnto this daily exercise of renewing our faith, let vs consider more particularly the manifold and inestimable benefits which would thereby accrew vnto vs. For first we shall liue in covenant with God, haue assured title and interest vnto all his promises, without any intercession or intermission of our comfort and hope, seeing

6. Sect. 3.

The second sort of meanes consist in the performance of diuers actions.

Math. 5. 16.
1. Sam. 2. 30.

6. Sect. 4.

The manifold benefits which would arise from the daily renewing of our faith.

Hab. 2. 4.
Mat. 4. 4.

Gal. 2. 20.

Iob 31. 10.

Rom. 8. 18.
2. Cor. 4. 17.

seeing God requireth of vs no other condition. Secondly, wee shall no longer liue the life of the flesh and corrupted nature, but the life of faith, which is principally sustained by God, and holdeth dependencie, not on earthly things, but chiefly on his Word and promise, which can neuer faile; and the life of Christ, subiecting our selues in all things to the reglement and gouernment of his holy Spirit; so as we may say with the Apostle, *I liue, yet not I, but Christ liueth in me; and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who loued mee; and gaue himselfe for me;* which life of grace certainly assureth vs of the life of glory. Thirdly, heereof it will follow, that all our thoughts, words, and workes, shall be voluntarily subiected to the good will and pleasure of God, and being daily in couenant with God, we shall, by vertue of his Spirit assisting vs, keepe all our faculties and functions, senses, and actions, in couenant with vs, that they shall in all things obey him; and doe nothing which is displeasing vnto him. Fourthly, by renewing our faith daily, we shall with it renew all the sanctifying and sauing graces which issue from it, and depend vpon it, and by watering the roote, giue vertue and vigour vnto all the branches and fruits which spring from it; whereas contrariwise wee shall spend all our labour in vaine, if neglecting faith, we vse all diligence and indeuour to increase in loue, patience, hope, or any other grace, or to bring forth plentiful fruits of them in a Christian conuersation, and the workes of mercy and charity; like those who take much paines in watering the boughes and branches of a tree, and neuer take care to water the roote. More especially, if wee daily renew our faith, wee shall heereby confirme our assurance and confidence in God, in all things, and at all times; for when we firmly by faith apply vnto our vse the power, wisdom, goodnesse, promises, and prouidence of God; and with strong imbrace-ments vnite them vnto vs, we may easily with all safety and security rest and rely vpon them. We shall heereby also strengthen our hope, which is nothing but an expectation of the things beleueed; and according as our faith is strong or weake in apprehension of the promises, so also is our hope which waiteth for their fruition. Wee shall increase by it our loue towards God: for the more and oftner we apprehend the diuine fire of his loue towards vs, the more our cold hearts are thereby inflamed with the heate of it, so that we returne vnto him loue for loue: And our zeale of Gods glory, there being no stronger argument to make vs in all things earnest to glorifie him, then to be fully assured that he will glorifie vs. It will worke in vs, and daily renew our patience, when as we daily renew our assurance, that all our afflictions are the chastizements of a louing Father, and not the punishments of a seuerer Iudge; that they are stinted and measured out vnto vs, both in respect of their quantity and continuance, by a most wise prouidence, which will not let them exceed either our strength or necessity; that they are inflicted out of meere loue, and are signes, not of our reiection, but adoption and saluation; that they shall haue a good issue, and worke together for the best, for the enriching of vs with spirituall grace, and the furthering of our eternall glory. It will increase our peace of conscience, when as our assurance is daily renewed of our peace with God, the remission of all our sinnes, and victory over all the

the enemies of our saluation; of our safety vnder his protection; and that nothing shall be able to separate his loue from vs. It will daily replenish our hearts with renewed ioyes in the holy Ghost; and after that they are exhausted with our infirmities and miseries, renewed faith will like a fresh hand draw new supplies from God the fountaine of our ioy, whill they be replenished and overflow. Yea, it will make our ioy, not like that of worldlings, in the fact, and not in the heart, momentary and mutable, like the cracking of thornes vnder a poe; whilst the bristlie fowell of prosperity feedeth in; but constant and permanent; euen in afflictions; and nothing shall be able to take it from vs. It will fill our hearts daily with the comforts of the Spirit, when as being daily renewed, it doth afresh assure vs of our communion with God; and that Christ and all his benefits doe belong vnto vs, which either respect this life, or the life to come.

Fifthly, the daily renewing of our faith, is the most effectuall meanes of our vnfeined repentance. For what can bee so powerfull an argument to make vs mourne for our sinnes with bitter griefe, as with the eye of faith to looke vpon him whom by our sinnes we haue peaced, and through the wound in his side, to see his heart so replenished with diuine loue; and as it were, supplying the place of that blood and water that issued out of him; and what can make vs more hate sinne, or to resolute please God in all holy and righteous duties, then beleeuing that the Lord being so infinitely iust, and abhorring sin with such implacable hatred, that he spared not his onely begotten and most dearly beloued Sonne, but when he bore our sinnes, caused him to beare also our griefes and sorrowes, wounded him for our transgressions, and bruiized him with the paines of death, and fearefull burthen of his wrath for our iniquities; to beleue also that he is towards vs, so infinitely merciful, that he gaue his Sonne to vs, and for vs to suffer all these torments for a time, that wee might not suffer them for euer; that he wounded him for our transgressions, that we might be healed by his hurts, cleansed and purified from the guilt, punishment and corruption of all our sinnes with the streames of his blood, acquitted by his condemnation, and reuiued by his death. For who is so audaciously desperate, as to dare by voluntarie sinning prouoke such a Iustice? who is so hard-hearted and vngatefull, as would be inticed with the baites of worldly vanities, to neglect in any thing to please so infinite a goodnesse? So what can more powerfully moue vs to flee all sinne, and to practise with all diligence all Christian duties, of holinesse and righteousness, then by faith not only to inioy Gods present blessings in their owne worth and excellency, but as earnest pennies and first fruits, pledges and pawnes of heauenly and eternall reward, where with God of his free grace hath promised to crowne all our labours and holy induours? whereas if there were no belife and expectation of reward, wee should faint vnder the waight of afflictions, languish in the performance of Christian duties, which are so ill esteemed and accepted in the world, and be wholly taken vp in the pursuite of earthly vanities, because we haue entertained no better hopes. For as one saith, They fauour earthly things, which beleue not heauenly promises, They wholly addiect

Rom. 14. 17.
Heb. 12. 11.

Rom. 5. 3.
Iohn 16. 22.

6. Sect. 5.
Of diuers other benefits which follow the daily renewing of our faith.

*Ille terrena sapient, qui caelestia promissa non habent, illi breui huius vita se totos implicant, qui aeterna nesciunt, &c.
Hieronym. ad Colaniam.*

Eph. 6. 17.

Acts 14. 22.

Rom. 8. 18.

2. Cor. 4. 17.

2. Tim. 3. 12.

Psal. 119.

John 4. 34.

themselves to things that belong vnto this transitory life, which apprehend not those things which are eternall. They feare not to sinne, who thinke that it shall haue no punishment; and finally, they become slaves to their vices, who expect not the future rewards of vertue. Sixthly, by this daily renewing of our faith, wee shall bee strengthened against all the tentations of our spirituall enemies, so as they shall not be able to hurt and wound vs, whether these daies be cast against vs from the right hand, or from the left. For faith, as an imperiectable Shield, enableth vs to ouercome and beate back tentations arising from worldly prosperity; whilst apprehending heavenly and euermlasting excellencies; it maketh vs to contemne these base and momentanie vanities; and the tentations which arise from crosses and afflictions, by perswading vs that they are the straight way that leadeth to happinesse, that they are not worthy the glory that shall be revealed; that these light and momentary afflictions worke for us a farre more exceeding and eternall weight of glory; and that if we suffer with Christ, we shall also reigne with him. Finally, faith thus dayly renewed, not onely effectually perswades vs vnto an holy resolution of leading a Christian and godly life, but also powerfully enables vs to performe all the duties thereunto required, with alacrity and cheerefulnesse, ioy and delight; for it moues vs to consecrate our selues wholly to the seruice of him, who hath graciously redeemed vs out of the hands of all our spirituall enemies, and to testifie our loue and thankfulnessse vnto him, who hath done all this for vs, by our new obedience. It vnites vs vnto Christ, and applieth vnto vs the vertue of his death, by which sin is mortified and crucified in vs, & we vnto it, & to the world, so that we wil no longer serue them in fulfilling worldly and carnall lusts, and the vertue of his resurrection, whereby we are enabled to rise from the death of sinne, to holinesse and newnesse of life. It giueth vnto vs with spirituall life, spirituall motion; it cleanseth and changeth our hearts, and taking away the old, it worketh in vs a new nature, which is actiue and operative in all holy and righteous duties, and diligent and cheerefull in the performance of them. And whereas before we either did them not at all, or but in outward shew formally and coldly, and that not without much paines and difficulty; it enableth vs now to performe them like naturall actions, with much ease and delight; so as wee can say with *Dauid*, that the *Law of God is our chiefe delight, better vnto vs then thousands of gold and silver, and sweeter then the honey or honey-combe*; And with our Sauiour, that it is our meate and drinke to doe the will of our heavenly Father. And as vnaturall motions are not without outward violence, lasting no longer then it lasteth, but naturall are easie and permanent, as the Sun shineth, and the riuer runneth of their owne accord, freely and without compulsion; so by helpe of this new nature which faith worketh in vs, our actions and motions in the waies of godlinesse are easie and pleasant, which vnto corrupt nature were, euen in respect of the outward act, harsh and difficult, continuing no longer then some outward cause of feare or reward doth fet them on going. And as the heate of a bath continueth alwaies, because it proceedeth from an inward cause, which changeth the nature of the water; whereas the waters of a pond cannot be made warme, but with much labour

bour and and difficultie, and continue in their heate no longer then the outward cause worketh it in them: so when as faith hath warmed our hearts with zeale of Gods glory, and made them actiue and operative in performing the duties of his seruice, this heate and motion continue with ease and cheerefulnesse, because they are spirituallly naturall, and proceede from an inward cause; whereas if worldly causes worke this heate of zeale (as honour and preferment in the heate of *Iehu*) it being vnnaturall and forced, soone returneth to its wonted coldnesse. Finally, faith thus renewed, will make vs to serue God with cheerefulnesse and delight, because it intourageth vs in our labours, by apprehending and putting into our hands, not onely the present pay of all Gods temporary blessings and benefits, but also the euidences and conueighances of our heauenly happinesse, which God of his free grace hath by his writings in the Word, and his seales the Sacraments, made ouer vnto vs. And who would not cheerefully and with ioy doe him faithfull seruice, who giueth vs present pay aboute the worth of our worke; and for our better encouragement assureth vs, that all this shall be but a small earnest in respect of the mayne bargaine, and but the first fruits of that full crop and plentiful harvest of heauenly happinesse?

C A P. III.

Of our daily exercise in seeking God, and what are the things which are required vnto it.

THe second mayne dutie, which wee are dayly, and euen throughout the day to performe, is, to seeke the Lord our God, by consecrating our selues wholly both in our soules and bodies vnto his worship and seruice. The which dutie is required in many places of the Scriptures. So *Dauid* exhorteth the Princes of Israel, to *set their hearts and soules to seeke the Lord their God*; and the Lord by his Prophet requireth it of all the people; *Seeke ye the Lord whilst he may be found, and call yee vpon him while he is neere*. And againe; *Seeke yee the Lord, and yee shall liue*. For howsoeuer the Lord, in respect of the infinitenesse and immensitie of his nature and essence, filleth all places with his presence, and therefore cannot be farre (as the Apostle speaketh) from euery one of vs; *for in him we liue, and moue, and haue our being*, as the heathens saw euen by the very light of nature; and though in the state of innocencie and integrity man had sweete communion with God, and inioyed the comfortable and liuely influences of his sauing graces, and dwelled in God, and God in him: yet through the fall of our first parents, and the ouerspredding corruption which did accompany it, man lost God, & was deprived of his presence; was wholly estranged from that happie and holy communion, and had all influence of his grace stopped from: And together with this inestimable losse, he lost also the sense of this losse, and of all the miseries which did accompany it, and therefore neuer cared or desired to seeke and finde him, that being againe reuinited vnto him, hee might thereby recouer his lost happinesse; till God,

6. Sect. 1.

That our seeking God daily, is a necessary duty.

1. Chro. 22. 19.

Isa. 55. 6.

Amos 5. 4.

Acts 17. 27, 28.

*Esa. 53. 5.
Luke 15. 4, 5.*

*Esa. 65. 1, 2.
Rom. 10. 20, 21.*

out of his free grace and infinite goodnesse pittying mans losse and misery, like the good Shepheard, sought vs first, who like wandring sheepe did stray from him, without any desire of returning, and carrying vs home to his sheepecfold, caused vs to finde him before we sought him, yea when wee gainelaid and refused to make this search, according to that of the Prophet cited by the Apostle, *I was found of them who sought mee not; I was made manifest vnto them that enquired not after me: All the day long I haue stretched out my hands vnto a disobedient and gaine saying people.* Yea, but seeing wee haue now found God, and haue him alwaies by his grace present with vs, what needeth (may some say) this daily search and disquisition, seeing that labour may seeme vaine and to little purpose, which is spent in seeking that which is already found? To which I answere, that we may doe that act in an higher degree of perfection, which in the first degrees is done already, yea, seeing wee can neuer in this world doe it so perfectly as we should, therefore we ought to doe it daily and continually, that we may aspire vnto more perfection. And this God, who by his preventing grace caused vs to seeke him for our owne good: requireth vs to doe daily and more and more for our greater good: and because all our happinesse doth consist in our finding and inioying him; not contenting himselfe that we should be in the first and least degrees happie, by finding and inioying him in some small measure, hee maketh it our daily taske to seeke him more and more, that finding him more perfectly, wee may perfect our happinesse in our full finding and fruition. Yea, in truth there is none that hath truely found him, who doth not daily indeuour to finde him more and more. For what hungry man that hath once tasted delicate meates, that can content himselfe with a taste onely, and doth not rather desire to feede on them, till he be satisfied and his hunger allayed? what wise Merchant finding a treasure in a field, which he hath long sought, contenteth himselfe onely to haue found it; and doth not rather purchase the field, that he may inioy the treasure hid in it? or finding a precious pearle, satisfieth himselfe with a slight sight of the lustre and beautie of it; and doth not rather sell all he hath, to buy it, being neuer at quiet till he safely possesseth it in his owne Cabinet? or who finding a rich mine of gold or siluer, is contented with the first oare which it offereth vnto his view; and doth not rather digge deeper and deeper, till hee haue made himselfe owner of the whole treasure? And therefore it is impossible for any man, that hath tasted how good God is to those that seeke him, to leaue off and so content himselfe; but hee will labour still to feede on him more and more, till he (as the Psalmist speaketh) *be satisfied with his likenesse* in the Kingdome of heauen, seeing in his greatest fruition in this life, hee knoweth that he wanteth much of him. And to leaue off further hungering after God, after that wee haue tasted of his loue, bounty and goodnesse, and to content our selues with a taste only, without further feeding on them, is an euident signe that we are in the number of those relapsed hypocrites, who cannot be renewed by repentance. It is impossible, that if euer we truely felt the incomparable pleasure of Gods presence, but that we should seeke to inioy it more and more, til we attaine vnto fulnes of ioy in our full fruitiō in Gods Kingdome.

Psal. 17. 15.

Heb. 6. 5, 6.

Let

Let vs then make it our daily exercise to seeke the Lord our God, whom to finde, and to bee happy and blessed, is all one; and whom to misse and lose, is to be miserable and accursed, though we should gaine and enjoy the whole world, and all the happinesse which it can offer vnto vs. And to this end, let vs consider what it is to seeke God, so as we may be sure to finde him. Secondly, the manner and properties of this seeking. Thirdly, the inestimable benefits which accrew vnto them who daily seeke and finde him. And lastly, the euils, miseries, and mischiefs, which befall all those that neglect this holy duty. For the first, to seeke God, is to labour daily in and through Christ, to recouer and make him our owne, whom wee haue lost through the fall of *Adam*, and our owne originall corruption and actuall transgressions; that being reconciled and reuinited vnto him, and so becoming one with him, and he with vs, we may bee happy and blessed in his fruition. For in and through Christ alone, God is to be sought of vs; and by him and no other possible meanes can we euer finde him; in him onely Gods Iustice is satisfied, and wrath appeased; in him, as our alone propitiatory sacrifice, he is well-pleased, and *being reconciled in the body of his flesh through death*, of a seuerer Iudge and terrible enemy, he is become our gracious Father and chiefest friend. And so perfectly hath *hee made our peace through the blood of his Crosse*, that hee hath left nothing for vs to doe, but ioyning with his holy Spirit, to labour that this inestimable benefit may be applyed vnto vs; which is chiefly done by seeking and suing, with earnest desires and hearty inducours to obtaine and make it our owne by faith.

And to this seeking of God and his fauour in Christ, there are diuers things required; first, that wee labour daily more and more perfectly to know him, not so much what he is in his owne nature, essence, and attributes; as what he is in Christ vnto vs, that is, infinitely wise to gouerne vs, and all sufficient by his Word and Spirit to make vs wise vnto saluation; that he is omnipotent to defend vs, and giue vs victory ouer all our enemies; that he is immutable, not onely in his owne nature, but in his loue, goodnesse, and gifts vnto vs; that he is true to performe vnto vs his gracious promises, and mercifull to forgive vs our finnes, and saue our soules; that Christ is an all-sufficient and perfect Redeemer, to deliuer vs out of the hands of all our spirituall enemies; and to bring vnto vs full redemption; that the Spirit is not onely holy in his owne nature, but also to worke in vs sanctification and holinesse. In all which, and all other respects, we are not so much to labour to know these things in speculation, as in practice and experience; nor to apprehend them in the braine, as to seele them in our hearts, nor to conceiue of their excellency and sufficiency as causes, but experimentally to seele and shade their efficacy, in producing their effects, and bringing forth their fruits in vs. And this is that excellent knowledge which the Apostle so much and continually laboured to attaine vnto, as a thing which being of most excellent vse, was also of great difficulty; and therefore he was content to be taken vp wholly of it, and in comparison of it, to neglect all other knowledge, not onely to know that Christ died and rose againe, and the vertue and sufficiency of them for his iustification and saluation, which were but the study of a few dayes or

§. Sect. 2.
What it is to
seeke God.

Esa. 59. 2.

Iob. 17. 21, 22, 23

1. Iob. 2. 3.

Col. 1. 20, 21.

§. Sect. 3.
What is requi-
red vnto the
seeking of
God. First, that
wee daily la-
bour more per-
fectly to know
him, and re-
member him.

Phil. 2. 10, 11.
1. Cor. 2. 3.

houres, and is easie to bee found and learned in every Catechisme, and therefore it is not to be thought that the Apostle, who was of such excellent gifts, and illuminated with such an extraordinary measure of knowledge, did take so much paines, and spend his chiefest time and strength in attaining vnto it; but to finde and feele the power and efficacy of Christs death and resurrection in his owne heart, for the strengthening of his faith, the inflaming of his loue, the mortifying of his corruptions, and his spirituall quickening vnto new obedience and holinesse of life. And as wee are thus daily to seek God, by labouring more perfectly and effectually to know him; so also by indepouring to haue these things thus knowne in continuall remembrance, that thinking and meditating on them, wee may take all good occasions to reape the fruit and benefit of them for our owne vse, to speake of them as opportunity is offered, for the good and edification of others, and to draw this knowledge into continuall practice, for the reforming and amending of our liues and conuersations. To which purpose, we must daily indepour to purge our memories, and to cast out of these store-houses the rubbish and trash of sinfull vanities, which doe but cumber the roome, and take vp the place of spirituall riches and heavenly provision, and as it were to blot out of these tables all lessons of impiety, which in the dayes of our ignorance were written in them, with all vaine, carnall, and corrupt motions and conceits, which will bee so many distractions to withdraw our minds from God and spirituall meditations; and in place hereof wee must strue to write in them all profitable instructions, which we haue formerly learned, and those especially which we haue obserued in our last holy and spirituall exercises. And if wee thus like scholers daily say our part, and recall to our remembrance the lessons which we haue learned the last Sabbath, or any day of the weeke besides, they will be so deeply imprinted in our memories, that they will not easily be forgotten, neither will the learning of new lessons, be a meanes to put out the old, and make vs forget what we haue formerly learned.

Secondly, vnto this daily exercise of seeking God, it is required, that wee doe continually adhere and cleaue vnto him with our hearts and affections; that wee labour and indepour daily more and more to weane them from the world and worldly vanities, that they may wholly be fixed and fastned vpon him, not affecting and doting vpon earthly and momentany trifles which profit not, but minding spirituall and heavenly excellencies, and seeking those things which are above, where Christ sitteth at the right hand of God; and that we doe not carry our selues as Citizens of the earth, where we haue no abiding place, but that we haue our conuersation in heauen, from whence wee expect a Saviour and Redeemer. More especially, wee must withdraw our alliance and trust from the armes of flesh, and earthly helps and props, which will most faile vs when wee most rely vpon them; and fasten them wholly vpon God the immouable Rocke of our saluation, and our chiefe Tower of strength, resting vpon him at all times, and for all things, provision in time of want, protection in time of danger, as well in the absence as presence of all inferiour meanes; knowing that he is infinitely gracious, and all-sufficient to pre-

serue

6. Sect. 4.
The second
thing is, that
we adhere vn-
to him with
our hearts and
affections.
Col. 3. 1. 2.

Phil. 3. 20.

Psal. 18. 1.
Psa. 18. 10.

secure and defend vs without, as well as with them. Wee must also fasten our hopes daily vpon God, who is the sure anchor-hold that will stay and secure vs against all the stormes of troubles and tentations; and daily comfort our selues in our earthly pilgrimage, and take encouragement in the performance of all good duties, euen when wee are crossed in them, and persecuted for them of the world, by continuall renewing our expectation of the performance of Gods gracious promises, especially those that concerne a better life, which will make vs to *purge our selues, as he also is pure*, and not to doe any thing which may any way hazard our heavenly happinesse. Moreover, wee must labour daily that the true feare of the Lord may more and more possesse our hearts, making vs to reuerence him as our heavenly Father, and to stand in awe of him as our supreme Lord and King. By which sonne-like & holy feare, we shalbe more powerfully restrained from all sinne, because it is displeasing vnto our louing Father, then by all humane lawes, shame of men, or the sharpest and sorest punishments; and inticed with more cheerefulnesse vnto all Christian duties, because they are pleasing in his sight, then by all earthly hopes or temporary rewards. By it all other seruile feare of men will bee expelled, because when they haue done their worst, they can but kill the body; and when they haue most severely whipped vs, put a Passport into our hands, for our more speedy conducting into our heavenly Countrey: and fearing onely God, we shall become bold and couragious in all good duties, and not caring greatly what men can say or doe, we will yeeld absolute obedience vnto Gods Commandements, and submit our selues in all things to be ruled by his Word and holy Spirit. And so shall wee approoue our selues to be true Israelites, sound members of the Church, and loyall Subjects of Christs Kingdome; of whom it is prophesied, that *they shall returne and seek the Lord their God, and Dauid their King, and shall feare the Lord and his goodnesse in the latter dayes.*

Fourthly, vnto this daily exercise there is required, that we doe adhere vnto him by most seruent loue, setting our affections vpon him, and louing him aboue all things with all our mindes, with all our soules and with all our strength: And that we daily and continually renew our loue, by considering that he is in himselfe the chiefe goodnesse, infinite in all excellencie, beauty, mercy and all perfection, and therefore most louely and amiable; and also towards vs most good and gracious, benigne and bountifull. In which respects we are to esteeme it our chiefe happinesse, to be by his loue towards vs and ours towards him, vnited vnto him, and to inioy him as our chiefe goodnesse and blessednesse. For if worldly men doe place all their happinesse in the fruition of those earthly things vnto which by loue their hearts are firmly vnited, as the ambitious man, in the inioying of his desired honours; the conetous man, of his beloued riches; the voluptuous man, of his wished pleasures; the carnall loue, in the obtaining of his loue; how much more ought we to esteeme it the top and perfection of our felicity, when by seruent loue we inioy God, being inseparably vnited vnto him, and hee vnto vs in the bonds of loue: how much more should our hearts bee rauished with delight (as the Spouse in the Canticles) with our mutuall and sweete imbracements;

1. Iob. 3. 2, 3.

Mal. 1. 6.

6. Self. 5.
Tha we must
cleave vnto
God by ser-
uent loue.
Matth. 23.

entercourse of kindnesse, and tokens and testimonies of loue towards one another? In which loue if we would be truly happie, our daily care must bee to weane our hearts and affections more and more from the loue of the world and worldly vanities, that they may be wholly fastened and fixed vpon God; and as men, when they would intend the whole strength of their sight to the more perfect beholding of an obiekt, do winke with one eye, that all the visuall spirits being collected in the other, they may more vigourously and exactly discern and comprehend it: so if wee would haue the whole keyes and influences of our affections directed vnto God, we must shut and auert them from the world, that wee may comprehend and imbrace him with more perfection, when they are wholly and solely fixed on him. Besides, the Lord is a ieaious God, who can indure no competitors in his loue, and much lesse that wee should share and diuide our hearts betweene him and his enemies. He cannot abide, that professing our selues his chaste Spouse, we should like filthy strumpets haue our hearts goe a whoring after strange louers. To which purpose one saith, that that soule cannot be filled with the gracious visitations of the Lord, which is subiect to worldly distractions, and by how much the more it is emptied of them, by so much it shalbe the more filled of the other; if much, then much; if little, then little. For if the Apostles adhering to the Lords bodily presence, which was most holy, could not be filled with the Spirit, till he was taken from them; how canst thou hope, who art glued and fastened to the world and thy filthy flesh, to haue the sweete presence of God and comforts of his Spirit, vnlesse thou indeuourest to renounce these camall comforts?

*Imperi visitati-
onibus Domini
anima non potest
que his distra-
ctionibus subia-
cet, &c. Bern.
In ascens. domini
Serm. 3.*

*§. Sect. 6.
That we must
labour daily to
haue our com-
munion with
God increa-
sed.*

*Intra om. d. t.
cont. p. 100
et ad h. 100
et ad h. 100
et ad h. 100*

Apo. 3. 10.

Cant. 5. 2. 3.

Amos 3. 3.

Rom. 5. 1.

The fifth speciall duty required vnto our daily seeking of God, is, that wee labour more and more to haue our sweete communion with him increased, and the comfortable fellowship of his holy Spirit dwelling in our hearts, sealed and assured vnto vs. To which end it must bee our daily exercise, to purge and purifie them by faith from all noisome corruptions and sinfull thoughts; that they may bee fit temples and habitations for this pure and holy Spirit to dwell in; and to decke and adorne them with sanctifying graces, which will cause him to keepe his residence in vs with cheerefulness and delight: we must also submit our selues to be ruled by him, and not quench any good motion which hee suggesteth, either by rebellious and flat denials, or by vaine excuses and sluggish delaies, but presently put the duties in practice vnto which he moueth vs, and open the dore of our hearts at his first knock and call, that hee may come in, and supping with vs, feast vs with a most delicious banquet of Spirituall refections; lest putting off his kinde offers with slothfull excuses (like the Spouse in the Canticles) we moue him to depart, and hide from vs his gracious presence, and so moue vs by a sorrowfull and painefull search, before we can recouer and finde him, to make more precious account of his company when we doe againe inioy it. We must be carefull to preserue our peace with him, if we would inioy his company; for as the Prophet speaketh, *How can two walke together, except they be agreed?* To which end we must often renew our faith, and after any slip or infirmity, rely vpon the mediation of our Sauour Christ for our

recon-

reconciliation and renewing of our peace. Neither must we alone apply Christ vnto vs for iustification, but also for sanctification, endeavouring in all things to please God; and if we desire to haue the peace of him, wee must binde our soules to our good behauiour; labouring with feruent zeale to glorifie him in all our cogitations, words, and actions, not passing any of our time vnfruitfully and vnprofitably: but imploying it so, as some glory thereby may redound to God, and some comfort to our owne soules, by furthering the assurance of their saluation. Contrariwise our care must bee, that wee doe not vex and grieue the good Spirit of God, by quenching his good motions which hee suggesteth, or by defiling our soules with sinfull corruptions; especially, that we doe not suffer voluntarily and wilfully any knowne sinnes to dwell in vs, which will pollute our soules and bodies, and making them fitter to bee cages for vncleane Birds, and noysome styes for filthy Swine, then Temples and habitations for him to dwell in, will moue him, as weary of his lodging, to depart from vs. Moreouer, hauing this sweete communion with God, and comfortable fruition of his presence, by his holy Spirit dwelling in vs, wee must labour to preserue it inuiolable, by carrying our selues daily, and in all our thoughts, words, and actions, as in his sight, and not to doe any thing before him, which wee would bee ashamed to doe in the presence of a man that is iust and religious. And seeing wee haue such communion with God, wee must endeavour to bee *holy*, as he is *holy*; for the Lord will bee sanctified in all those that come so nigh him, either in his mercy or Iudgements; and being a consuming fire, wee must take heede that we bee not as stubble and chaffe, but as pure gold, which will not be consumed, but be made daily more pure by our communion with him. Finally, hauing this communion with God, wee must reioyce in him about all things in the world; and as this communion must not bee by fits and starts, like that with our worldly friends, whom wee visite onely at good times, or when wee haue got some leasure from our businesse, but constant, daily, and continuall, like the communion of man and wife, who should dwell together in the same house, or of the head with the members, and soule with the body, which whilest life lasteth, admit of no diuision or separation: so must our ioy and reioicing in God caused by this communion, be constant and continuall; according to that of the Apostle, *Reioyce euermore*: And againe, *Reioyce in the Lord alwayes: and againe, I say, Reioyce*; not onely in worldly prosperity; but also in affliction and tribulation; for if wee inioy this neere communion with God, hee may much more fitly say vnto vs, as *Elcanah* to *Annah*, Am not I much better vnto thee then all worldly comforts, which are vaine and worthlesse, for they last but a while, and leaue thee when thou most needest them? And this ioy will support vs, euen when all other forsake vs, and make our labour of loue light and easie, which wee undertake for the Lords sake; It will weane our hearts for all carnall delights, and make vs euen with great ioy and comfort to finish our tedious pilgrimage, when as wee haue the ioy and delight of so sweete a Companion in all our Trauailes.

Sixthly,

Leuit. 19. 2.
 & 10. 2.

1. The. 5. 16.
 Phil. 4. 4.

1. Sam. 1. 8.

§. Sect. 7.

That vnto the seeking of God is required, that we daily renew our repentance.

Deut. 4.29, 30.

2. Chro. 7. 14.

Hos. 7. 10. & 10.

12. & 5. 15.

Esa. 55. 6, 7.

1. Iob. 1. 6.

Zeph. 2. 3.

Ier. 50. 4.

Esa. 51. 1.

2. Chro. 14. 4.

2. Chro. 17. 4.

Psal. 119. 2.

§. Sect. 8.

That we must seeke to haue and hold Gods grace and fauour in Iesus Christ.

Aff. 17. 38.

Psal. 104. 29, 30.

Psal. 103. 4.

Sixthly, to the daily seeking of God, is required, that we daily renew our repentance; for these in the Scriptures are vsually ioyned together, to intimate vnto vs that we then seeke God, when as wee doe vnfaignedly repent vs of our sinnes. Thus the Lord promiserh, that if the people of Israel would in their tribulation seeke the Lord, with all their heart, and with all their soule, and turne to the Lord their God, and bee obedient vnto his voyce, then they should finde him. And that if they should humble themselves and pray, and seeke his face, and turne from their euill wayes, then he would heare from heauen, forgieue their sinnes, and heale their land. So the Prophet Esay ioyneth these together: Seeke yee the Lord while hee may bee found; call ye vpon him while hee is neere. Let the wicked forsake his way, and the vniust man his thoughts, and let him returne vnto the Lord, and he will haue mercy vpon him. Without which vnfaigned repentance, we cannot truly be said to seeke God, or to haue any communion with him; for if wee say that wee haue any fellowship with him, and walke in darkenesse, we lye, and doe not the truth. More especially we must seeke the Lord, by humbling our selues in true contrition and sorrow for our sinnes, which haue estranged God from vs, and made vs lose the sense and assurance of his loue and fauour. And therefore the Lord exhorteth the meeke of the earth to seeke him, that they might be hid in the day of his anger: And saith, that Israel and Iudah should come together, going and weeping, and should goe and seeke the Lord their God. Secondly, we must seeke him, not onely by bewailing and forsaking our sinnes, but also by bringing foorth the fruits of new obedience. Whereof it is, that these also are conioyned in the Scriptures; *Hearken vnto me, ye that follow after rightconfsnesse, ye that seeke the Lord.* Thus Iudah is commanded to seeke the Lord God of their fathers, and to doe after the Law and the Commandement. And Iehoshaphat is commended, because he sought the Lord God of his father, and walked in his commandements: which duties, if we ioyne together, we shall be blessed; according to that of the Psalmist, *Blessed are they that keepe his Testimonies, and that seeke him with their whole heart.*

Finally, to this duty of seeking God, is required, that we seeke to haue and to hold his face and fauour in Iesus Christ; desiring nothing more in the world, then to haue the bright beames of his countenance continually shining vpon vs, and to finde and feele the sweete and vitall influences of his fauour, warming our hearts with ioy and comfort; for in him wee liue, and mooue, and haue our being: and if hee graciously behold vs with the benigne aspect of his mercy and loue, we liue and flourish; but if hee doe turne away his face, we are troubled; and if he but blow vpon vs with the breath of his displeasure, our breath will faile, and dying, we shall returne to our dust. He is the life-giuing Planet, and Sunne of all comfort and ioy, who by the beames and influences of his fauour, both giueth vs life, and preserueth vs in our well-being. And therefore as the inferiour creatures are much indammaged, when in the eclipses of the Sunne they are for a short time depriued of its presence and vitall influences; so cannot our soules but receiue much hurt and spirituall detriment, if the beames of Gods fauour be for the shortest moment eclipsed from vs. Heereof it is, that we are exhorted to *seeke the Lord and his face*, because in him, our life

life and strength, vertue and vigour chiefly consisteth. *Seek the Lord and his strength, seek his face euermore.* And therefore no sooner was *David* moued to performe this duty, but presently he undertaketh it, as being aboue all other things most pleasant and profitable. *When thou saydest* (saith he) *Seek ye my face, my heart said vnto thee, Thy face, Lord, will I seeke.* And hence it is, that if the Lord did neuer so little estrange himselfe, he doth so earnestly pray that hee would not hide his face from him; and cryeth out at a man vnto a man, *forlome and forsaken of all hope and comfort, My God, my God, why hast thou forsaken me? why art thou so farre from helping me; and from the words of my roaring?* And contrariwise, when he enioyed Gods face and fauour, he thought himselfe much more happy, then in the fruition of all earthly blessings. *There are many* (saith he) *that say, Who will shew vs any good? Lord, lift thou up the light of thy countenance vpon vs. Thou hast put gladnesse in my heart, more then in the time that their corne and wine increased.* Now the meanes whereby we may preserue and assure vnto our selues, the face, fauour, and louing countenance of God, is daily to strue and labour after greater perfection in all spirituall graces, and in the duties of his seruice; as to know him more perfectly, to beleue in him more assuredly, to loue him more intirely, to feare him more reuerently, to trust in him more firmly, to hope in him more cheerefully and patiently, to call vpon him more deuoutly and feruently, to heare his Word more attentiuely, and to performe all the duties of piety, righteousness, and sobriety, more sincerely and diligently then we did the day before. And if we thus labour and indeuour to please God in all things, we shall be sure of his fauour, and notwithstanding our manifold infirmities, he will shine vpon vs with the light of his countenance, and graciously accept, and be well pleased with vs in the face of his Beloued, and our onely Saviour Iesus Christ.

Isa. 4. 1. 2.
Psal. 105. 4.

Psal. 27. 8.
Verf. 9.

Psal. 22. 1.

Psal. 4. 6. 7.

Mat. 3. 17.

C A P. V.

*Of the right manner of seeking God, so as we may be sure to finde him:
and of the benefits which arise from it.*

AND these are the things which are required to this duty of seeking God daily. The second point propounded, was the manner how he is to be thus sought of vs. In which respect, wee are to seeke him rightly, according to the direction of his Word. Wherein is required, first, that we seeke God first and principally, that is, aboue all things in the world, more highly esteeming him in our iudgements, more often thinking on him in our meditations, more feruently cleauing vnto him, in our hearts, wils, and affections, more diligently seeking his grace and fauour in all our actions, then the greatest excellencies that heauen or earth can afford vnto vs. Secondly, wee must seeke him first in time, and before all other things, as men vse to seeke first things chiefly necessary, profitable, and of greatest value and excellency, and when they haue any spare time, things of lesse vse, vtility, or worth; as treasures, before lumber, meanes of life, foode, apparel,

6. Sect. 1.
That we must
seeke God first
and principal-
ly, seasonably
and constantly.
Matth. 6. 33.

Psal. 27. 8.

Esa. 55. 6.

Zach. 8. 21.

Cant. 5. 1. 2.

2. Chro. 34. 3.

2. Cor. 6. 2.

Psal. 95. 7. 8.

Iob. 7. 34.

Esa. 26. 16.

parell, liberty and peace, before superfluities and such things, as serve onely for ornament and delight. Thirdly, wee must seeke him in the opportune, seasonable, and acceptable time when he may bee found, that is, whilst the day of saluation lasteth, and whilst yet God offereth vnto vs his grace and fauour, and still vouchsafeth vnto vs his holy Ordinances, that seeking, we may find him in them. Yea, whilst God biddeth vs *seeke his face*, and euen as soone as the word is come out of his mouth, our hearts must answer, *Thy face, O Lord, will I seeke*. So the Lord by his Prophet exhorteth vs: *Seeke ye the Lord while he may be found, and call upon him while he is neere*. And the Church and people of God perswade one another, *Let vs goe speedily to pray before the Lord, and to seeke the Lord of hosts, and I will goe also*. We must seeke the Bridegroom when hee is come into his Garden, and inuiterh vs to feast with him in his spirituall delicacies. And whilst he knocketh at the dore of our hearts with the finger of his Spirit, and calleth vnto vs by the ministry of his Word, saying, *Open vnto me, my sister, my loue, my dove, my undefiled*: Wee must not giue him a come againe, nor put him off with slight excuses; lest he punish our sloth, by withdrawing himselfe and the comforts of his Spirit from vs; and because we would not open when he knocked, nor answer when hee called, he make vs to knocke, and call and cry, before he will heare vs, and to seeke him with sorrow, before he will be found of vs, that so he may make vs afterwards to esteeme more of his gracious offers, and to make more precious account of his comfortable presence, when hee doth againe vouchsafe it vnto vs; which we did not greatly value, when as we might haue enjoyed it with ease and pleasure. Now the most seasonable time of seeking God, are the dayes of our youth, and when with good *Iosias* we seeke him in our tender age, for he seeketh him best and most acceptably, that seeketh him soonest and with best speede. Which if we haue neglected, then the best time of seeking him is the time present, and while yet the sound of his voyce in the ministry of his Word ringeth in our eares, calling vs to turne from our sinnes, and returne vnto him. For whilest God seeketh vs in his holy ordinances, it is fit time of seeking him, neither is the acceptable time and day of saluation past, whilest yet the light of the Gospell shineth vnto vs, and therefore to day if ye will heare his voyce, *harden not your hearts*. But if wee neglect this time, and let Christ goe away, through our prophanenesse or slothfull negligence, hee will say vnto vs as he did vnto the Iewes; *Ye shall seeke me, and shall not finde me; and where I am, thither ye cannot come*. And finally, as in respect of the time, we must seeke him seasonably, so also constantly, that is, continually, and to the end of our liues, when as hauing full fruition of him, we shall be secure in his presence, and without feare of losing him. Wee must seeke him, not onely in the day of aduersity and affliction, when wee most sensibly apprehend our neede of him: for this may be performed by the greatest hypocrites, and the most despisers of his grace at other times; but also in the time of our prosperity, when carnall reason would perswade vs, that hauing all things at our hearts desire, we haue lesse neede to sue and seeke vnto him. Not onely when he sheweth his glory and greatnesse vpon extraordinary occasions, as by terrible thunder, lightning, earthquakes, and such like, which caused the

the rebellious Israelites to seeke him, when they had formerly reiect-
ed him; but wee must continue this duty at all times, according to
that wish of the Lord, in the behalfe of the Israelites; *O that there were
such an heart in them, that they would feare me, and keepe my Commandments
alwayes, &c.*

And after this manner we ought to seeke God, in respect of the time;
in respect of the person in whom we must seeke him, it must be in the face
of his Anointed, and the alone mediation of Iesus Christ, the Sonne of
his loue, in whom onely he will be found of vs. For if wee seeke him in
our owne merites, workes, and worthinesse, we shall, in regard of their im-
perfections and corruptions, be more estranged from him. In respect of
our selues who are the seekers, we must seeke him, if we meane to find him,
after a right manner; first, sincerely and vprightly, with all our hearts and
soules, wills and affections. So *Dauid* exhorteth the Princes of Israel, to
set their hearts and soules to seeke the Lord their God. And heerein propoun-
deth himselfe; as an example for our imitation, professing that *with his
whole heart he had sought the Lord.* Thus *Asa* and the people of Iuda en-
tered into a covenent to seeke the Lord God of their fathers, with all their heart,
and with all their soule. Which sincere seeking onely hath the promise of
finding him; according to that in Deuteronomie, *If from thence thou shalt
seeke the Lord thy God, thou shalt finde him; if thou seeke him with all thine
heart, and with all thy soule.* And so the Lord promiseth the people of Ju-
dash, that if in the land of their captivity they would seeke the Lord, they
should finde him, if they should search for him with all their heart. Secondly,
we must seeke the Lord, not coldly and formally, as though we were care-
lesse whether we found him or not, but zealously, and with all earnestnesse,
as being the chiefe thing which we desire. And as the couetous man neg-
lecteth his meate, that he may get money; and the famished man money,
that he may get meate to satisfie his hunger: so must we couet and hunger
after Gods presence, and labour to inioy his face and fauour, more then to
injoy all our earthly desires. And this seruencie of affection in seeking
God, is in most lively manner exprest in the example of the Spouse in
the Canticles, seeking her Bridegroom, who like a woman rauished with
the excellencies of her Louer, and euē mad with loue, hath her heart so
fixed on him, that she can rest neither night nor day; but euē in her bed
where shee should sleepe, her mind runneth on him; and betwene slee-
ping and waking, vp she starteth to let him in whom her soule loueth; of
which hope, when she findeth her selfe frustrate, by his withdrawing him-
selfe, she calleth vnto him, and seeketh for him; and hauing neither an-
swere, nor desired successe, she runneth about the streets of the Citie, euē
in the night, and enquireth of the Watchmen, and every one shee met (as
though the heate of loue, had made her to cast off the Vaile of modesty)
if they could tell her no tidings of her Beloued; being neuer at rest till
she had found him, and had againe gotten him within her imbracements.
Finally, vnto this seruency in affection, we must ioine diligence in action,
indecouring and labouring in the vse of all good meanes, whereby we may
finde God, and bee more and more assured of his grace and fauour. For
vnto this sedulity in seeking God, are the promises made; and the Apostle
tellet

1. Sam. 13.

Deut. 5. 29.

6. Sect. 2.

That we must
seeke God in
Iesus Christ,
sincerely, zea-
lously, and
with all dili-
gence.

1. Chro. 22. 19.

Psal. 119. 10.

1. Chro. 15. 12.

Or 22. 9.

Deut. 4. 29.

Ier. 29. 13.

Cant. 5.

Heb. 11. 6.

Psal. 132. 3, 4, 5.

§. *Self.* 3.
Of the fruits
and benefits
which we in-
joy by our dai-
ly seeking of
God.
Psal. 69. 6.

2. Chro. 30. 18,
19.

Esa. 45. 19.

Deut. 4. 29.
1. Chro. 28. 9.
2. Chro. 15. 2.
verse 4.

verse. 15.

Heb. 11. 6.

Psal. 34. 10.
Psal. 24. 4. 5. 6.
2. Chro. 31. 21.

Ezra. 8. 23.

telleth vs, that he is a bountifull rewarder of them that diligently seek him. As therefore they who haue lost some precious iewell wherein their chiefe wealth consisteth, doe not content themselues with a slight search, but set all other businesse aside to seeke it, and are so intent and wholly taken vp with their employment, that they can scarce finde any time to sit downe and rest them, yea to eate, drinke or sleepe, till they haue found it; and haue all their thoughts so intent vpon this one thing which they haue in hand, that they minde not what is spoken or done in other matters; so must wee vse the like or greater diligence in seeking God, who is of infinite more value then all the Iewels of the world. And if *David* was so wholly intent in preparing a visible place of Gods presence, that hee protesteth to neglect all other things in comparison of it; as that hee would not come into the tabernacle of his house, nor goe vp into his bed; nor giue sleepe vnto his eyes, nor slumber vnto his eye-liddes, vntill hee might finde a place for the Lord, an habitation for the mighty God of *Iacob*: then how much more should wee bee diligent and earnest aboue all things in seeking God, that wee may haue him to reside and dwell with vs in the temple of our hearts?

The third point to be considered, is the manifold fruits and benefits which they receiue and inioy who thus daily seeke God. For first, they shall not be confounded by any shame, nor with the malice and might of all their enemies, according to that of the Psalmist, *Let not those that seeke thee, be confounded for my sake, O God of Israel*. Their infirmities shall not be laid to their charge, nor their imperfections, corruptions and failings in performing the duties of Gods seruice; as appeareth by the prayer of *Hezekias* for them, who had prepared their hearts to seeke God, whom God pardoned, though they were not cleansed according to the purification of the Sanctuary. They shall not lose their labour, nor spend their strength in vaine; for the Lord hath promised that those who thus seeke him, shall surely finde him. *If thou seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine heart*. So *Azariah* telleth *Asa* and the people, that the Lord would bee with them, while they were with him: and if they sought him, he would be found of them; the which he confirmeth by the experience which their fathers had hereof in former times, euen as afterwards they found the Word of God in his mouth confirmed in their owne experience; for no sooner did they set themselves to seeke the Lord with their whole desire, but he was found of them, and the Lord gaue them rest round about. And as wee shall by seeking God be freed from all euill, so shall we haue the fruition of all good; for we shall inioy God himselfe, and hee will dwell in vs as in his Temple, and communicate himselfe vnto vs as vnto his loue and Spouse. Neither will he come empty-handed, but bring with him his rich rewards: and as he is infinitely good in himselfe, so will he bee good vnto them that waite for him, and to the soule that seeketh him. He will not let any good thing bee wanting vnto them. They shall receiue the blessing from the Lord, and righteousness from the God of their saluation. They shall prosper in all their workes, be preferred from all dangers, and deliuered from all euill; for the hand of the Lord is vpon them for good that seeke him.

him, but his power and his wrath is against all them that forsake him. He will not forsake them; but will hide them in the day of his anger. They shall receive spirituall growth in all graces, through the beames of his brightness, and the sweet influences of his fauour, as the hearbes and trees receive growth and become fruitfull, by the vertue of the Sun that shineth vpon them. Yea, themselves shall be as the shining light, that shineth more and more to the perfect day; and in his light they shall see light, and be admitted to the sight and contemplation of his secret counsels. They shall haue their faith and affiance in God more and more confirmed through that familiarity and communion which they haue with him; and hauing peace with God, they shall haue also peace of conscience, and peace with all the creatures. They shall haue safety and Christian security in Gods presence, fauour, and protection, and he will give them rest on all sides, because they haue sought the Lord their God. So as they may say with Dauid; I will not bee affraide of ten thousand of people that haue set themselves against mee round about. Though I walke through the vale of the shaddow of death, I will feare no euill: for thou, Lord, art with me; thy rod and thy staffe they comfort me. God is our refuge and strength, a very present helpe in trouble; therefore will not we feare, though the earth be removed, and though the mountaines bee cast into the midst of the sea, &c. And in the greatest garboyles of worldly troubles, they may say with him, I will both lay mee downe and sleepe, for thou, Lord, onely makest me dwell in safety. They shall haue their hearts filled with ioy and gladnesse in the fruition of his fauour, and shall, aboue all others, haue continuall cause of reioycing; according to that of the Psalmist, Let all those that seeke thee, reioyce & be glad in thee, and let all such as loue thy saluation, say continually, Let God be magnified. And againe: Glory ye in his holy name, let the heart of them reioyce that seeke the Lord. They shall lead an holy and vnblameable life, when as they are alwaies taken vp in these pious exercises, and attaine daily vnto more and more perfection in all sauing graces, and in the performance of all Christian duties. Yea, they shall haue not onely abundance of grace and all Spirituall good in this life, but also of glory in the life to come. For they that seeke God now, shall then perfectly finde him, and with him eternall blessednesse in the fruition of the chiefe goodnesse, according to that of the Prophet Dauid: They that seeke the Lord with their whole heart, are blessed; for they shall liue the life of Grace here, and the life of glory in the world to come.

Finally, the euils and mischiefs are manifold which follow the neglect of this dutie of seeking God: for Gods power and wrath is against them, to bring vpon them the punishment of their neglect. Hee will withdraw from such his comfortable presence; and by grieuous afflictions enforce vpon them this dutie, which they will not doe cheerefully and of their owne accord, according to that in Hosea: I will goe and returne to my place, till they acknowledge their offence and seeke my face; in their afflictions they will seeke me early. They shall not prosper in any thing which they doe or take in hand, as the Lord threateneth the brutish pastors of Iudah. And as the flowres and plants cannot thriue and flourish, which inioy not the light and warmth of the Sun: so much lesse shall they prosper and grow

Psal. 9. 10.

Zeph. 3. 3.

Pro. 4. 18.

2. Chro. 14. 7.

Psal. 3. 5.

Psal. 23. 4.

Psal. 46. 1, 2.

Psal. 4. 8.

Psal. 70. 4.

Psal. 105. 3.

2. Co. 1. 12.

John 17. 3.

Psal. 16. 11.

Psal. 119. 2.

Amos 5. 4, 6.

Jo. Sect. 4.

Of the euils
which follow
our neglect of
seeking God.
Eccl. 8. 22.

Hof. 3. 1.

Jer. 10. 31.

Zeph. 3. 6.

in grace or goodnesse, who neglect to seeke God, and so deprive themselves of the comfortable beames of his gracious presence. Finally, the Lord hath threatned to stretch out his hand, and take vengeance on *them that have not sought the Lord, nor enquired for him*; yea, that he will laugh at their destruction; and delight himselfe in their punishments, as he intimateth, by comparing the day of vengeance to a day of *solemne sacrifice*, vnto which he *inuiteth his guests*; that they may be spectators of these fearefull examples; and glorifie his Iustice in the deserved punishments of those who had not sought him.

CAP. VII.

Of the Christian Armour which we must put on daily, and of the benefits which wee shall reape thereby.

6. Sect. 1.
Of the seuerall
parts of the
Christian ar-
mour.



WE haue intreated the more largely of that maine duty of seeking God, as being not onely the chiefe and principall of all that are to be performed in the daily exercise, but euen the roote and fountaine, summe and substance of all the rest from which they spring, and in which they are comprised. In which respect the other that remaine to be spoken of, may be passed ouer with greater breuity, as being all but speciall branches of the former duty, and streames that will readily & naturally flow from that fountaine. The third maine duty then in this daily exercise, is, that we put on the whole armour of God, which is, that we looke continually vnto our selues, that we bee thoroughly furnished, and as it were, armed at all points with the maine, fundamentall, sanctifying and sauing graces of Gods holy Spirit, whereby we may bee inabled to stand in the day of triall, and to resist those daily tentations wherewith we are assaulted by our spirituall enemies. The chiefe & principall whercof, the Apostle hath in the Epistle to the Ephesians prescribed vnto vs. The first is, the *girdle of verity*; wherby is meant, that we should not onely imbrace the truth of Religion, and frame our iudgements, affections and actions according to the sincere and pure Word of God; but also that our knowledge, profession and practice, be in truth and sincerity of heart, carrying our selues in all things vpriightly, and in the integrity of a good conscience. The second is, the *breastplate of righteousness*, whereby we vnderstand true sanctification and godlinesse, consisting in an earnest desire, a firme resolution, and constant indeuour of conforming our whole liues according to Gods reuealed will, that wee may please him in all things, and haue both our persons and actions accepted in his sight. The third is, that *our feete bee shod with the preparation of the Gospell of peace*: that is, as souldiers that haue good shooes and leg-harnesse, are thereby enabled to hold on their march in stonie and rough wayes, and thorow the midst of briers and thornes; whereas if they were barefooted, or ill shod, they would be pricked and gauled, and soone tire and faint in the way: So must we daily arme our affections, the seete of our soules, with all the sweete comforts and gracious promises of the Gospell, made

vnto

Ephes. 6. 11, 12.

unto those who hold out vnto the end, and fight vntill they overcome, without which we shall soone be wearied, and faint in the way, seeing it is rough and vnpleasant to flesh and blood, and full of the thornes and briers of afflictions and persecutions. The fourth piece of the Christian armour is, the *shield of faith*, which also we must daily put on, applying a fresh vnto our selues Gods mercies in the merits of Christ, the gracious promises of the Gospell, and the satisfaction and obedience of our Saviour and Redeemer, whereby, though we be neuer so weake in our owne strength, we shall be enabled to resist all Satans tentations, and to quench and beate backe all the fiery darts of the wicked one, so as they shall not be able to wound or doe vs any harme. The fifth piece which we must daily put on, is, the *helmet of saluation*, that is, we must continually renew and reuine our hopes, and expect and waite for with patience, the accomplishment of all Gods gracious promises, which by faith we beleue and apprehend. And this will notably encourage vs in all Christian duties of a godly life, seeme they neuer so irksome and tedious vnto vs, when as we haue daily an eye to the recompence of reward; and to indure any hard measure at the hands of the world, and to drinke the deepest draught in the cup of affliction and persecution for Gods sake and the Gospels which wee profess; when as wee assuredly hope, that the greatest crosses and calamities are not worthy the glory which shall be reueiled, because they are light and momentanie, but the crowne of happinesse which they helpe to see vpon our heads, most excellent and eternall. The sixth and last piece, is, the *sword of the Spirit, the Word of God*, which being rightly managed, is sufficient to defend our selues, and offend and driue backe the Enemie, as wee see in the example of our Saviour Christ, who vsed no other weapon to vanquish Satan and all his tentons. We must therfore daily exercise our selues in reading and meditating in the holy Scriptures, which will serue as a light to guide vs in all our wayes, as a goade in our sides, if wee bee sluggish, as cordiall water, if wee bee ready to faint with feeblenesse, and as a two-handed sword, to defend vs against all enemies who assaile vs in the way, and labour to hinder and discourage vs in our Christian course and conuersation. And this armour we must put on, not piecemeale, but compleate and in all the parts. We must not put on some parts only, and let other pieces of it lye by, but, as the Apostle speaketh, we must put on *the whole armour of God*; for if any part be wanting, we shall lie open to the wounds of our spirituall enemies. Neither must we put it on one day on, and leaue it off another, but we must put it on daily, seeing we are continually assailed, and haue no one day of truce, till by death we haue gotten a full and finall victory. It must not like armour in the time of peace lie by, or hang rusting vpon the walles; but we must alwaies keepe it bright and furnished, fit for daily vse, & fast buckled vnto vs both day and night, sleeping and waking, seeing we are continually in the battaile, encountred at all times, and euen every houre, with the tentations of our spirituall enemies. And to this end we must continually keepe the Christian watch, as the Apostle exhorteth, that wee be not through our sloth and sluggishnesse surprized as vnawares. And because it is not armour of our owne making and prouiding,

1. The. 5. 8.

A. 25. 10.

Rom. 8. 12.

2. Cor. 4. 17.

Eph. 6. 11.

Eph. 6. 12.

Ver. 10.

ding, but of Gods owne workmanship, and of his free gift, whereof it is called, *The Armour of God*: and seeing when we haue it, it is not in our power to put it on, but it is God alone, that both bestoweth and bucklith it vnto vs; therefore vnto our watchfulnesse, wee must adde seruent and daily prayer vnto God, both to giue it vnto vs, and to assist vs so with his holy Spirit, that we may be inabled, not onely to put it on, but also to keepe it continually fast buckled vnto vs. Neither let vs feare that the daily and continuall wearing of it will bee tedious and troublesome; for though at the first it may seeme so, when like fresh water Souldiers wee enter into the Christian warfare; yet by daily vse, it will become so easie and familiar, that it will trouble vs no more then our ordinary apparell.

6. Sect. 2.
That the putting on the Christian Armour is very necessary.

Now that we may be moued with cheerefulnesse to exercise our selues in this daily duty, let vs consider that the continuall putting on and wearing of this Armour, is both exceeding necessary and profitable. It is most necessary, because the spirituall enemies of our saluation are alwayes in readinesse, watching their opportunity, when by their fire assaults they may vanquish vs, and bring vs to destruction. And therefore it is, as necessary that we should vse like or greater diligence, and be alwayes in readinesse to withstand their encounters. Secondly, this daily vse of the Christian Armour is so necessary, that all other helpes are in vaine, if this be neglected. For though we should be continually exercised in religious duties, as prayer, hearing the Word, reading, conference and meditation, and in the works of iustice and charity, and the ordinary duties of our callings; yet if this Armor be not put on, they will do vs no good, seeing they will not bee done in truth and sincerity, faith and a good conscience: and therefore euen in them our spirituall enemies will set snares to catch vs, and finding vs naked of our Christian Armour, will lay secret ambushments, euen in these religious and charitable exercises, and assaulting vs at vnwares, will giue vs the foyle, and leade vs captiue vnto sinne.

6. Sect. 3.
Of the manifold benefits which arise from being thus daily armed.

Eph. 6. 11, 13.

2. Cor. 10. 4, 5.

Secondly, it is most profitable to be thus daily armed, as may appeare by the manifold fruits and benefits which will accrew vnto vs by it. For hereby we shall be strengthened against all the assaults of all our spirituall enemies, so as they shall neuer be able to preuaile against vs, but at last bee vanquished and overcome. And therefore hath God made for vs, and giuen vnto vs this spiritual Armour, and to this end he exhorteth vs to put it daily on, that we may be able to withstand in the euill day, and hauing done all, to stand against the wiles of the deuill, and all encounters and attempts of the enemies of our saluation. Therefore hath he put into our hands, not carnall weapons, which are farre vsfitting this spirituall warfare, but such as are mighty through God, to the pulling downe of strong holds, and casting downe imaginations, and euery high thing, that exalteth it selfe against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ. And therefore we may be assured that God will not be disgraced with the weakenesse of his workmanship, nor faile of his end for which hee hath made it, and so spend his labour in vaine: but seeing hee hath made it, and put it into our hands for Armour of high prooffe, let vs assure our selues that

that it will neuer faile; but will at all times be sufficient to beate backe the bullets of Satans tentations, and to defend vs against the assaults of all our spirituall enemies. Again, if we daily put on this Armour, it will make vs valiant and couragious, seeing before the fight it affureth vs of victory. Whereas, though wee haue neuer so much valor and fortitude, yet if we be but naked men, and so lyen open to bee wounded continually with the fardarts of the deuill, our courage will be soon couled, and like cowards, we shall beate our selues to a shamefull flight. It will make vs cheerful in our pilgrimage, and to goe on in the wayes of godliness and rightconnesse with much ioy and comfort; when as being armed, we shall not neede to feare any spirituall dangers that lie lurking in the way to rob vs of Gods graces, nor to goe out of the right way, either to the right hand or to the left, for any worldly terror or discouragement which shall affront vs in our course of Christianity. It will preserve vs from falling into such snares as will wound our soules and consciences, and strengthen vs also against our frailties and infirmities; so as they shall not preuaile against vs. It will bee a notable meanes to continue vs in peace; for as nothing more preserveth our worldly peace, which to be continually prepared for warre; so nothing bringeth vnto vs a more sound and secure peace, euen peace with God, peace of conscience; and peace also in respect of the malicious attempts of our spirituall enemies; then to keepe daily this Armour fast buckled vnto vs. Finally, it will bring with it much Christian security, when as we are assured that we are free from all dangers, and that none of our enemies shall be able to hurt vs; so we may lye downe in peace and take our rest, because the Lord onely maketh vs (truly) to dwell in safety.

And as the whole Armour in generall bringeth vnto vs singular profit, so euery seuerall piece and part of it is for speciall vse and benefit. For by the girdle of verity, wee shall be preserved against all errors and heresies, and keepe a right course in the way of truth; and our hearts being vp-right and sincere in the sight of God, we shall carry our selues as in his sight and presence, in all our thoughts, words, and actions, and bee kept safe from being sowed with the leauen of hypocrisie; from lamenesse, which causeth vs to halt betwene God and the world, and from guile and dissimulation, the poyson of the soule, which tainteth and infecteth all vertuous actions. By the breast plate of righteousness, whereby we desire, resolve, and endeavour to doe Gods will, and please him in all things, our vitall parts will bee preserved from being wounded with the poysonous darts of the deuill; and howsoeuer with his tentations hee may make vs slip through frailty and infirmity, and with his hellish darts, inflict some little scratches in the more remote and ignoble parts, yet he shall not bee able to pierce our hearts and vitall parts, with any mortall wounds of sinne, because they are strongly armed with this breast-plate of righteousness. By hauing our feet shod with the preparation of the Gospel of peace, we shall be enabled to continue our march in the Christian warfare, and so prepared against all afflictions and troubles, which like thornes and briars molest vs in our journey, that we shall not be discouraged, nor faint in the way; but by that inward peace which the Gospel bringeth vnto vs, we

Psal. 4. 8.

S. Sect. 4.
That euery seuerall part of this Armour bringeth speciall profit.

1. Pet. 5. 8.

1. Iob. 5. 4.

Rom. 8. 13.

1. Iob. 3. 2.

Aa 9.

2. Tim. 3. 15, 17.

1. Iob. 1. 1.

1. Iob. 1. 1.

1. Iob. 1. 1.

6. Sect. I.

That we must
necessarily
arme our selues
against all sin,
and the reasons
of it.

1. Pet. 5. 8.

shall be confirmed and comforted in the middelt of all worldly payboyles and troubles. By the shield of faith wee shall repell the fry darts of Satans tentations, and resist and beate him backe when he assaulteth vs with greatest fury; we shall also thereby overcome the world, on the one side tempting vs with the wages of earthly vanities, by countering it in comparison of heavenly happinesse, of which faith assureth vs; and on the other side, threatening and terrifying vs with crosses and afflictions, when it receiveth them as tokens of Gods love, and signes of our adoption, and perswadeth vs that they shall worke together for the best, and serve as meanes to further our saluation. By the helmer of saluation, wee are also notably strengthened in the spirituall conflict, so as though Satan the old Serpent may bite and bruise our heels; yet he shall not bee able to hurt our head; wee are also thereby encouraged to labour diligently after sanctification, and having hope of indwelling with Christ heavenly happinesse, it is a notable meanes to moue vs to purge and purifie our selues, as he also is pure. Finally, we are encouraged to fight valiantly the Lords battels, by assured hope of victory; and to passe with patience and comfort through our all worldly discouragements, because we expect, that after we haue trauailed thorow a little space of soule way, we shall come safely to a Palace of pleasure; and to all the loyes of our heavenly Countrey. Lastly, by the sword of the Spirit, if we can skillfully vse it, we shall be fitted for all purposes, strengthened against all enemies, overcome all difficulties, and were all obiections, repell all tentations. Yea, such a glorious light commeth from this glittering weapon, that it is sufficient not onely to defend vs, and beate downe (like that light which appeared to Saul and his company) with feare and astonishment all our enemies, but to guide and direct vs in all our wayes; and to make vs perfect and wise for attaining vnto saluation.

CHAP. VIII.
Of the fourth mayne duty, which is to arme our selues against all sinne; and to deuote our selues wholly to Gods seruice.

THe fourth mayne duty, daily to be performed, is to arme and strengthen our selues daily against sinne; and deuote our soules and bodies wholly to Gods seruice, in the performance of all Christian duties which may bee pleasing in his sight. Concerning the former: It is most necessary that wee continually arme our selues against sinne; and gather daily new strength, to withstand and mortifie our corruptions. First, because Satan like a roaring Lyon, walketh continually about, seeking to deuoure vs, laying at all times and in all places, his nets and snares of perdition, and many baits of worldly vanities, and leases of euill examples, to allure vs to stoop and giue ouer our heavenly flight; that so he may catch and inuade vs to our destruction. Secondly, because the world, as a strong enemy, daily royneth with him, labouring one while with her smiles and fauours, her allure-

ments and proffers of prosperity, to intice vs to follow those patternes and precedents of euill, which she setteth before vs; and another while with frownes and threats, afflictions and persecutions, to thrust vs by mayne force into sinne. Thirdly, because we nourish continually a secret tray-tour in our besomes, which is daily ready to betray vs into their hands, euen our owne flesh and corrupt nature, which is prone to all euill, and taketh delight in nothing more then in glutting it selfe with the pleasures of sinne. So that no sooner doe we giue ouer fighting, but we are presently foyled; no sooner doe we desist rowing and tugging against the streame of our naturall corruptions, but they presently carry vs downe with a swift course, into some one or other sinfull action. Fourthly, because many are the wiles and deceits of sinne, which will easily circumnent vs, if wee doe not daily obserue and labour to defeat them. One while they will pretend friendship, and that they will doe vs good; or at least, that they are innocent, and will not hurt vs; and at another time necessity, that wee cannot liue without them, or if wee doe, a life no better then death, vncheerfull and vncomfortable. Sometime they will pleade custome and prescription, which entreth them into possession (as it were) by course of Law. And if we can answer this, they will offer themselves like ghests, crauing but one nights lodging, with promise then to be gone: but afterwards when they are admitted, either by force take possession, or else vpon further acquaintance and better liking, desire to make longer abode. Lastly, because the occasions of sinne daily are many, as the objects of vnlawfull pleasures, which bewitch vs with their alluring tunes; and of sinfull gaine and profit, which like golden chaines, draw vs into wicked courses; and of pride and vaine glory, which easily perswade vs, who are naturally ambitious, to vse any meanes which may further our aduancement. Vnto which, we may adde the daily occasions of vniust anger, thrusting vs on to reuenge; of enuy or disdain; of wantonnesse and vncleannesse; of vaine, vnflauoury, and rotten communication, through sinfull society and wicked company, and innumerable such others, all which will powerfully draw vs to sinne, if wee be not daily armed against it. In all which respects, it is most necessary that wee arme our selues, and make daily warre against all our sinnes, especially against those which cleave fastest to our corrupt natures, and vnto which we are most prone and apt to fall. Of which we may take the better and surer notice, if wee consider what they were, which before our conuersion did most raigne and rule in vs, seeing these in the state of regeneration, though they be deposed from their regency, yet will, of all others be most hardly expelled; or being in some measure driuen out, yet out of their experience of their former victories, will conceiue hope of repossessing their wonted hold, and to this end will lurke and houer about vs, that they may spie opportunity of re-entring, like Crowes and other birds of prey, which are beaten off a field, where they haue long vsed to feede. As also if we obserue what are those sinnes which our corruption most liketh and longeth after, and is most ready to extenuate and excuse, when we are touched and reprooued for them, making them light and veniall, by gilding them ouer with vaine, friuolous, or false pretences. And finally, wee may know them by
our

our owne lamentable experience, when as we carefully obserue what finnes most distract vs in all good exercises, and hinder our growth in godlinesse, and what they bee, into which, though frailty we most often fall, and whereby we haue beene most ouertaken. And when wee haue by these meanes taken notice of them, we must with most diligence and resolution arme our selues against them, seeing by them wee haue most dishonoured God, and wounded our owne consciences, and are in greatest danger to be overcome, and led captiue to hell and destruction, being like bordering enemies, which haue a strong party in our selues, and haue best opportunity to take all aduantages against vs.

§. Sect. 2.

Of the meanes
to work in our
hearts a true
hatred of sin.

Now the meanes whereby we may be armed against all finnes in generall, and these in particular, are many. The first and principall, is to worke our hearts to a deadly and vnreconcilable hatred against them, by meditating of the infinite Maiesty and goodnesse of God, against whom they are committed, how great and glorious he is in himselfe, and how good and gracious vnto vs, who hath giuen vs all the good things which wee ijoy or hope for, yea his chiefeest Iewell, his best beloued Sonne to die for vs: By considering that it is aboue all things most hatefull and displeasing vnto God, and maketh all creatures in whom it is most odious, though neuer so much beloued of him; As we see in the example of the reiected Iewes; *Adam* cast out of Paradise, the Sonne of God himselfe, who bearing our finnes, did beare all his Fathers wrath, and could not bee reconciled, till by his sufferings he had made full satisfaction to his Iustice. That it is most haynous and capitall, being committed against so infinite a Maiesty, as appeareth by those dreadfull and eternall punishments, which Gods righteous iudgement inflicteth on those that commit it, in this world and the world to come, that it is the greatest folly in the world, hazarding the eternall saluation of our most precious soules, which are of more worth then many Monarchies, and plunging them into hell and everlasting destruction, for the momentary and vncertaine fruition of earthly vanities. That it pierced the Lord of life, and nailed him to the Crosse, causing him to be condemned that came to saue vs, and to be put to a shamefull death, who came to giue vnto vs everlasting life. That the deepe dye of it so stained our soules, that nothing could wash away the filthy spots that it left behind it, but the precious blood of Christ. That it vexeth and grieueth the good Spirit of God dwelling in vs, & by defiling our bodies and soules which are his Temples, doth make him weary of his lodging. That aboue all things it delighteth the deuill, as being the child and darling of this hellish parent; and maketh vs to become fit roomes for him to reuell in, and to passe his time with most delight. Let vs consider of the manifold euils which it causeth vnto vs, both priuative and positive, in this life and in the life to come. For it depriueth vs of all good, and bringeth with it all euill. It separateth betweene our God and vs, and turneth the greatest loue into the most dangerous enmity. It defaceth his Image in vs, and stampeth vpon vs the image of the deuill. It frustrateth the end of our creation, which was, to glorifie God, by our worshipping and seruing him, yea of our Redemption by Christ, if wee liue and die in it without repentance. It casteth vs (like our lawes) out of Gods protection,

rection, and maketh vs (like slaues) subiect to the tyranny of Satan. It is the cause of all the euils of punishment, which are inflicted vpon the creatures in this life and the life to come. It blindeth the minde, and hardeneth the heart, debarreth vs of all sweete communion with God, and deprieth vs of the inestimable comforts of his holy Spirit. It weakeneth our faith, and woundeth our conscience, taketh away all inward peace, and filleth our hearts with shame and sorrow, and our faces with blushing, or (which is worse) with impudency. It deprieth vs of Gods eternall and most comfortable presence, and of the ioyes of his heavenly Kingdome, and plungeth vs headlong into hell and destruction. Finally, let vs adde vnto these, whatsoeuer other euils we can imagine, and then conclude, that sinne, as the cursed mother of them all, hath bred them in her hellish wombe.

And when by these meditations wee haue wrought our hearts vnto a true hatred of all sinne; there are other meanes to be vsed of vs, that wee may be strongly armed against it. As first, that wee doe thorowout the whole day entertaine and nourish good and holy desires, and firme and constant resolutions, that we will resist and withstand it, in what manner or forme so euer it shall set vpon vs. For nothing will bring more easie and assured victory, then Christian courage and resolution, to fight and strue against it, grounded not on our owne strength, but vpon the power and promises of God, and that we will let passe no good meanes vnassayed whereby we may overcome. Secondly, wee must keepe a daily and continuall watch ouer our selues, and especially ouer our hearts, that wee be not surprisid on a sudden, nor hardened or hartened in any wicked course, through the deceitfulness of sinne; of which, we shall haue occasion to speake more fully heereafter. Thirdly, we must be no lesse careful in flying all occasions, inducements, and prouocations vnto sinne, then the sinfull acts themselves; for if we wilfully cast our selues into these tentations, it is iust with God to deliuer vs vnto euill. Fourthly, we must make conscience of committing of the least sinnes, which being admitted, will make roome for the greatest; and withstand sinnes in the first degrees, as soone as they are suggested by the deuill, the world, or our owne flesh; casting out this hellish wild-fire, before it hath by the least abode inflamed our concupiscence, or before this seede of impiety hath gotten any warmth or growth. Fifthly, we must be so bold and valorous in Gods assistance, as that in the meane time we be suspicious and fearefull, in respect of our owne weakenesse and frailty, and the might and malice of our innumerable enemies, taking good heede, whilest we stand, of falling, and *working out our saluation with feare and trembling.* Sixthly, wee must daily walke with God, and carry our selues continually as in his sight and presence, who not onely taketh notice of all our actions, but also will cause vs one day to giue a strict account of them, either to reward them graciously, if they bee good; or to punish them seuerely, if they be euill. Lastly, let vs daily and continually resigne our selues ouer into the hands of God, who is alone able to deliuer vs from all euill, and craue instantly his protection from all enemies, and the direction of his holy Spirit, that by the good guide thereof, we may thorowout the whole day be preserved and

6. Sect. 3.

Of the meanes whereby we may be strengthened against sinne.

Pro. 4. 23.

Heb. 3. 13.

Pro. 28. 13.

1. Cor. 10. 12.

Phil. 2. 13.

Gen. 5. 24.

Gen. 17. 1.

2. Cor. 5. 10.

6. Sect. 4.

That wee must
imbrace all
vertues and
Christian
duties.

and kept in the way of righteousness and holiness, and from erring and going astray in the by-paths of sinne.

And as we are thus daily to arme our selues against sinne; so, are wee constantly and continually to desire and resolve in our hearts, that we will imbrace all vertue, and performe all Christian duties, both vnto God, our neighbours and our selues, thorowout the whole day, not thinking any grace or good duty so small, that it may be neglected, or so difficult and of such an high nature, that it may not be attempted and sought after. Neither must we content our selues to take the occasions of well-doing, when they are offered & thrust vpon vs, but we must exercise our minds, by studying and aduising how we may get & gaine the best opportunities of doing most good, both for the aduancement of Gods glory, and our owne and our neighbours good. But especially wee must set our selues with most earnest study, and serious diligence to attaine vnto, and adorne our soules with those graces, wherein they are most defectiue, and to performe those duties which our consciences tell vs that wee haue in time past most neglected, not because they were in their owne nature lesse excellent, profitable, or necessary (for so when time and opportunity will not suffer vs to performe all, we may omit lawfully those duties which are of least vse and importance) but because our corrupt natures being most auerse vnto them, we finde them most difficult and vnpleasant vnto vs. For so shall we receiue a double benefit, not onely doing that which is good, but also in doing it, profit daily in the denying of our selues and our owne wils, in the mortifying of our corrupt nature, in that wherein it is most strong and rebellious, and in strengthening our regenerate part and new man, in that wherein it is most weake and defectiue. And if wee would thus daily enlarge our desires, and strengthen our resolutions, to the imbracing and practising of all vertuous actions and good duties, we should receiue singular profit by it. For we should not so easily as we doe, let slip the occasions of well-doing, but take hold of the opportunity when it is offered; we should not be so faint hearted, and weake handed in good duties, nor so easily daunted and discouraged in them, but should become strong and valorous, if we would thus daily confirme and strengthen our hearts and hands, by these good resolutions, that we will let passe no opportunity of performing those Christian duties which God requireth of vs. Finally, notwithstanding our many frailties and infirmities in our best actions, and slips and falls into sinne, we should be accepted of God through Christ, in this Euangelicall obedience, as though it were free from all imperfection; seeing he respecteth more our hearts then our hands, and our resolutions and indeuours, more then our abilities and performances.

C A P. IX.

Of the fifth and sixth daily duties, which are to conforme our selues to Gods Law, and to submit our selues to his good pleasure.



The fifth maine duty wherein we are daily to exercise our selues, is, that we rightly dispose of all our thoughts, words, and actions, so as they may in all things be conformable to the Law of God. In respect of our thoughts, our care must be, that we be not earthly minded, like Citizens of the world, nor suffer them to be fixed and fastened vpon earthly and momentany vanities, which profit not; as how we may get or keepe the honours, riches, and pleasures of the world, by camall and vnlawfull meanes, which are too base objects for them which are of so high and diuine a nature; but that they be chiefly taken vp, and exercised about spirituall, holy, and heauenly things: as of their excellency, profit, and necessity, by what meanes we may obtaine, or hauing them in some measure, may be more enriched with them; how we may safely keepe them and bee secured from feare of losing them. How wee may bee more and more vnited vnto Christ, and assured that both he and all his benefits doe belong vnto vs. How wee are so to carry our selues, that wee may more sensibly and feelingly apprehend the power and efficacie of his death and resurrection working in vs, and replenishing our hearts with sweete consolations, and joy in the holy Ghost. How we may be daily more assured of Gods grace and fauour, and feeble and discern the light and warmth of his louing countenance shining vpon vs, and inflaming our hearts with his loue. How we may withstand tentations, and get mastery ouer our strongest corruptions; and how wee may daily bee more renewed and strengthened in all grace and goodnesse, that we may increase in bringing forth more fruits of holinesse and righteousness. And with these and such like holy and heauenly meditations, our mindes must chiefly be taken vp; and when wee exercise them about earthly things, and the duties of our callings, it must be, as vpon meanes which tend to these endes, and (like birds) we must vse the earth as a helpe to raise vp our selues, and to gather wing, that wee may soare aloft in heauenly meditations. The which wee shall doe, if we performe the workes of our callings, in faith and a good conscience, in loue and obedience vnto God, as duties of his seruice which hee hath required at our hands, with prayer for good successe and thanksgiving, when by Gods blessing wee haue obtained it; and when wee vse them as meanes to further our maine ends, namely, the aduancement of Gods glory, and the eternall saluation of our soules.

The like care and indenuour we must daily vse in the right ordering of our tongues and speeches, either by seasonable silence, when wisdom, discretion, and grauity requireth it; of which, the generall rule is, that it is better to forbear and say nothing, then to vent that which is vaine, vnprofitable, or worse then silence: or else by speaking that which is vsfull and necessary for the aduancement of our maine ends, which are Gods glory,

§. Sect. 1.

That we must conforme our thoughts, words, and actions, according to Gods Law.
Phil. 3. 20.
Matth. 6. 33.
Col. 3. 2.

Phil. 3. 10.

§. Sect. 2.

Of the right ordering of our tongues, and the meanes of it.

Col. 4.

Eph. 4. 29.

Mat. 12. 36, 37.

Psal. 39. 1.

Iam. 3. 3, 4.

Psal. 141. 3.

6. Sect. 3.

Of the right
ordering of
our workes
and actions.

glory, the profit of our brethren, and the comfort and saluation of our owne soules. God is glorified by our speech, when as we doe not presume to speake of him, his attributes and persons, his name, Word or workes, vpon any light or slight occasion, vainely or in iest; but when the cause is waighty and important, and then grauely and seriously, with all humility and due reuerence. Our neighbour is profited, when as our speech is gracious, powdred with the salt of wisdom, and either tending to spirituall edification, by instruction, admonition, exhortation, reprehension, counsaile or comfort; or to his temporall good in his worldly affaires. And our owne comfort and saluation is furthered, when vnto these former wee adde such speeches as more properly tend to our owne good, as to the increasing of our wisdom and knowledge, the strengthening of our faith, the increasing of any other sauing grace; as when we mutually informe one another, and stirre vp the graces of God in vs by holy conferences; or else such as are profitable in respect of our temporall estate, as about the ordinary businesses of our callings and earthly affaires, in which wee are daily conuersant. Now that wee may thus rule our tongues, and order our speeches in this holy manner, abstaining from all light and vaine words, friuolous and vnprofitable discourses, and rotten and vnfauoury communication; let vs consider, that God hath giuen vs this excellent gift of speech that wee might thereby glorific him, and benefit one another, especially in the best things; & therefore they who neglect these, and direct their speech to contrary ends, doe most fearefully abuse this excellent gift, and thereby iustly deserue to be deprived of it. Secondly let vs consider, that God is alwaies present with vs, and is an care-witnesse of all our speeches; and therefore let vs blush for shame, to speake any thing in his hearing, which we would not vtter in the presence of a graue, wise and religious superiour. Thirdly, let vs continually remember that fearefull saying of our Sauour, that wee shall *giue an account of every idle word at the day of Iudgement*, and that by our words we shall either be *iustified or condemned*. And therefore let vs not vainely and causelessly increase our accounts, not onely by idle and vnprofitable, but rotten and vnfauourie speeches, nor vse this winde of words, as bellowes to kindle against our selues the flame of Gods wrath here, and the fire of hell in the life to come. And to this purpose let vs with the Prophet *Dauid*, take heede to our waies, that we offend not with our tongue, and considering that it is an vnruely euill, and as the Apostle *James* compareth it, like an headstrong Horse, that will stand on no ground, let vs breake it with the terroures of Gods Iudgements, and curbe it in with the bridle of his feare, that it may not rush into any vnprofitable & wicked speeches. And because we cannot by all our force and skill, care and watchfulnesse, tame this wild and vnruely beast, but that it will breake out and vtter such things as are either vaine and vselesse, or hurtfull and sinfull, let vs often desire the Lord who gaue vs our tongues, that he will by his grace and holy spirit, rule and order them, and that he will set a watch before our mouthes, and keepe the doore of our lips, that we may speake onely those things which may tend to Gods glory and the mutuall good of one another.

Finally, our daily care and indetour must be, rightly to order and dispose

pose of all our workes and actions, that they may be conformable to the Law of God, both in doing the duties which he hath commanded, and in leaving vndone the vices and sins which he hath forbidden and condemned, and that whether they respect God or our neighbours and our selues. For our time and strength must be spent either in the religious duties of Gods seruice, or in the workes of iustice, charity and mercy towards our neighbours, or of temperance, sobriety and Holinesse towards our selues, either in the generall duties of Christianity, or the speciall duties of our callings, or in vsing the meanes and helps whereby wee may bee the better fitted and enabled vnto all and euery of them: That so wee may glorifie our heauenly Father, by hauing the light of our godly liues shining before men, edifie our brethren by our good example, make our owne calling and election sure, walke worthy of our high calling, adorne our profession, gaine others to the profession and praetice of the true Religion, and by our fruitfullnesse of obedience obtaine a plentiful harvest of ioy and happinesse, when Christ shall come to Iudgement, and render vnto euery one according to their workes. Neither must we onely take care, that our mindes and hearts bee taken vp and furnished with good thoughts and holy affections, and our tongues exercised in Christian communication, and speeches saouring of grace and godlinesse; but also that wee bring them to good effect, by praetizing what wee thinke and speake, in all our workes and actions. Nor that wee mortifie sinne in our soules and affections, but also in our *earthly members*, and outward man; and if through frailty wee haue entertained into our minds and hearts sinfull thoughts and desires, or broken out into rash and inconsiderate speeches; yet at least, let vs stay heere, and not produce it into act, which is to giue this cursed birth full growth and strength, and to consummate and bring it to full maturity and perfection.

The sixth maine dutie which we are daily to performe, is, to submit our selues in all things to Gods good will and pleasure, and to resigne our soules, bodies and states to be gouerned and guided by his providence, without murmuring or repining, being contented with whatsoeuer hee sendeth, and to indure what he inflicteth, not onely with meekenesse and patience, but also with cheerefulnesse and spirituall ioy, of which wee haue the Apostle *Paul* an example for our imitation, *who had learned in all estates to be content, so that he could be abased and abound, full and hungry, yea was able to doe all things, through the helpe of Christ that strengthened him.* To the attaining of which contentation, we are to consider, that the Lord is infinitely wise, and knoweth what is better for vs then we our selues, infinite in power, and able to do that which in his wisdom he knoweth to be best, and infinite in goodnesse, mercy and compassion towards vs, and therefore that he will doe that vnto vs and for vs, which in his wisdom hee knoweth most profitable, especially for the eternall saluation of our soules. That by his providence he ruleth all things in heauen and earth, and most wisely and powerfully directeth them to the good of all that depend vpon him, that in an especiall manner he doth thereby watch ouer them that feare and trust in him, and will not suffer them to want any thing

Matth. 5. 16.
1. Cor. 10. 31.
2. Pet. 1. 10.
Eph. 4. 1.

Col. 3. 5.

1. Jan. 1. 24. 25.

6. Sect. 4.
Of the sixth
maine duty,
which is, to
submit our
selues to
Gods good
pleasure in all
things.
Rom. 5. 3.

Phil. 4. 11. 12.

Matth. 6. 30.

Psalm 138.

Rom. 8. 28.
Psal. 34. 11.

Matth. 6. 33.
Heb. 13. 5.

thing that is good. Finally, we are to remember his gracious promises, whereby he hath assured vs, that he *will turne all things, even our troubles and afflictions, unto our good*; that he *will be a Sunne and a Shield*; and *will giue grace and glory, and withhold no good thing from them that walke uprightly*; that if we *first seeke the Kingdome of God and his righteousness*, hee will giue vs all other things as *aduantages to the bargaine*. Vnto which, if we adde the consideration of Gods infallible Truth in making good all his gracious promises, we may well be contented in all estates, seeing *hee will neuer faile nor forsake vs*, as the Apostle speaketh. And lastly, if we would haue this contentation in all estates, wee must cast our eye as well vpon that which we haue, as vpon that which we want; and thinke vpon those innumerable blessings which we inioy, the least whereof we haue not deserved, as well as vpon those things wherein we are defective: wee must not so much looke vpon those few that are preferred before vs, as vpon those multitudes that come farre behinde vs, who want many of those good things which wee possesse, though it may bee, they haue deserved them better then we. And if by these and thelike meanes we nourish this contentation, then shall wee haue a salve in readinesse fit for all sores, a medicine against all maladies; and a cordiall water which will reuiue and comfort vs against all those qualmes of earthly discouragements, that hinder our proceedings in the waies of godlinesse, and make the seruice of God displeasing and irksome vnto vs. Wee shall goe on cheerefully and ioyfully in our Christian course, without murmuring and repining, when we finde a soule passage or stumbling blockes in our way; and the better please God in all things, when as in all things we are well pleased with him.

CAP. X.

Of the last maine duty of the daily exercise, which is Prayer.

§. Sect. I.
That we must
pray daily and
continually.
1. Thes. 5. 17.
Eph. 6. 18.
Luk. 18. 1.
Col. 3. 16.
1. Tim. 4. 2.



He last daily duty to be performed of vs, is, effectually and frequent prayer, from which not any day, nor any part of the day is to be exempted; for we must, as the Apostle speaketh, *pray without ceasing, alwaies watching thereunto with all perseverance*. To which end tendeth the parable of the vnrighteous Iudge, propounded by our Sauour Christ. In which regard, that may be said of prayer, which the Apostle requireth in preaching, namely, that it must be *done in season and out of season*; if at least any time may bee said vnseasonable for this holy duty; whereby we are not to vnderstand with those ancient Heretikes, that we must spend our whole time in prayer and doe nothing else; for the Apostle Paul himselfe spent much of his time in preaching, writing, disputing, and in other duties of his calling, and yet as hee exhorted others, so hee often professeth, that it was his owne practice to *pray continually and without ceasing*. And our Sauour Christ also, who requireth this at our hands, and propounded himselfe as a patterne of his owne precept, spent much of his time in other exercises, as preaching, conferring, doing miracles, and such

Rom. 1. 9.
Col. 1. 3.
Eph. 1. 16.

suchlike: But that wee alwaies bee ready, and haue a disposition to prayer at all times; that we thinke no time exempted, when any fit and good occasion is offered, whether it bee night or day, or any part of either of them, nor any place excluded, if there bee cause and opportunity: for we must pray *euery where*, *lifting up holy hands without wrath or doubting*, at home and abroad, in our businesses and vacancie from labour. And thus hee expoundeth himselfe, interpreting these words, *without ceasing and alwayes*, of euery opportunity and seasonable time, when God either ordinarily or extraordinarily giueth vnto vs any fit occasion.

1. Tim. 2. 8.

Ephe. 6. 18.

6. Sect. 2.

Of ordinary prayers at set times, and how often to bee performed.

Psal. 55. 17.
Dan. 6. 10.

1. Tim. 4. 5.

Concerning our ordinary prayers, they are for the most part limited to set and ordinary times, although we are not to be so strictly tied to our howres, but that they may be changed from one to another vpon necessary occasions. And they ought to be performed in a solemne manner, with due preparation, conioyning together the parts of prayer, confession, petition and thanksgiuing, with due respect both of place and time. Neither are these prayers to be continued throughout the whole day, but in the severall parts thereof, as shall best fit with our occasions, and also with our zeale and deuotion. Notwithstanding we are to pray euen after this manner, not once onely, but often; according to the examples of the Saints in former times. So *Dauid* professeth, that he praied vnto God in the morning, at noone and in the euening; and *Daniel* so stinteth himselfe to solemne prayer vpon his knees three times a day, that he would not neglect it vpon any occasion. And howsoeuer no man can stint these set times of praier vnto a certaine number, but it must be left to be measured out according to severall occasions, leisure, opportunity and the proportion of euery ones gift of grace, faith, zeale and deuotion, which they haue received; which being so various, diuers and different, it is no more possible to appoint a certaine measure vnto them, then a size of apparell to fit euery ones body, or a proportion of meate which should satisfy euery ones appetite. Or if we should, what were it, but (like the Tyrant, that would haue one bed to serue for men of all statures) to racke out and torture the ouer-short deuotion of those that are children in Christ; and to mayme and cut theirs shorter, who are men growne and come to a perfect age? Yet seeing all Scriptures are written for our learning, we thinke these examples should not bee in vaine, but well-befitting, for the most of Gods children to follow and imitate, especially in this light of the Gospell, and when the gifts of the Spirit doe so abound. And therefore I would perswade all good Christians, that besides their prayers and thanksgiuings before and after meales, whereby Gods blessing is obtained, and the creatures sanctified to their vse; they would at least thrice a day make their solemne and set prayers vnto almighty God; that is, first, betimes in the morning priuately by themselves; before they go about their ordinary affaires and workes of their calling. And then in the family, some time in the forenoone, when as the household may with most conueniency meet all together, and either before or after Supper, when as we are to goe vnto our rest, or if wee be vnder gouernement, and in such families wherein these duties are neglected, then must we performe them private-

ly by our selues, wherein we are to pray in especiall manner for all those who dwell with vs, and principally for our gouernours; among other blessings, crauing this aboue others, that God will be pleased to giue them hearts to erect the exercises of Religion in their families, to the aduancement of his owne glory, and the saluation of themselves, and those who are committed to their charge. But yet let neither gouernours nor inferiours content themselves with these family duties, which they performe with others; but set some time and place apart for their private deuotions, that they may haue secret conference with God, confessing and bewaying their particular sinnes and corruptions, which being knowne onely to him and their owne consciences, they would not haue men to take notice of them by any open acknowledgments; laying open their speciall wants, and desiring earnestly a supply of those gifts and graces wherein they finde themselves most defectiue; and rendring thanks vnto God for those peculiar benefits and blessings, which in a speciall manner he hath conferred vpon them.

But it is not enough that we vse daily these set, solemne, and ordinary prayers, but we must, as our Saviour inioyneth vs, *Pray alwayes*, and as the Apostle speaketh, *continually, and without ceasing*. That is, we must be ready to pray, so often as God shall giue vs any occasion, or as the Apostle speaketh, *in every thing*; that is, crauing Gods blessing when we vndertake any businesse, and praying his name for his gracious assistance, whereby we haue beene inabled to atchieue it; crauing his protection at the approaching of any danger, and his helpe and strength for the ouercoming of any difficulty which affronteth vs in our way. In a word, we must pray in season, that is, at our ordinary times, and vpon common occasions; and out of season, that is, extraordinarily, when any speciall and new occasion offereth it selfe vnto vs. Vnto which prayers, there is not required that we should vse our voyce, or gestures of the body, which are used in set prayers; or that we should in any continued or long speech of the soule vnto God, expresse our selues in all the parts of prayer: but onely that we vse sudden and short ejaculations, lifting vp our hearts vnto God, and as it were darting vnto the Throne of grace our seruent desires, which we may doe, without being discerned in the middest of a crowd, and without any distraction from our ordinary affaires. And thus *Nehemiah* prayed vnto God in the presence of an heathenish King, for good successe in his suite. *Moses* in the middest of the Armie for helpe and deliuerance, when as they were pursued by the Egyptians: And our Saviour Christ himselfe, at the graue of *Lazarus*. And thus are we to pray continually and without ceasing, either in our set and solemne prayers, or these short expressions of our hearts desires in all companies, vpon all occasions, and at all times; not onely in the day time, but euen in the night also, either rising with *Dauid* to praise God, when our hearts are raiued with the ioyfull apprehension of some extraordinary benefits; according to that, *At midnight will I rise to giue thanks vnto thee, because of thy righteous Iudgements*; or with the Church in the Lamentations, to craue helpe and deliuerance when we lie vnder the waight of some grieuous afflictions. *Arise* (saith she) *cry out in the night, in the beginning of the watches, poure out thine heart,*

§. Sect. 3.
Of the extraordinary prayers vpon euery good occasion.
Luk. 18. 1.
1. Thes. 5. 17.
Verf. 18.

Nehem. 3. 4.

Exod. 14. 15.

John 11. 38, 41.

Psal. 119. 62.

Lam. 3. 19.

heart, like water, before the face of the Lord; &c. And this if wee doe, our prayer will be more seruent and effectually, our senses and soules being sequestred from worldly affaires, and not incumbred and interrupted in these holy exercises, with any earthly distractions. Or at ordinarie times, and vpon vsuall occasions, lifting and raising vp our hearts and minds vnto God, when we wake out of our sleepe, praying him for all his mercies and goodnesse, and namely, for the rest which he hath given vs, and desiring the continuance of his loue and fauour, with all the signes and testimonies of it. But here our chiefe care must bee, that by this continuall custome and daily practice, we doe not grow to a lesse esteeme of this high and holy duty, that our hearts be not negligent and carelesse in the performance of it, and so our prayers become cold and formall, and performed more for custome then for conscience; but that wee pray with our whole hearts, in zeale and seruency of Spirit, accounting it the highest priuiledge in the world, that we haue daily and continually such sweete entercourse and communion with God, and such free accessse vnto the Throne of grace, at all times, and vpon all occasions, to make our suites and requests knowne vnto our Soueraigne King and gracious Father, with assurance to haue them heard and granted. The which must inflame our deuotion and zeale, and cause vs to powre forth our hearts vnto God; without which, the prayer of the lips, wanting the fire of zeale and deuotion, will become (as the Wise man speaketh) *the sacrifice of fooles*. And therefore we must with *Dauid*, powre out our soules vnto God; and with the afflicted Church, *lift vp our hearts with our hands vnto the Lord of Heauen*; or else we can haue no assurance to be heard, seeing these onely who thus doe haue the promise; according to that of the Psalmist, *The Lord is nigh vnto all them that call vpon him, so all that call vpon him in truth*. And if we would haue the sacrifice of our prayers accepted of God, we must not only offer vnto him our outward members and parts, but *wash also our inwards*, our hearts and affections, and so offer our selues as a whole burnt offering vnto God. And whilst we stretch out our hands, our hearts also must be enlarged with thirsting desires, after the liuing waters and springs of Gods gifts and graces, like vnto the thirsty land.

Vnto which daily and continuall prayers, with this zeale and seruency of Spirit, we may be moued; first, if we consider, that we stand in such neede of Gods continuall helpe and assistance, that wee cannot subsist without it the least minure, *for in him we live, and mooue, and haue our being*. Secondly, that we stand daily and continually in want of some gift and grace of God, and of all of them in some measure and degree; and also of some one or other of Gods temporall benefits, or at least, of the right and holy vse of them. And therefore seeing our wants are continuall, and God hath appointed prayer as the hand of the soule, to be thrust into his rich Treasury of all grace and goodnesse for a continuall supply, without which we can haue no assurance, that wee shall receiue any thing at the hands of God; heereby it manifestly appeareth that our prayers also ought to be daily and continuall. Thirdly, we are daily and continually subiect to innumerable dangers, in respect of the euils that may befall vs in our soules, bodies, and estates, and it is God onely watching ouer vs with his

Ecc. 5. 1.

Psal. 42. 4.

Lam. 3. 41.

Psal. 145. 18.

Esa. 29. 13.

Leuit. 1. 13.

Psal. 143. 6.

§. Sect. 4.

Diuers motives vnto the daily exercise of prayer.
Act. 17. 28.

Mat. 7. 7.

Ephes. 6. 18.

providence, that can both preserue vs from them, and deliuer vs out of them: the which, we cannot expect, vnlesse we serue his providence, by vsing this meanes of prayer, whereby onely his gracious helpe and assistance is obtained; and therefore our continuall dangers, needing continuall preseruatiō from them, commendeth vnto vs the necessary vse of our daily and continuall prayers. Finally, the many and mighty enenies of our saluation doe continually assault vs with their tentations, that ouercomming, they may bring vs to destruction. And prayer is the chiefe meanes, both of buckling vnto vs the whole Armour of God, whereby we are enabled to stand in the euill day; and of obtaining the helpe and assistance of his holy Spirit, whereby alone we are enabled to ouercome. And therefore as we are continually tempted to one sinne or other, so must we continually pray for grace to withstand the tentation; and as the Apostle speaketh, *Pray alwayes, with all prayer and supplication in the Spirit, watching thereunto with all perseverance, &c.*

CAP. XI.

Of the daily exercise of Thankesgiuing; and how it ought to bee performed.

§. Sect. I.
What things
are required in
the duty of
thankesgiuing.

Ephes. 5. 20.
Heb. 13. 15.
Ro. 1. 8. & 7. 25.

Psal. 103. 1.
& 104. 1.

Psal. 47. 7.

Jam. 1. 17.
Habac. 1. 16.

Psal. 16. 6.



And as we are thus to pray daily & continually, by making our suites and petitions vnto God, so also by thankesgiuing, returning thanks and praise for all the benefits and blessings which wee receiue at his hands. Vnto which duty, diuers things are required; first, that it bee done in the name of Christ, according to that of the Apostle, *By him therefore let vs offer the sacrifice of praise to God continually, that is, the fruit of our lips, giuing thanks to his name.* Secondly, that it be done in a right manner, vnto which is required, that it be done, first, not onely in outward profession with the lips, but also inwardly with the soule, with all the powers and faculties of it, according to that of the Psalmist, *Blesse the Lord, O my soule, and all that is within me, blesse his holy name.* First, in our vnderstanding we are to take notice, and rightly to conceiue of Gods benefits, not onely in some generality, but also of those particular blessings, which we daily and continually receiue from him; that we may not be vngratefull, through ignorance and heedlesnesse, but haue thankfull mindes, and so, as the Psalmist speaketh, *sing praises with vnderstanding.* Neither must we onely know Gods benefits and blessings, but also acknowledge them to be his free gifts, and that he is the principall Author and fountaine of all the good which wee either presently inioy, or hope for in time to come; giuing him the whole glory of his gifts, and not attributing them to secondary causes and inferior meanes; which are onely his instruments by which hee conferreth these gifts vpon vs. In our iudgements, we must rightly value, and highly esteeme of Gods benefits, as well when we inioy them, as before we had them, or when they are taken from vs; not extenuating, but rather amplifying his gifts to the aduancing of his glory, and increasing of our thankfulness. In our memories we must thankfully retaine the remembrance of

of Gods manifold mercies and inestimable benefits; that wee may continually take occasion thereby to praise him for them; esteeming it one of the worst kinds of vngatitude, to forget our benefactor, or the gifts and blessings which wee haue received from him. And this God often imposeth vpon his people, *that they should not forget him nor his blessings*; and David vpon his owne soule, *Blesse the Lord, O my soule, and forget not all his benefits*. But above all, we must be thankfull vnto the Lord with all our hearts; according to that of David; *I will praise thee, O Lord, with my whole heart*. Or if we faile herein of that perfection which the Law requireth, yet at least let vs doe it in vprightnesse and integrity, which will be accepted of God in Iesus Christ. Vnto which thankfulness of the heart is required, first, that it be done in humility, giuing God the whole praise of his owne workes, and acknowledging his glory and greatnesse, his goodness and graciousnesse, who dayneth and vouchsafeth of his free grace to respect vs who are dust and ashes, base and contemptible, sinfull and miserable; and are so farre off from deseruing the least of his mercies and benefits; that we haue iustly merited the greatest of his iudgements and punishments. Secondly, we must shew our thankfulness, with all due reuerence, in respect of Gods glorious Maiesty, acknowledging it to be a singular priuiledge, that so mighty a King, and Soueraigne Lord of heauen and earth will receiue any thing at our hands. Thirdly, wee must performe it with all alacrity and cheerefulness, reioycing much, in that he giueth vs not onely the occasions of this duty, but hearts also to doe it in some poore and weak measure.

And after this manner must we shew our thankfulness vnto God: The object of our thankgiuing, or the cause and occasion of giuing thanks, is, *all things*, according to that of the Apostle, *In euery thing giue thanks*; And againe, *giuing thanks alwayes, for all things, vnto God the Father, in the name of the Lord Iesus Christ*. That is, we must giue thanks for all good things, which are so in their owne nature, or which through Gods wisdom, power, and goodness are made so vnto vs; for positiue good things, as all Gods blessings and benefits, both temporall, spirituall, and eternall; or priuatiue, when God in his loue and mercy freeth vs from those euils of punishment which our sinnes haue deserued, or at least, doth not inflict them in that measure and degree which hee might iustly impose vpon vs: in which respect, the Church in her greatest afflictions tooke occasion of praying God, and acknowledging his mercies, in that they were not vtterly consumed: And doth also turne these light and momentary afflictions to our good, as the mortification of our sinnes, the enriching of vs with spirituall graces, the furthering of our saluation, and the increasing of our heavenly ioy and happinesse.

And this thankfulness in all things we must shew at all times, that is, daily and continually, priuately and publickly; secretly in our hearts, and outwardly in our words and workes, so often as we haue any occasion and opportunity offered vnto vs, either ordinary or extraordinary: by consideration, either of positiue or priuatiue benefits, both at set times of prayer, and thorowout the whole day, by lifting vp our hearts with thankgiuing vnto God, for the continuall benefits, which in euery part of the day hee conferreth

Deut. 6. 11, 12.
Psal. 103. 2.

Psal. 103. 2.
Psal. 1. 138.
1. 138. 12.
Psal. 139. 7.

Psal. 115. 1.

Gen. 32. 10.
1. Chron. 17. 16.

§. Self. 2.
That we must
giue thanks
in all things.
1. Thes. 5. 18.
Ephes. 5. 20.

Law. 3. 22.

Rom. 8. 28.

§. Self. 3.
That we must
giue thanks
at all times.

conferreth vpon vs: As our deliuerance from euils, with which wee see others ouertaken, our preservation from many dangers, to which wee are daily subiect: for the assistance of his grace and holy Spirit, against the tentations of our spirituall enemies; for keeping our hearts in his feare, and from wandring with the world, in the by-ways of sinne and wickednesse. For giuing vs hearts to seeke and serue him, and for accepting of vs and our imperfect actions, in the perfect obedience of Iesus Christ. For multiplying and continuall renewing of all his blessings and benefits vpon vs, and those that are neere and deare vnto vs, both in temporall and spirituall things, and for those assured hopes which he hath giuen vs of heavenly and euerlasting happinesse in the world to come. For those which hee bestoweth publicly vpon the Church and Common wealth, and priuately vpon our families and our owne persons. And this daily and continuall thankfulnesse and thanksgiuing vnto God, is required of vs in the Scriptures. The Apostle exhorteth vs, to *speake to our selues in Psalmes, and Hymnes, and spirituall Songs, singing and making melody in our hearts to the Lord, giuing thanks alwayes for all things, &c.* And that wee should by Christ, offer the sacrifices of praise to God continually, that is, the fruit of our lips, giuing thanks to his name. And this was Dauids daily practice, as he often professeth; *I will blesse the Lord (saith he) at all times: his praise shall continually be in my mouth.* And againe, *Every day will I blesse thee, and I will praise thy name for euer and euer.* Which resolutions, because he could not atchieue by his owne abilities, he craueth helpe and assistance from God: *Let my mouth bee filled with thy praise, and with thine honour all the day;* and then hee promiseth to performe it; *I will (saith he) praise thee more and more. My mouth shall shew forth thy righteousness and thy salvation all the day, for I know not the numbers thereof.*

Eph. 5. 20.

Heb. 13. 15.

Psal. 34. 1.

Psal. 145. 2.

Psal. 71. 8, 15.

§. Sect. 4.
Reasons which
may moue vs
vnto daily
thanksgiuing.

Apoc. 5. 13.

Ch. 7. 12.

Apoc. 4. 8.

Psal. 92. 2.

Psal. 1. 6. 1.

Ch. 147. 1.

Psal. 33. 1.

Lam. 3. 23.

Apoc. 1. 5.

Besides which testimonies and examples of holy Scriptures, there are many reasons which may moue vs to the daily and continuall practice of this holy duty. As first the excellencie of it, seeing it is the continuall exercise of the holy Angels and Saints in heauen, in which a great part of their happinesse consisteth, and wee see in the Reuelation, where great multitudes of the Saints cry alowd, and say, *Blesing, and glory, and wisdom, and thanksgiuing, and honour, and power and might, bee vnto our God for euer and euer, Amen.* And this exercize they continue day and night, saying, *Holy, holy, holy, Lord God almighty, which was, and is, and is to come.* Secondly, it is most comely and decent, in respect of God, who being the chiefe goodnesse, all glory and praise of due belongeth to him, as being the end of all things, and the Author and fountaine of all our good. And therefore Dauid often repeateth it, and maketh it the foote of his song, that we must *giue thanks to the Lord and praise him, because he is good, and his mercy endureth for euer.* In respect of vs also, who daily receiue benefits at his hands: for seeing he *reneweth his mercies vpon vs e. uery morning,* as the Church confesseth, and followeth vs with his fauours, throughout the whole day, what better becometh vs, then to be thankful to such a gracious Benefactor, and to haue our hearts filled with thankfulnesse, and our mouthes with his praises? Again, we are spirituall Priests vnto God, to offer vnto him daily sacrifices: and what better becometh

seemeth our office, then to offer vnto him praises and thanksgiuing, which are the sacrifices wherein his soule doth chiefly delight? For it is a principall part of his seruice, which most redoundeth to his glory, according to that of the Psalmist, *Whosoever offereth praise, glorifieth mee*; and is daily therefore to be performed by vs, as our Sauour teacheth vs in his perfect forme of prayer, the first petition whereof, is, that Gods name may be hallowed and glorified; and the conclusion, an acknowledgement that the Kingdome, power, and glory, doe belong vnto him alone. Thirdly, it is the mayne end for which God bestoweth all his blessings vpon vs, that wee should yeeld vnto him the praise and glory of his owne gifts; The which we will performe, if we be not too too vngratefull, seeing they are so inestimable and manifold, and yet he in loue of them all requireth nothing of vs, but that we daily shew our selues thankfull debtors. Yea, in truth we haue nothing else to returne vnto him, seeing all wee haue is his already; as wee see in the example of *Dauid*, who, though he were a King, yet confesseth after long deliberation, his nullity and insufficiency in this kinde, and therefore concludeth, that he would render vnto him thanks and praise. Yea, it is the end why God hath giuen vs our tongues, that with them we should glorifie him; whereof it is, that the Psalmist calleth his tongue *his glory*, because it was the instrument of glorifying God; and therefore they are vtterly vnworthy this excellent gift of speech, wherein we excell all the creatures, who doe not in the vse of it, ayme chiefly at this end for which it was giuen them.

Now the meanes of yeelding vnto God this daily and continuall thankfulnesse, is partly to remooue the causes and occasions of vngratitude, and partly to vse all helpes wherby we may be furthered in this duty. Concerning the former, wee must take heede of pride, and all opinion of our owne merits, which will make vs to thinke that all which we receiue, is lesse then we deserue; and contrariwise imbrace humility, and wholly deny our selues with our owne workes and worthinesse, and so we shall be thankfull for the least benefits, when we consider that they are more then we deserue. Secondly, we must not attribute the good things which we receiue, vnto secondary causes and inferiour meanes; as to our owne wisdom, power, and industry, but ascribe them wholly vnto God, whose gifts they are, for otherwise we shall not giue God the praise, but sacrifice to our owne nets. Thirdly, we must not thinke how much we want, but what we haue; not how many are preferred before vs, but how many better then we come behind vs, and wane the good things which wee inioy. The helpes wherby we may be furthered in this duty of thanksgiuing, are first, to take notice of those manifold blessings which the Lord heapeth vpon vs, & euen of his particular gifts, at the very time they are receiued; for whilest they are new, they more affect vs, and stirre vs vp to greater thankfulnesse. Secondly, we must highly value them in our iudgements, if not in their owne worth, yet as they are loue-tokens sent from God, pledges and pawnes of his fauour, and earnest pennies of euerlasting life and happinesse; for the better wee conceiue of Gods benefits, the more thankfull will we be vnto him for them. Thirdly, we must keepe blessings receiued in former times, in faithfull memories, that we may often recount them,

Psal. 50. 14.

Uer. 23.

Deut. 8. 18.

Psal. 16. 3.

Psal. 116. 12.

1. Cor. 13. 3.

Psal. 30. 12. 13. 14. 15.

1. Chron. 17. 16.

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them, and adding them to the new, wee may become more feruent and cheerefull in performing of this duty; especially those mayne benefites of Gods loue, our election, creation, redemption, vocation, iustification, sanctification, continuall preferuation, and assured hope of our glorification. The which we shall the more readily doe, if we consider, that it is an especiall meanes to moue the Lord to conferre vpon vs new benefites, when as we are truely thankfull vnto him for the old, which is the mayne end for which he gaue them, and to cast vpon vs the seeds of his blessings with a liberall hand, when as we are not barren grounds, but yeeld vnto him the fruits of thankgiuing.

CAP. XII.

Of the duties of the daily exercise, in euery seuerall part of the day. And first of waking with God, by Prayer and Meditation.

§. Sect. I.
Of lifting vp
our hearts vnto
God, as soone
as we awake,
that we may
offer vnto him
our first seruice.

HAuing spoken of those Christian duties which are necessarily to bee performed thorowout the whole day, wee are now come to shew how the day is to bee spent in the particular parts of it, and what speciall duties are to be performed in them seuerally, as God shall giue vs conueniency and opportunity. The which we will diuide, as the naturall day consisting of foure and twenty houres is diuided, into such duties as respect either the day or night. The duties of the day, are either those which ordinarily and constantly are to be done in certaine parts of the day, without omission or alteration, vnlesse vpon some vrgent cause; or those which respect circumstances, persons, states, occurrents, not limited vnto any certaine time of the day, but wayting vpon the most opportune and fit occasions. Of the former sort are duties meere religious, and belonging to all Christians generally and indifferently; or ciuill duties, which notwithstanding ought to be performed of all the faithfull, after an holy and religious manner. The first religious duty wherewith wee are to beginne the day, is, that as soone as we awake out of our sleepe, wee offer vnto God a morning sacrifice, and (as it were) the first fruits of all our thoughts, affections, and indeuours, sequestering them from the world and earthly vanities, that they may bee fixed vpon God, and things heavenly and spirituall. And euen whilst our bodies lye still on our beds, and before we haue vnbarred the dore of our lips, to giue passage vnto our words, in this still silence, we must lift vp our hearts vnto God to commune with him, and (as it were) to salute him, by consecrating vnto him their first and best seruice. Of which duty we haue *Dauid* an example for our imitation, who no sooner awaked, but he was presently with God, as he professeth, and sought him earely, thirsting in his soule after him, like a dry and thirsty land. Yea, so diligent and feruent was he in doing this duty, that he prevented the dawning of the morning; and before he was thorowly awakened, and had all his senses set fully at liberty from the bands of sleepe, his heart is rowzed vp, and fixed vpon God to giue him praise; and then that being awaked, doth

*Psal. 139. 18.
Psal. 63. 1.*

Psal. 119. 147.

Psal. 57. 7, 8.

doth also awaken his tongue, and instruments of musicke, and his whole man to ioyne together in glorifying God. So the Church in *Esayas* song saith, that shee *longed after God in the night, and resolueth, that with her Spirit within her, she would seeke him early.* Which that wee may likewise praefise, let vs consider that the Lord our God is our chiefe treasure, and our soules sole delight, and therefore let our hearts bee first there where our treasure is, and seeing he is the onely true cause of all comfort and reioycing; let vs solace our selues in our fruition of him by this sweete communion. For if worldly men who haue fixed their hearts on earthly vanities, doe meditate on them in the night without wearinesse, and no sooner awake in the morning, but presently they consecrate vnto them their first thoughts and desires, as the couetous man, to his riches; the ambitious man, his honours; the voluptuous man, his pleasures; let vs be ashamed if wee cannot be as seruient and diligent in dedicating vnto God the first seruice of our hearts, who is infinitely more worthy of our loue. Again, there is no businesse in the world of like waight and worth vnto this, as bringing singular comfort to our hearts, & saluation to our soules, & therefore let vs giue it the priority, and precedencie, and not suffer euery pedling and pelting trifle take vp our hearts first, and make it to watch at the doores, and sometimes to depart away for want of admittance. And seeing God is the most worthy person, and offereth to conferre with vs about the waighriest occasions, let vs not after an vnmanly and foolish fashion, suffer him to attend our leisure, till we haue done conferring with the contemptible and worthlesse world, about earthly occasions, which are slight and of no value. Finally, the morning is the best and fittest time for the vndertaking and archieuing of any imployment, because of the freeness of our minds from all incumbrances, the viuacity and cheerefulness of the spirits, and the vigour and abilities of all our parts; by reason of our late rest, and therefore let vs consecrate the very prime of it vnto our gracious God, who best deserueth our best seruice.

Now this first seruice which we are to offer vnto God, consisteth in prayer and meditation, which are the two wings of our soules, whereby they soare aloft into heauen; and there inioy the presence of God. The first duty is prayer, whereby lifting vp our hearts vnto God with more feruency then prolixity; wee doe in some short manner, render vnto God praise and thanksgiuing for our quiet rest, whereby our bodies are refreshed; for preserving vs from all dangers of the night, both in our soules and bodies, especially from sinfull dreames, and the tentations and assaults of Satan, who would easily haue ouercome and vterly destroyed vs, had not God watched ouer and defended vs by his power and providence. For letting vs againe inioy the light, and granting vs another day wherein we may doe him further seruice; and so make our owne calling and election sure. Vnto which, with like breuity wee are to adioyne the confession of our sinnes, especially of that night, if any such come to our knowledge and remembrance, and by reason of them, our great vnworthinesse of these fauours and testimonies of Gods loue; desiring the pardon of them, and the sanctification of the Spirit; whereby wee may be more and more freed from them. And finally, wee are to cast our selues

isa. 26. 9.

§. Sect. 2.
Of lifting vp
our hearts by
some short
prayer.

§. Sect. 2.
Of the subiect
matter of our
Morning me-
ditations.

into the armes of his providence, commending our soules and bodies vnto his protection and direction, and desiring to bee so assisted with his grace and holy Spirit, that all the thoughts of our hearts, and words of our mouthes, and the workes of our hands, may the day following, and for euer be acceptable in his sight. And especially that he will so illighten, rule, and assist vs in our following meditations, that they may tend to his glory, and to our owne comfort and saluation.

And so we must from prayer proceed to meditation, the which may bee longer or shorter, according to our opportunity, occasions, and leasure, and the measure and feruency of our zeale and deuotion. In which, our maine scope must bee to glorifie God, to increase our communion with him, by these familiar conferences of our soules; to strengthen our faith, enlarge our hearts with loue and thankfulness, and to replenish them with ioy and comfort in the sweet fruition of God, and tokens of his loue. To which purpose we must fit the subiect matter of our meditations; and because present occasions are ready at hand, and not onely more familiar and easie to be remembred, but fit to affect our hearts, which are more apprehensiu of present then past benefits, we are to make vse of such by meditating on them. But yet principally we must begin with the fountaine, and raise our thoughts from the ground and foundation of all blessings, which is Gods infinite loue, testified chiefly, in giting vnto vs that singular pledge thereof, his onely Sonne to die for vs, that we might be freed from euerlasting death, and attaine vnto eternall life and happinesse. For whose sake hee hath freely forgien vs all our sinnes, and bestowed vpon vs, together with him, all things needfull for our soules and bodies, and what soeuer is necessary to life and godlinesse. From which, we may descend to the particular testimonies of Gods loue lately receiued, as that hee hath by his power and providence watching ouer vs the night past, preserved vs from all dangers, and out of the hands of our spirituall enemies, who otherwise wanted neither will nor power to haue brought vs to destruction. That he hath kept vs from all terrours of the night, with which others haue bene affrighted, and hath graciously preserved our liues from sudden death, with which others lying downe in health and security, haue been attached before the morning; adding vnto our dayes, and giuing vs still time of repentance, with ability to serue him, and to bee instruments of his glory. After which meditation on Gods mercies, we may take such occasions as are presently offred, to furnish our mindes with holy thoughts, and to worke in our hearts good affections and desires. As our awaking out of sleepe may put vs in mind, of our awakening out of the sleepe, or rather death, of sinne, to the life of righteousness, by the quickning power of Gods holy Spirit in our regeneration, and of the daily renewing of this our quickning and awaking by continuall sanctification. The light of the Sun may put vs in minde of the Sunne of righteousness; who first in his Kingdome of grace hath shined vnto vs by the light of the Gospel, who before sat in darknesse and the shadow of death, guiding our feet into the way of peace. With which light we are to desire our mindes may be more and more illightened, and freed powerfully and effectually from their naturall ignorance, without which spirituall illightning, the outward light of the Sun
and

Eph. 3. 1.

Eph. 5. 14.

Luk. 1. 79.

and sight of our eyes will bring vnto our hearts no lesse comfort. Secondly, of the light of glory, which shall infinitely exceed the light of the Sun, and much more then it exceedeth a Gloworme or the heaten spark of fire. For if every one of the innumerable numbers of the glorious Saints shall be more glorious then the Sun in his chiefeft brightnesse, then how infinite is the glory of the (now) vnaccessable light, which we shall then see face to face, who giueth both vnto the Sun and them their beauty and brightnesse. Our rising out of our beds may put vs in mind of the rising of our bodies out of our graues, when as at the last day, by the sound of the Trumpet we shall be summoned before Gods Tribunal seate; to giue an account of all that we haue done in the flesh; the which should make vs to resolue of preparing our selues daily to meet our Iudge, because the time is vncertain when he will call vs to Iudgement. When we see our nakednesse, let it put vs in mind of our sin, which caused vs first to see and be ashamed of it, whereas when we were couered with innocency, and had the Image of God shining in vs, we no more needed garments to couer vs, then the Sun a cloud. And let this make vs to long after the garment of Christs righteousnesse, with which, when we are perfectly clothed, we shal be without sin or shame, & appeare glorious in the sight of God; yea, let vs earnestly desire to put on Christ not only for iustification, but also for sanctification, whereby that clothing of innocency before the fall, will be presently in part renewed & repaired, till at last it come to more perfection then it had in our first creation. When we put on our apparell, let vs remember that they were first giuen vs to couer our shame, not as ornaments to be proud of, but as coverings to hide our nakednesse, & to preserue vs from the iniuries of the weather. And as we are carefull, not only to prouide fit clothes for those ends, but also to put them on, and apply them to our vse, so let vs be no lesse carefull to prouide fit clothing for our soules, whereby their spirituall deformities may be couered, and they beautified in the eyes of God with his Saints & Angels, as the perfect garment of Christs righteousnesse, already thorowly finished by his death and resurrection, and those rich ornaments of his spirituall graces, which are now inchoate and begun, and shall be perfected in the life to come; and not stay here, but also as carefully apply and put them on by the hand of faith, as we doe our apparell with the hands of our bodies, which otherwise will doe vs no more good, then the best garments lying in our chests, and neuer applied to the vse of our bodies. And finally, seeing wee content not our selues to clothe some parts of our bodies that need clothing, and leaue others naked, but to haue them all couered with fit ornaments for euery senerall part, so let vs not rest contented to haue our soules in part clothed, and in part left naked, in their naturall deformities, but to haue all ornaments of sanctifying and sauing graces put on; taking daily most care to supply that, wherein we finde our selues most defective.

Now as we are thus to take these, & all other such like good occasions of holy and heavenly meditations; so our chiefe care must bee, that wee doe daily renew our repentance and faith in Christ, vnto this purpose, all those helpes and meanes which I haue formerly prescribed. For the better performance of which dutie, we must set a sure watch before the doores of our hearts, to keepe out all wandring thoughts and earthly de-

Rom. 13. 14.

2. Cor. 13.
Phil. 4. 8.
Eph. 4. 22, 24.
1 Cor. 13. 12.

9. Sect. 4.
That in our
first meditations,
we must
renew our
faith and re-
pentance.

sires from entering into them, which would distract vs in this holy exercise, or if any through heedlesse have crept in at vnawares, our second care must bee to strangle and choake them as soone as they are entred, and to checke our selves, in that we haue beene so negligent in keeping our watch. But aboue all things we must take heede, that wee doe not countenance and defend our infirmities and slips in this kinde, by objecting against this exercise, that it will take vp too much time, and our leisure will not serue in respect of the workes of our callings which we must not neglect, and our many and waightry occasions and affaires, which are sufficient to take vp our whole time, and exercise all our thoughts for the right ordering and managing of them. For there is no man so much imployed in worldly businesse, who doth not waste more time idely, and vpon vnnecessary things which bring no profit to his soule, body nor state, then is required for these spirituall meditations, which being short in themselves, may yet be more contracted into such a narrow roome, that lesse then one quarter of an houre may be sufficient for them. The which wee may reasonably thinke will be no hinderance to our profitable proceedings in our worldly affaires and duties of our callings, seeing a good beginning is a great furtherance to a good ending, and an ill conclusion in matters that concerne our earthly estate, cannot arise from such holy and heavenly premises. Yea rather we may with faith and a good conscience assure our selues, that seeing the Lord only buildeth the house, and without his blessings all our labours and endeouours are spent in vaine, he will so order all our affaires with his prouidence, that the haruest which we are to reape of our labours in the whole day following, will not be the worse, because we haue offered vnto him the first fruits of the morning; nor that he will abate vs of our wages, because we haue beene carefull to doe him better seruice. Or though hereby we should be somewhat scantied in earthly things, yet is there no reason why we should be discouraged fro performing these religious duties, seeing they are as much more excellent, waightry, and necessary, then all earthly affaires, and the profits and pleasures that do accompanie the, as the soule excelleth the body, spiritual graces, worldly trifles, and heavenly happinesse the momentany and mutable vanities of the earth.

Neither can our time be more profitably imployed then in these holy exercises, as will appeare, if we consider the manifold fruits and benefits which we shall reape by them. For we shall hereby preserue and increase the sincerity and vprightnesse of our hearts, and strengthen our resolutions in going on cheerfully and faithfully in the duties of Gods seruice the day following, with greater care and vigilancy then we did the day before; we shall keepe our hearts wel seasoned with the loue & feare of God throughout the whole day when as we fill them with this precious liquor betimes in the morning, before they be taken vp and tainted with carnall lusts and worldly vanities. We shall moue the Lord to sow in our hearts the seedes of his graces, when as like good grounds they are thus wel prepared to receiue them; and when they spring vp in vs, they will grow the better and faster, being well watered in the morning, and indure without withering when the sun of persecution ariseth, and euen scorseth with the heate of afflictions. We shall preserue our soules from the poysonous contagi-

Psalm 127.1,2.

§. Sect. 5.

The manifold benefits which will arise from these religious morning exercises.

A. D. 1622.
Anno 1622.
In the 12th. day
of the 12th. month
of the 12th. year
of the 12th. day
of the 12th. month

on of the sinfull times, when as before we goe abroad into the infectious ayre, we haue betimes in the morning taken our spirituall cordials and antidotes. We shall keepe the fort of our hearts from any danger of sacking and surprizing by Satans tentations, when as betimes in the morning we haue strengthened all our fortifications, and stopped the chiefe passages which leade vnto them. Our liues will be the better ordred throughout the whole day, when we haue thus well begun to order them in the morning, and wee shall performe all duties of holinesse and righteousnes with much more ease and facility, pleasure and delight, when as by these meditations wee haue acquainted our hearts with them, and haue made them familiar with vs by this sweete society. We shall not neede to feare the encounters of our spirituall enemies, when as we haue betimes betaken vs to our weapons, and put on our Christian armour, before wee haue put on our clothes. Our hearts will be filled with ioy and comfort in God, when as we do thus often reasssure our selues of his loue; and we shall be safe vnder his gracious protection, seeing if we thus *wake with God, and seeke him betimes, he will awake for vs, and make the habitation of our righteousnesse prosperous*, as Bildad speaketh. Finally, if our hearts be thus timely taken vp with these holy meditations, they will keepe the roome for such as are of their own nature & quality, nor suffering those which are sinfull, carnall, & meerly worldly to enter; and so shall we be fitted for the next following duty of prayer, when our hearts are prepared, and lifted vp from the earth in these religious thoughts, and are not distracted with worldly incumbrances. Whereas contrariwise, if in the morning we keep no watch ouer our selues, but suffer our hearts to take their liberty, and to giue entertainment vnto wicked and worldly thoughts, and the carnall and sensuall lusts of our corrupt flesh, they will so wholly seaze vpon them & hold their possession, that we shall hardly admit, or at least retaine any good meditations the whole day following; & if we set our selues to prayer or other religious duties, we shall be so distracted with worldly cogitations and fleshly lusts, that they will become cold and formall, and quite without any vigour and efficacie.

Job 8. 5, 6.

C A P. XIII.

Of Prayer in the Morning, how profitable it is and necessary, and of our preparation vnto it.



And so much concerning the dutie of meditation, wherein we are to be exercised every morning. The next religious duty which is in the morning to be performed of vs, is, that we powre out our soules vnto God by seruent & effectuall prayer, which is a duty aboue all others to be daily put in practice. For it is a principall part of Gods seruice, whereby hee will be honoured of vs, whereof it is, that in the Scriptures it is put for the whole worship of God. It is required of vs by speciall^a commandement in many places, vnto which God hath encouraged vs to yeeld obedience by many sweete^b and gracious promises, whereby he hath assured vs, that he will heare vs, and grant our requests. It is the badge of true Religion,

h. Sect. I.
Of the fruit
and profit of
prayer.

^a Heb. 14. 2.
^b Psal. 30. 14, 15.
Matth. 7. 7.
1. Thes. 5. 17.
^c Job. 35. 23.
Psal. 145. 18.
Esa. 65. 24.

Psal. 14. 1, 4.
and 53. 4.
Psal. 50. 23.

1. Job. 5. 14.

Jam. 5. 16, 17,
18.
Exod. 32. 10.
Iosh. 10. 15.

Rom 8. 15, 26.

Ier. 10. 25.
Gen. 32. 25, 26.
Hof. 12. 4.

Zach. 12. 10.

§. *Secl.* 2.
Their obedi-
on answered,
who pretend
want of leisure
to pray.

and the neglect thereof, of an viter Atheist. And therefore the Psalmist describing such an one, setteth him forth by these two properties, that *he hath said in his heart, There is no God; and hee hath not called vpon the Lord.* It is a duty most excellent, seeing thereby wee glorifie God, and hee also glorifieth vs, vouchsafing vnto vs, who are but dust and ashes, yea wretched sinners, this high and honourable priuiledge to haue free accessse vnto him, and to haue the care of our great King and Soueraigne, that we may make all our suites knowne vnto him, with vndoubted hope to haue them heard and granted. It is most profitable also vnto vs, as being the chiefe meanes whereby wee attaine at the hands of God, all the good things which we need, and are freed from all the euils which wee feare; and the key whereby we open the treasury of all Gods graces and rich gifts, and out of it furnish our selues with all blessings which are needfull for vs. It is most effectuall to preuaile with God for the obtaining of all the good things which we desire, as we see in innumerable places and examples of holy Scriptures. It is a notable meanes for the strengthening of our faith and affiance in God, when as we haue experience that he heareth vs, and granteth our requests; and for the inflaming of our hearts with most feruent loue, when we taste of his bounty and goodnesse, in giuing vnto vs the good things which wee desire. It increaseth our communion and fellowship with God, and bringeth vs into familiar acquaintance with him. It maketh our minds to soare aloft in heavenly meditations; and being on earth, it causeth vs to haue our conuersation in heauen. It assureth vs that we are the children of God, and heires of the heavenly inheritance, seeing the same Spirit, which is the spirit of supplication, sealeth also vnto vs our Adoption. Finally, let vs consider that it is a duty most necessary, if either we will auoyd Gods curse, or will, with *Iacob*, so wrastle with him, as we meane to preuaile and obtaine the blessing; that if we neglect it, it is a strong euidence vnto vs, that we haue cast off all feare of God, as *Eliphaz* reasoneth against *Iob*; and that we are vtterly destitute of all sauing grace, seeing the same Spirit is the *spirit of grace and supplication*.

Neither let any man pretend his small leisure, by reason of his waightry businesse and manifold employments, as an excuse to warrant him for the neglect of a duty so high and holy, so excellent, profitable and necessary: vnlesse he will say, that he hath no leisure to be saued; to glorifie God, or enrich himselfe with his graces and blessings, or to get the euidences of euerlasting glory and happinesse into his owne keeping: and that hee is so taken vp with worldly employments, that hee hath no leisure to seeke any acquaintance with God, to auoyd his curse, or obtaine his blessing; to goe to heauen, or escape hell. For shame therefore let vs cast away these no lesse prophane then friuolous excuses: and to this end further consider, that the greater and more important our businesse is, the more need wee haue to implore by hearty prayer, the blessing of God vpon our labours and indeuours, before we vndertake them, without which, all our policy, labour and indeuour, will be spent in vaine, either because wee shall not archiue the thing which we attempt; or if we do, yet in Gods iust iudgement it shall become vnto vs a curse, rather than a blessing. Consider further, how much time thou daily spendest in doing nothing, or that which

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is ill, and worse then nothing: How much time in needlesse curiosity about thy body, in dressing and feeding it, and in vaine discourses about things that profit not, yea corrupt rather then edifie thee: How much in vnlawfull or superfluous sports and recreations: in carding, dicing, masking, reuelling, hunting, hawking, beholding vaine sights and wanton enterludes: and blush for shame, that thou canst find time enough, in thy greatest employments, for the satisfying of thy fleshly lusts, and only wantest leisure to serue thy God, and saue thine owne soule. Finally, let vs consider the vnwearied watchfulness of all the Saints of God in all ages, in attending vpon this duty, that they might frequently and seruently performe it day and night, and set before vs the example of our Saviour Christ himselfe, who spent mornings and eueninges, yea whole nights in praying for vs. Which if we neglect to doe for our selues, what doe we but disclaime that holy communion, and shew plainly that we are not in that number? what doe we else but debarre our selues of the benefit of his intercession, when as we take no care by our prayers to haue it applied vnto vs? Neither let any say that his purpose is not to neglect this dutie altogether, but though he hath no leisure to pray euery day, yet he will finde some time for it, though not euery morning, yet in the euening before he goe to bed. For though this something be better then nothing, yet consider that the morning sacrifice was no lesse required of God then the euening; that the seruants of God haue risen betimes to call vpon him; that we cannot looke to prosper in any of our labours, if we haue not first craued Gods blessing vpon them; that we are daily subiect to many dangers, to fall into many snares of the diuell, to bee overcome of his tentations, to bee attached with Gods Iudgements, and to be plunged into many perils which are daily incident vnto the life of man: yea, that before night wee may be stricken with sudden death, as many others haue been whom we haue knowne and heard of, and so be arrested and called to the barre of Gods Iudgement, to plead guilty or not guilty, before wee haue presented our selues at the Throne of grace, to sue forth our pardon: and then how fearfull is our condition, if we are thus taken away in our sinnes? From all which dangers we shall be secured, if wee conscionably performe this daily duty of morning prayer, and neuer goe about our worldly businesse, till wee haue gotten our pardon to carry with vs.

Now being by these reasons perswaded to the daily practise of this duty; let vs in the next place consider how we may so performe it, as that it may be acceptable vnto God, and profitable for our owne saluation. And vnto this many things are required, before, in, and after our prayers. Before, is required preparation: for as *David* speaketh of praising God, so may we of prayer in all kindes, *our hearts must bee prepared, and so must our tongues*, before wee can pray. And as they that meane to make any good musicke, doe first set their instruments in tune; so must wee, before we can make any sweet melody in Gods hearing, tune our hearts, that they may be fit for this action. And if we will not speake vnto our Prince rashly and vnadvisedly, but prepare our selues by due meditation, both in respect of the matter, and manner of our speech; how much more should

§. Sect. 3.
That before
we pray, we
must vse pre-
paration, and
what is requi-
red vnto it.
Psal. 108. 1.

Eccles. 5. 1, 2.

Eccleſ. 5. 1.

1. Tim. 2. 8.

Prou. 28. 9.
Pſal. 66. 18.
Eſa. 59. 1. 2.Matth. 5. 23.
and 6. 14.

1. Tim. 2. 5.

Rom. 8. 26. 27.
Zach. 12. 10.Leuit. 19. 2.
and 10. 2. 3.Iam. 5. 16.
Pſal. 145. 19.
Prou. 15. 9. 29.

we auoyd rafhneſſe of mouth, and haſtineſſe of ſpeech, when as we ſpeake to the ſoueraigne King of heauen and earth? Now in this preparation wee muſt examine our finnes, that wee may afterwards humbly confeſſe them and craue pardon; eſpecially we are to ſearch out thoſe, whereby we haue moſt diſpleaſed God, and wounded our owne conſciences, and whereunto our corrupt nature is moſt inclined; and alſo labour to finde out our ſpeciall wants, and thoſe gifts and graces in which we are moſt defective, or of which, in reſpect of our preſent occaſion, wee moſt ſtand in need; that accordingly wee may frame out ſuits, and preſſe them vnto God with more efficacie and ſeruency of deſire. Secondly, we muſt *look to our feet*, that is, to our affections, as the Wiſe-man exhorteth, and examine with what diſpoſition we come vnto prayer, whether as earneſt ſuiters that will haue no deniall, or after a cold, careleſſe, and formall manner, for cuſtome, rather then conſcience ſake: eſpecially wee muſt be carefull to baniſh out of our minds and hearts, all worldly and wandring thoughts, carnall luſts, wrath, doubting, maliciousneſſe, &c: and that wee be heauenly-minded, and haue our hearts fraughted with holy deſires, hungry and thiſtling after the gifts and graces which we intend to beg at Gods hands. Finally, we muſt take heed, that wee doe not preſent our ſelues before God in our impenitency; but if wee be guilty of any ſinne, we muſt bewaile it, and promiſe amendment. For our finnes vnrepented of, ſtand as a wall of ſeparation betweene God and vs, hindring his bleſſings from descending, and our prayers from aſcending; eſpecially wee muſt bewaile our want of charity, and purpoſes of reuenge: *for as wee forgive men their treſpaſſes, ſo will God forgive vs.* And becauſe wee are ſo dull and auerſe to this holy duty, that by all our meditations we cannot, as we ought, prepare our ſelues vnto it: therefore let vs intreat the Lord, before we make any other ſuit vnto him, that hee will prepare our mindes and hearts aright, and ſo aſſiſt vs with his grace and holy Spirit, that wee may performe this high & holy duty, in ſome ſuch maner as may be acceptable in his ſight. In our prayers diuers things are required: As firſt, in reſpect of the obieſt, that we pray onely to God our Father in heauen, as our Sauiour hath taught vs. Secondly, in the alone mediation of Ieſus Chriſt: For as *there is but one God, ſo there is but one Mediator betweene God and man, the man Chriſt Ieſus.* Thirdly, ſeeing through our ignorance and corruption we cannot pray as wee ought; therefore wee muſt craue the aſſiſtance of God the holy Ghoſt, *which helpeth our infirmities, and maketh interceſſion for vs, with ſighes and grones which cannot be expreſſed.* In reſpect of the ſubieſt or party that prayeth, diuers things are required, firſt, in reſpect of his perſon: ſecondly, in reſpect of his action. In reſpect of his perſon, 1. that he be a faithfull and righteous man. For they that draw neere vnto God, *muſt be holy, as he is holy*; not in the perfect holineſſe and righteousneſſe which the Law, but which the Goſpell requireth: that is, in reſpect of ſincerity and integrity, deſire, reſolution and indeuour. For the prayer of the *righteous man onely is effectuell*; and the Lord *ſatisfieth their deſires alone that ſeare him.* Neither can our ſuites be acceptable vnto God, before our perſons are accepted: according to that of Salomon, *The ſacrifice of the wicked is an abomination to the Lord, but the prayer of the righteous*

is acceptable vnto him. And so David saith, *the eyes of the Lord are vpon the righteous, and his eyes are open in their cry.* But the face of the Lord is against them that doe euill, to cut off the remembrance of them from the earth. And therefore our care must be, if we would pray with hope to be heard, to lift vp pure hearts and hands vnto God, not in their owne naturall purity, but as they are washed with the blood of Christ. Besides which washing of Iustification, we must labour after the spirituall washing of Regeneration, that we may be cleansed by the water of the Spirit, applying vnto vs the verue of Christs death and Resurrection, and the washing of repentance, bathing our selues in the teares of heauy sorrow and contrition, because by our sinnes we haue displeased our gracious God. And if we prepare our hearts, and stretch out our hands towards him; if iniquity be in our hand, we must put it away, and not let wickednesse dwell in our tabernacles. For if we doe not wash and make vs cleane, and put away the euill of our doings, but come before him defiled in our sins; then though wee spread forth our hands, God will hide his eyes from vs, and when we make many prayers, he wil not heare.

Pf. 34. 15, 16, 17

Iob 11. 13, 14.

Esa. 1. 15, 16.

C A P. XIII.

Of such things as are required as essentiall vnto prayer.

IN respect of the action, many things are required, both in regard of the substance, and circumstances. Of the former sort are the essentials of prayer: as 1. in generally, that it bee according to Gods revealed will; for if we frame not our prayers according to this rule, we shall goe awry, and asking amisse, obtaine nothing. More especially, there is required, that wee worship God internally with our hearts, as well as externally with our bodies, and that we powre forth our soules vnto him in our prayers as Hannah did, so as we may say with David, *Vnto thee, (O Lord) I lift up my soule;* and with the afflicted Church, *Let vs lift up our hearts, with our hands vnto God in the heauens.* For God is a Spirit, and will be worshipped in spirit and truth; and aboue all other seruice, he requireth the seruice of the heart; seeing all other without it, is but meere hypocrisie. Neither can we hope to obtaine any thing at Gods hands, vnlesse our prayers proceed from sincere and vpright hearts, seeing he hath limited his promise of hearing only to such, according to that of the Psalmist, *The Lord is neere vnto all that call vpon him, to all that call vpon him in truth.* Let vs therefore take heed, when wee call vpon God, that our prayer be in truth, and not onely the words of the mouth, but the prayer of the soule. And to this end, that we doe with like care auoyd praying with a lying tongue, and deceitfull lips, when as wee aske those things with our mouthes, which wee desire not in our hearts, like those hypocriticall Israelites of whom the Lord complaineth, that they had spoken lies against him, not crying vnto him with their heart, when they howled vpon their beds. Secondly, praying with wandring thoughts, hauing, when we direct our speech in prayer vnto God, our mindes and hearts rousing about worldly vanities, and our earthly affaires, without either respect to Gods presence, or the suites that we haue in hand. For this

6. Sect. 1.

That we must pray in truth, with attention, and not with wandring thoughts.

1. Iohn 5. 14.
Iam. 4. 3.

1. Sam. 1. 15.
Psalm. 35. 1.
Lam. 3. 41.

Iob. 4. 24.
Prou. 25. 26.
Ier. 39. 23.

Psal. 145. 18.

Psal. 17. 1.
and 119. 7.

Iob. 7. 13, 14.

Leuit. 10. 2, 3.

§. Sect. 2.

That we must
with all dili-
gence banish
out of our
minds all wan-
dring thoughts,
and the means
hereof.

Jer. 32. 40.
Psal. 86. 11.

is a grosse abuse of Gods Maiesty, which wee are vnto offer to our superiours, yea euen to our equals, speaking vnto them, and yet not minding what we say. It discouereth great irreuerence and neglect of Gods glorious presence, who beholding the secrets of our hearts, seeth how far they and our tongues are one from another. It argueth great security and hardnesse of heart, when as we thus approach into his presence, and offer vnto him such heartlesse sacrifices, not fearing that dreadfull speech, tal- led and confirmed by such a terrible example, *that the Lord will be sanctified and glorified in them that come nigh him*, either in his mercies, or in his iudgements. It makes prayer to bee no prayer, but lip labour, and the wind of words, which is, not the language of the mouth, but the speech of the heart. It causeth vs to spend our labour in vaine, when as we minding not what we say. For how shall God vouchsafe to vnderstand our suites, when as we our selues will take no notice of them? Or how shall he giue vs his rich graces of greatest value; when as wee so meanely esteeme them, that we can coldly and carelesly aske them at his hands, and not thinke them worthy the minding and affecting in our soules and hearts?

And yet seeing through the malice of the diuell and our owne corruption we are, euen at our best, apt to fall into this soule infirmity, let vs with all care and diligence looke to our hearts when wee performe this duty, and earnestly desire the Lord to tye them fast vnto himselfe in the bonds of his feare, that they may not, in this holy exercise, slip aside and depart from him. And if wee finde our sinfull flesh so sluggish and secure, worldly and earthly minded, that it dulthe our deuotion, and stealeth and carryeth euery hand while, our hearts away after things inappertinent, if not worldly and carnall: I thinke it a good course, in our priuate prayer, to repeat that againe in which wee were distracted, labouring in our repetition to call our hearts backe to ioyne with our voyce; seeing heereof commeth a double benefit: first, that wee shall haue our suites more powerfully offered vnto God, when as they are propounded in this hearty manner. And secondly, hereby we shall tame the flesh, and make it not so eager to interrupt vs in these holy duties, when as the spirituall part imposeth vpon it this punishment by way of reuenge, for its sloth and worldlinesse, to make it to continue so much the longer at this exercise, vnto which naturally it is so backward and auerse; and not to feed it selfe vpon any worldly thoughts, wherein it wholly delighteth, till it haue first waited on the Spirit; and suffered it, without interruption, to refresh it selfe with this heavenly breakfast. Let vs meditate also on that glorious presence before whom we stand, who looketh not so much to the phrase of our words, and the well-running stile of our speech, as to the discourse of our soules and hearts; which being so full of distractions and senselesse rauings and rouings from the matter; one while speaking to God, and (as it were) with the same breath, and in the midst of a sentence breaking off, and speaking to the world; jumbling, and confusedly mingling things spirituall and carnall, heavenly and earthly, holy and profane; how can it be but vgly and mis-shapen in his sight: being like Anticke worke, consisting of monstrous compositions, wherein the body of a bird, and the taile of a serpent; the face and fore-part of a man, and the hind-part

and

and legs of a beast, or the taile of a fish are ioyned together? Let vs thinke vpon the excellency, profit, and necessity of those gifts and graces, which in our prayers wee desire of God, and how infinitely they excell those worldly vanities, which Satan and our owne flesh doe cast into our minds to distract vs in our suites. Vnto vvhose suggestions it is no lesse folly to listen, then for a malefactor vho is suing vnto his Prince for a pardon that concernes his life, to turne from him in the midst of his speech, and to hearken vnto the motions of his lewd companions; soliciting him to returne to his former courses; or for a child, who being suing vnto his father for his inheritance, and by him imployed about writing and sealing his Euidences, doth leaue all this waightry businesse, and runneth away with his play-fellows, to hunt after Butterflies. Finally, let vs meditate on that griefe and discontentment which followeth those prayers which are made with these distractions, and how with sorrow and late repentance vvee wish, that vvhath vvee haue done, had beene done otherwise; and contrariwise, of the ioy and comfort vvhich accompanieth and waiteth vpon the vvell-performance of these holy duties, out of the assurance that they giue vs of Gods loue, of the dwelling of his Spirit in our hearts, vvhich hath thus helped our infirmities; and that our prayers being acceptable vnto God, are surely granted; and then thinke with our selues, that it will not stand vvith our vvisedome to gaine all this griefe, and lose all this comfort and ioy, because vvee vvould not repell these vvordly thoughts and distractions; nor so much as force them to a short absence, vvhen as vvithin lesse then the lesser part of an houre, our hearts and they might lawfully meete together.

And these are the things generally required, that our prayers vnto God may be the speech of the soule; now wee are to speake more specially of those things which are required hereunto, both in our minds and hearts. In our minds it is required, that we pray with vnderstanding: vnto which, knowledge is necessary, both of the true God, vnto whom we pray; and of his will reuealed in his Word, according vnto which wee are to frame our prayers. Wee must know God in his owne nature and persons, and in his Sonne, Iesus Christ, in whom onely wee can know him aright. Wee must know him in himselfe, and in his sauing attributes towards vs, as that hee is a God all-sufficient, most mercifull, bountifull, and gracious; and our most louing Father in Iesus Christ, who listneth vnto our suites before wee make them; a God that heareth prayers, and is more ready to giue, then weeto aske. Secondly, wee must haue knowledge of Gods reuealed will, which ought to be the rule of all our suites; from which if wee swerue, we shall erre in our owne inuentions, and aske we know not what. We shall not pray in the Spirit, which teacheth vs to pray according to the will of God; and wanting this guide, and not knowing of our selues how to pray as wee ought, wee shall aske things hurtfull as well as profitable, and such as tend rather to the satisfying our carnall lusts, then the furthering of our eternall saluation. We shall aske amisse, and so obtaine nothing at Gods hands, seeing though we like foolish children aske things euill and hurtfull, yet our heavenly Father, onely wise, knoweth to giue good things alone vnto his children that aske him; neither

6. Sect. 3.

That we must pray with our vnderstandings.

1. Cor. 14. 15.

1. Chro. 28. 29.

Iohn. 17. 3.

1. 18.

Matth. 11. 27.

Esa. 65. 24.

Dan. 9. 23.

Psal. 65. 2.

Rom. 8. 16. 27.

1am. 4. 2. 3.

Matth. 7. 11.

1. Iob. 5. 14.

6. Sect. 4.
That we must
pray in faith.
Heb. 11. 6.

Rom. 8. 4. 23.

Eph. 2. 18.

Jam. 5. 16.

Heb. 4. 16.
Ch. 10. 23.

Mat. 7. 7.
Iob. 16. 23.

1. Tim. 2. 8.
Lam. 1. 5, 6, 7.
1. Iob. 5. 14, 15.

neither hath he made any promise at large, that he will grant whatsoever we aske (which, because through our ignorance, wee are apt to aske that which is euill as well as that which is good, would be in this case a threatening rather then a promise) but that our suites shall be heard, if we pray according to his will.

Secondly, it is required that we pray in faith; for we cannot come vnto God, before we beleue that God is; and as the Apostle speaketh, *How shall we call vpon God, in whom we haue not beleued?* seeing no man is willing to pray, vnlesse it be for forme and fashion sake, but he who is perswaded that God will be gracious vnto him and giue eare vnto his requests. Secondly, without faith our persons are not accepted of God, and they can no other wise be accepted but in Christ, nor we be in Christ but by faith: and consequently our actions cannot please him, when our persons doe not, yet being tainted with our corruptions, they are turned into sinne. Thirdly, we can haue no accessse vnto God, but through Christ our Mediatour, being naturally dead in sinne; and the children of wrath as well as others; neither haue we any interest in Christ, till by a liuely faith we be ingrafted into him. Fourthly, without faith we haue no hope to be heard, seeing the prayer of the *faithfull man onely auaieth with God*, as the Apostle speaketh, and as we beleue, so it shal be vnto vs. For we haue no assurance but from Gods promises, which are alwayes made vpon the condition of faith, bringing forth the fruits of vnfained repentance. In all which respects, it is most necessary that we ioyne faith with our prayers, and first a iustifying faith, which applieth vnto vs in generall, the promises of the Gospell, Christ Iesus and all his benefits, and assureth vs of the remission of our finnes, of reconciliation with God, and that both our prayers and persons are accepted of him; whereby wee are *imboldened to approach vnto the Throne of grace, that we may obtaine mercy, and finde grace to helpe in time of neede*. And secondly, some more speciall acts and branches of this faith, which perswade in particular, 1. That our prayers in their seuerall parts are agreeable vnto Gods will and Word; that the things we pray for be good and lawfull, tending to the aduancement of Gods glory and our owne saluation, and such as the Lord hath promised to bestow vpon vs. Secondly, that thus praying according to Gods will, he will heare vs graciously, and grant vnto vs euen those particular blessings and benefits which wee haue craued, and God hath promised to bestow vpon vs; namely, in that manner which he hath promised to giue them: that is, when we begge spirituall graces and heauenly glory, which God hath absolutely promised without any condition, in some degree, as in his wisdom hee seeth fitting for vs, we must accordingly absolutely beleue that we shall receiue them; but when we craue temporall benefits which God hath promised conditionally, so farre forth, as they will stand with his glory, and our spirituall good and euerlasting saluation, we must beleue that wee shall obtaine them so farre forth as they will stand with these conditions. And thus in both kinds we must pray in faith, and as much as in vs lyeth, banish wauering and doubting; for *he that wauereth, is like a wave of the sea, drinen with the winde, and tossed to and fro: neither let that man thinke that he shall receiue any thing of the Lord*. Now the best meanes to strengthen this our

our faith, when we come to pray, is vnto deny our selues and our owne righteousnesse, and casting away all opinion of our owne workes and worthinesse, to ground our faith wholly vpon Gods power and all-sufficiency, his truth in his promises, his infinite mercies, loue and goodnesse towards vs, & the perfite merits & mediation of Iesus Christ. Neither must we looke to the measure of our repentance, and other graces necessarily required in those that pray with hope to be heard, but to their sincerity and truth, nor vpon faith it selfe, in respect of the excellency and degree of it, as thinking thereby that we shall be accepted of God, but as it is the condition, vpon which all the promises are made, and the alone instrument whereby Christ and all his benefits are applied vnto vs. But of the meanes of faith we haue spoken before, and therefore referre the Reader to that which hath bin said.

In respect of our hearts there are diuers things required. First, humility, whereby wee abase our selues in the sight and sence of our owne vilenesse and vnworthinesse, vnfaignedly acknowledging, that we are not worthy to tread vpon the earth, or to looke vp vnto heaven, much lesse to appeare in Gods glorious presence, or to make any suites and supplications vnto him. And therefore reiecting all Pharisaicall conceit of our owne workes and worthinesse, we are to confesse with *Abraham*, that wee are but dust and ashes; with *Iacob*, that we are lesse then the least of Gods mercies; with *Dauid*, that wee are wormes, and no men; with *Esay*, that we are men of polluted lips; with the prodigall Sonne, that we are not worthy to be called Gods children; with the Publican, that wee are miserable sinners; yea with the Apostle *Paul*, that of all sinners we are the chiefe. And this humility will be a notable meanes to confirme our faith in this assurance, that we shall be receiued into grace and fauour with God, and that he will heare and grant all our Petitions. For he will looke vnto him that is poore and of a contrite spirit; he is neere vnto him, and will dwell with him; with this sacrifice of a broken and contrite heart, wherein he chiefly delighteth, he is made propitious; and will be ready to heare his suites; for he forgetteth not the cry of the humble, but he heareth their prayer, and will prepare their heart, and will cause his eare to heare, as the Psalmist speaketh. The second thing required in our hearts, is reuerence, vnto which *Dauid* exhorteth: *Serue the Lord with reuerence, and reioyce with trembling*; and performed in his owne practice; *In thy feare* (saith he) *will I worship towards thy holy Temple*. The which reuerence may be wrought in vs, by the consideration of Gods glorious presence before whom we stand, who being present with vs, seeth all our actions, and how wee behaue our selues in his seruice, and is infinite both in Iustice and power, to punish vs, if we take his name in vaine, and abuse his holy Ordinances, in performing vnto him a formall, cold, and carelesse seruice: and also in mercy, goodnesse, and bounty, if wee worship him aright. And secondly, if we consider withall, our owne basenesse and vilenesse, vnto whom notwithstanding, God, of his infinite grace and mercy, vouchsafeth this high honour and inestimable prerogative, to come into his glorious presence, and to make our suites knowne vnto him. The third thing required, is seruency of affection, and zealous deuotion, whereby we do with all earnestnes desire to haue all our sins pardoned, & our wants supplied, & with all hearty cheerefulness, without dulnesse and drowlines, coldnesse

§. Self. 3.

That we must pray in humility, and with reuerence and seruency.

Gen. 18. 27.

Ex. 32. 10.

Psal. 22. 6.

Esa. 6. 32.

Luk. 14. 21.

Luk. 18. 13.

1. Tim. 1. 15.

Esa. 66. 2.

Psal. 34. 18.

Esa. 57. 15.

Psal. 91. 17.

Psal. 9. 12.

Ex. 10. 17.

Psal. 2. 11.

Psal. 5. 7.

coldnesse and wearinesse, continue in this exercise: Vnto which wee attaine, by comming vnto a true sight and sense of our sinnes and wants, which inferre an vrgent necessity to haue them pardoned and these supplied, and by considering the excellency, necessity, and profit of this action, and the fruits that come of it, which are farre to bee preferred before all things in the world.

CAP. XV.

Of the circumstances of Prayer, and of their quantity and quality.

6. Sect. I.
Of our gesture
and voyce in
prayer.
1 Cor. 14. 40.



And these are the essentiall duties belonging vnto prayer, besides which, there are others which are circumstantiall and accidental, of which, there cannot for the most part be given any general and certaine rules, but that they be done in order, after a decent & comely maner, and so as shall be most fit and conuenient for the stirring vp of our deuotion, and the furthering of those internall duties before spoken of, which are essentiall and alwayes necessary. The first, is the gesture of the body, which ought to be such as may further our inward humility, reuerence, and seruency of deuotion; wherein we are to imitate the example of Gods Saints in former times, & the custome of the Church and Country where we liue, vsing those gestures which are vsed in them, to expresse externall worship, humility, and reuerence. As among vs, standing, kneeling, vncovering of the head, lifting vp of the eyes and hands; and in extraordinary and greater humiliation, prostrating our selues vpon the ground, casting down our eyes, as being ashamed to looke towards heauen, and knocking of the brest, as bewayling the sinfull corruption therein contained. In all which, our chiefest indenuour must be, that the inward affection and disposition of the heart, do answere vnto the outward gestures of the body, without which they are but hypocriticall shewes. The second, is the voyce which is to be vsed in prayer, so often as conueniently we may, seeing it is one speciall end, for which God hath giuen it vnto vs, that we might by it glorifie him, both in our prayers, and our praises and thanksgiuings. Not that he himselfe needeth it, for he searcheth the secrets of the heart and reines, but for the example and edification of others, as in publike prayer, and for the intention of our owne affections, the attention of our mindes, and stirring vp of our deuotions in our priuate prayers; which notwithstanding must be done with this caution, that seeing priuate prayer must be made in secret, we must not speake aloud in our Closet or Chamber, so as others may heare and vnderstand vs, or at least, we must not doe it to this end, seeing it is but grosse hypocrisie, which we must not only auoide, but euen the very shew and appearance of it, so farre forth as it doth not crosse Christian apologie and profession, nor that rule of piety and charity giuen by our Sauour Christ; *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* For we may easily fall (as diuers doe) into the contrary extreme, who so shun the shew of hypocrisie, that they auoyd all profession of Religion, and are as much ashamed to bee taken in the exercise of prayer, or such like

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Psal. 91. 14, 15.
71. 23, 24.
119. 171.
Hos. 14. 2.

Matth. 6. 6.

Rom. 10. 10.
Dan. 6. 10.

pious duties, though it be at vnawares, especially by those who are not as forward in profession as themselves, as if they were doing something which is faulty and vnlawfull. But this vse of voyce is necessary only in such priuate prayers as are set and solemne, ordinary, and in a priuate place; for as for those short prayers & eiaculations which are to be vsed vpon all occasions, and in all companies, it is sufficient that we lift vp our hearts vnto God, without vsing the voyce, especially in the presence of others, whē the thing we pray for concerneth not them, but our selues; and least of all, when as they do not ioine with vs in the sincere profession of the same truth, as before wee shewed when we spoke of these short prayers and eiaculations.

And these are the things to be obserued in prayer, in respect of our gesture and voyce. In respect of the speech it selfe, or words whereby our prayers are expressed, diuers things are to be considered. First, in respect of the quantity and continuance of them: wee must auoyd affectation of prolixity, superfluity of words, vaine babbling and idle repetitions, which proceed not from any serueny of affection, and earnestnesse of desire to obtaine the things we pray for, arising from the sight and sense of our wants, (for in this case it may be lawfull and requisite to repeate often the same things, as pressing our suits with such importunity as will admit of no deniall: according to the example of *Daniel*, *O our God, heare the prayer of thy seruant; O my God, incline thine eare and heare, O Lord heare, O Lord forgive, O Lord hearken and doe, &c.* And of our Sauour Christ himselfe, praying often in the same words, that if it were possible, the bitter cup of his Passion might passe from him;) but out of an opinion that we shall be the rather heard for the length of our prayers, or out of an ostentation of our holinesse and deuotion, or our extraordinary gift aboue others, inabling vs to continue long in this exercise. For this our Sauour straitely forbiddeth: *When ye pray, vse not vaine repetitions, as the Heathen doe, for they thinke that they shall be heard for their much speaking;* prescribeth the contrary practice, in propounding that short and most pithy forme for our imitation: and condemneth as hypocriticall in the Pharises, *who vnderpretence of long prayers, deuoured widowes houses.* And Salomon likewise: *Be not rash with thy mouth, and let not thine heart bee hasty to utter any thing before God, for God is in heauen, and thou vpon the earth, therefore let thy words be few:* Of which our Sauour giueth this reason; *Because our Father knoweth what things we haue need of, before we aske him;* that is, being infinite in wisdom, he needeth not that wee should expresse our mindes in multitude of words, for he vnderstandeth the desires of our hearts, and being our gracious Father, our wants serue as a loud cry, and eloquent oration to moue him to supply them; and therefore hee needeth not that wee should vse multitude of words to giue him notice of those wants which he already knoweth before we aske, nor to perswade him to grant our suits, being more ready to giue, then we to craue. And Salomon rendereth another; *Because in the multitude of words there wanteth not sin:* which as it is generally true, so especially in the exercise of prayer: seeing, through our naturall corruption, we are so auerse vnto this duty, and in the performance of it, subiect to such coldnesse, dulnesse and wearinesse, that long prayers are often performed with much negligēce, and sub-

1. Sam. i. 13.
Nebem. 14.

§ Sect. 2.
That we must not affect prolixity and superfluity of words in our prayers.

Dan. 9. 17, 18, 19.

Mark. 14. 39.

Mat. 6. 7, 8, 9.

Math. 23. 14.
Eccles. 5. 2.

Mat. 6. 8.

Pro. 10. 19.

1. King 8. 22. 70
54.

1. Thes. 5. 17.
Ephes. 6. 18.
Col. 4. 2.

Esa. 26. 16.

icest to the interruptions and distractions of worldly cogitations and wandring thoughts. And yet we are not so to vnderstand *Salomon*, and our Saviour, as though they simply commended short prayers, and condemned those that are long: for the Wise-man himselfe, at the consecrating of the Temple, made one of the longest prayers that wee reade of in the Scriptures: and our Saviour is said to haue continued whole nights in prayer. And the Apostle exhorteth vs to *pray continually*, and *with all manner of prayer and supplication in the Spirit, watching thereunto with all perseverance*. But they onely forbid and condemne hypocriticall ostentation, and superfluity of words, vaine repetitions, and opinion of meriting to be heard for them: or when our words exceed our matter, in their multiplicity and much babbling, or both our words and matter, our zeale, deuotion, and attention. Neither are such prayers to be condemned for their prolixity, but rather much to be commended, when as there is no superfluity in our words, to expresse our matter and mindes, nor any negligence or want of zeale and attention in powring them forth before God: for if we haue with the length of our prayers, variety of good matter, attention, and seruency of affection, we cannot be too long in this holy exercise. And therefore the best rule of direction in this behalfe is, that wee fit and proportion our words to our matter, and both matter and words to our minds and hearts, our faith and seruency, deuotion and attention. For if there be store of this diuine fire to kindle it, the more fuell we cast on, the greater the blaze and heate will be; whereas if there be but some little fire and small sparkes, too much of this fuell cast on at once, will not helpe to kindle it, but rather extinguish and put it cleane out. In which regard wee are not alwaies to stint our selues to the same proportion and length of prayer, but to watch the best opportunities, and to diue our selues deepest in this Poole, when the Spirit of God hath descended and moued the waters. More specially we are ordinarily most fit for long prayers, when our soules are prepared thereunto, either by extraordinary afflictions, when as our hearts are full of sorrowes, and need a large vent to let them out, and powre out our complaints into Gods bosome; and replenished with seruent desires for helpe and deliuerance; or by extraordinary benefits, when as they are full of ioy and thankfulness, and so make vs to become earnest and vnwearied, in rendring vnto God praise and thankesgiuing: when as we obserue a solemne fast, and keepe vnto God a day of humiliation, consecrating it wholly to the exercises of religion and charity, especially prayer and meditation. And finally, at all other times, when we are fitted thereunto by Gods Spirit, and sufficiently qualified with the former graces. The which notwithstanding is to be vnderstood of private prayer by our selues, and not when we pray in the company of others; for then we are by the rule of charity to haue respect vnto them, and not to tyre their zeale and deuotion, and cause them to sinne (through our tedious prolixity) by wearinesse and wandring thoughts, although we our selues haue a good appetite to this exercise; for this were to force them to sit long at the table who haue quickly dined, to cloy the weake of digestion, with variety of dishes, because wee who beare them company haue good stomackes; and to constraîne young beginners and children

in Christ, to hold out with vs in our pace, who are come to a ripe age, and so to tyre for wearinesse, before they come halfe way to their iourneys end. Which if it deserueth to be iudged vnequall, how much is our practice worthy to bee condemned, if in our meetings wee contend to outvie one another, struiuing who shall exceed in length of prayers, and variety of choyce words, for the apt expressing of our minds; heereby making prayer like vnto a mastery or race, wherein we contend for the prize of praise, which they are to win who are swiftest and best at length?

The second thing to be considered, is the quality of our speech, which ought to be such in our prayers, as is fittest both to stirre vp and expresse our zeale and deuotion. Wherein we are to auoyd two extremes; the first is, curious affectation of words, seeing the Lord respecteth not the eloquence of our speech, but the sincerity of our hearts, and the seruency of our desires, which are as loud cries, and most perswasive orations in his eares, when wee are most barren in words. The second is, rudenesse of speech, without any fit words, or good sense, order or coherence, which is cauled through negligence, want of preparation, and of due reuerence and respect of Gods glorious Maiesty, before whom wee stand, and vnto whom we speake, not caring what, nor how wee babble in his presence, though for our credit sake, wee would be more carefull in speaking to mortall man not much superiour vnto vs. For otherwise, if it proceed not from carelesnesse, but from naturall infirmity and want of vtterance (which we may iudge of, if we be so in other discourses, and vpon other occasions) our prayers notwithstanding proceeding from vpright hearts, and being ioyned with zeale and deuotion, will be acceptable vnto God; yea euen our imperfect speeches, sighes and grones, will as effectually moue him to heare vs, and grant our suits, as the most eloquent speeches which haue all the helpes and ornaments both of nature and art.

CAP. XVI.

Of the forme and method which are to be vsed and obserued in our prayers, &c.

THe last thing to be considered, respecteth the forme and manner of powring forth our soules in prayer vnto God, which is either by vsing set formes, or contriuing of prayers according to present occasions, as we are inabled therunto by the Spirit of God. The former sort are either such as are inuented by others, and learned by hearing, or reading their bookes and writings: or else by our selues vpon due study and meditation. Both which may be lawfully and commendably vsed of Christians according to their severall states and gifts. Written and printed formes by those who want ability to pray in their owne words, or to frame their suits and petitions, and expresse their minds in any good manner and order. The which was one end of perming *Dauids* Psalmes, that they might by skilfull Musicians be sung in the Congregation; and vsed also in priuate, both in families, and by our selues alone. And our Sa-

§. Self. 3.
Of the quality of our prayers.

§. Self. 1.
Of formes of prayer set downe by others.

Matth. 6. 9.
Luk. 11. 2.

Hof. 14. 2.

§. Sect. 2.
Of formes of
prayers inuen-
ted by our
selues.

uour prescribed that perfect forme of the Lords Prayer, not onely as a rule according to which we are to frame our prayers, but also as a prayer to be vsed it selfe; and therefore as it is said in one Euangelist, *After this manner pray ye*; so in another, *When ye pray, say, Our Father*. And therefore as children, before they can goe, are not suffred to sit still, but are trained and taught by others that hold them by the hand: so though wee want spirituall strength and skill to performe this exercise by our selues, yet wee must not neglect it altogether, but yeeld our selues to bee trained by others (as the Disciples did desire of our Sauour Christ) and (as it were holding them by the hand) to vse the helpe of their meditations. But wee are not to rest in this as sufficient, without any further proceedings; for though it be fit for a child in Christ, that he may be thus trained to goe alone, yet when wee come to a riper age, and in respect of our meanes should be able to teach others, it is a shame for vs, and argueth either great impotency and lamenesse in Religion, or else negligence, sloth, and want of exercise, if we cannot goe alone, but still like children, need leading by others. Besides, we cannot by others meditations vnburthen our selues of our owne particular finnes, of which God and our owne consciences onely are witnesses, nor expresse those speciall wants which most pinch vs, and which we most desire should be supplied, nor fit our occasions to their prayers, nor their prayers to our occasions; but wee must, as God requireth by the Prophet, when we come vnto him as suiters, *take words vnto our selues*, and frame our petitions and thanksgiuings according to our owne wants and occasions. Neither let any that hath beene long trained in the schoole of Christ, obiekt his want of gifts and abilities, seeing if he speake true, he proclaimeth his owne shame and non-proficiency. For if we had any sense of our wants and finnes, wee might finde some words to expresse them, that we might craue a supply of the one, and pardon for the other; especially to our heavenly Father, who is so gracious and willing to beare with our infirmities, and who better accepteth of such imperfect prayers as are indited by our selues, and vttered with zealous deuotion of honest hearts, then of such as are in the best manner penned for vs by others. Euen as euery wise father better accepteth of an Epistle inuented and written by his owne sonne himselfe, though full of imperfections, because it is the meanes to traine him vp to more perfection, then that which is done to his hand by one of his fellowes of an higher forme, though much more exact for matter and manner, because it is the trick of a trewant, and argueth not onely inability and want of skill, but also sloth and extreme negligence.

Formes of prayer inuented by our selues, are such, as vpon due meditation and sound deliberation we haue composed, out of the sight and sense of our finnes and wants, and Gods mercies multiplied vpon vs, not onely generall, but also speciall and particular, framing confessions, petitions and thanksgiuings, so as they may be most fitting for our owne peculiar vse. The which are necessary for such as are not thorowly grounded in knowledge, nor perfected in this duty by much experience and practice; and for such also as being well qualified in these respects, are notwithstanding defectiue in memory and vtterance, hauing no liberty of speech

to

to expresse their mindes without much meditation, and for such also as are defectiue in courage and boldnesse, when they are to pray in the presence of others: And very profitable for all, if wee tye not our selues too strictly to words, but haue variety of formes for ordinary vse, and by helpe of meditation, doe vpon extraordinary occasions, conceiue new words for new matter, as the necessity and profit of our selues, our brethren, or the Church shall require; making particular confessions of sinnes which are lately committed, and doe most burthen the conscience, and speciall petitions for those speciall graces wherein wee finde our selues most defectiue, and whereof wee haue presently most vse, and speciall thanksgiuings, for Gods speciall mercies and fauours renewed vpon vs. The which variety of formes will take away that satiety and wearinesse, which alwayes accompanieth the daily and continuall vse of any thing, though neuer so excellent; and helpe much to keepe our mindes and hearts close to this holy exercise, which are apt to bee carried away with wandring thoughts, if, without any variety, wee tye our selues to one onely forme; like a man that goeth on in a way which he is accustomed to trauaile, and neuer thinketh on the passages and turnings that are in his iourney; or that singeth a tune familiar vnto him by much vse, and neuer thinketh of that he singeth.

Prayers conceiued, are such as vpon meditation we fit to all present occasions, not vsing any ordinary forme of words, but expressing our selues with such as come to our mindes; of which, we haue many examples in the Scriptures, both in the Patriarkes, Prophets, Apostles, and our Sauour Christ himselfe. The which, I acknowledge aboue all other kinds to bee most excellent; if God haue thorowly furnished vs with gifts fit for it, both because it is most free from distractions and wandring thoughts, and from satiety and wearinesse, this variety bringing with it much delight, and also because it is most opportune and seasonable, being fitted to the time, persons, and occasions. But heere the Prouerbe is verified, that things excellent are most hardly attained; there being few that haue this gift and ability, and those few not alwayes in like measure, although there are many that are willing to make shew of it. For there are diuers things which ought to concur in him that is to conceiue a prayer, which if any bee wanting, it cannot be done without much weakenesse and imperfection. First, he must be diligent in meditation, before he thus speake vnto God, calling to memory the sinnes which he is to confesse, the wants which he desireth should be supplied, and the blessings for which hee intendeth to giue thanks; that so he may with *Dauid* call his prayer a meditation, humble his soule in the sight of his vnworthinesse, inflame his heart with seruent desires, and not speake any thing rashly with his mouth vnto his God, as the Wise man aduizeth. In which respect, I cannot commend extemporall prayers; which are performed without any meditation going before, and am so farre from extolling them as most excellent, that I thinke them scarce tolerable or lawfull; vnlesse some vnexpected occasion and present necessity, doe thrust vs into extraordinary straights, so as wee may not deferre our prayer, nor haue for the present; opportunity to meditate, nor yet haue any former meditations fit for the present occasion,

6. Sect. 3.
Of conceiued
prayers, and
how far soorth
they are com-
mendable.
Gen. 32. 9.
2. Sam. 22. 2.
1. King. 8. 23.
Dan. 9. 4.
1st. 4. 24.
1st. 17. 1, 2, &c.

Eccles. 1.

and the circumstances that attend vpon it. Secondly, he that thus prayeth must be grounded in knowledge, that he may frame his prayers according to Gods will. And therefore they who being children in knowledge, doe take vpon them this taske, they must needs faile much in this holy duty, asking according to their vngrounded conceits, and not Gods will, of which they are ignorant. And as children who will venture to runne alone, before they can goe in anothers hand, must needs catch many falles; and they also who will speake much, before they haue knowledge and wisdom to rule their tongues, must needs speake many things vaine and impertinent: so must it of necessity befall them in this case who are children in knowledge, and not well acquainted with Gods will and waies. Thirdly, he must be well experienced and practised in this duty; neither can we without much vse attaine to this perfection. Fourthly, besides a great measure of sanctifying grace, he must haue diuers common gifts of the Spirit, which are necessary to the well-performing of this duty, as a good memory, vtterance and liberty of speech, and holdnesse also when others ioyne with him; which will inable him to expresse readily what his mind conceiueth, and rather intend & inflame, then quench or coole the feruency of his desires. But if we want these, though our knowledge, and faith, and zeale, and all other sanctifying graces bee neuer so great, yet shall we faile much in prayer in this kind, because the powers of the soule will be so wholly occupied about memory, and inuention of fit matter, and words to expresse it, that there will little place be left to zeale, devotion, and feruency of affection. Lastly, it is necessary that hee who prayeth on this maner do carefully auoyd spirituall pride, and ostentation of his gifts, to which the greatest excellencies, through the malice of Satan and our owne corruption are most subiect; and also curious affectation of variety of words to expresse the same matter, as though it were a note of barrennesse to vse twice the same phrases to expresse the same things. But the maine thing which we are to aime at, is to bee feruent and deuout in our prayers, and to this end to vse such words and phrases as may most conueniently lay open vnto God the sincere desires of an vpright heart, whether it be in new variety, or in such words as wee haue often vsed to expresse the same things.

§ Sect. 4.
What method
is best to be
observed in
disposing the
parts of our
prayers.

Vnto the forme of prayer, we may adde something of the method and right disposing of the parts. The parts of prayer to be vsed ordinarily of vs are three: confession, petition, and thanksgiving. In our priuate confessions of our sins, we are (hauing first a true sense and feeling, hatred & detestation of the) to acknowledge them, & bewaile them, not only generally, but also specially and particularly, and those about the rest which we haue last committed, and with which we haue most often and grievously displeased and dishonoured God, and wounded our owne consciences, according to the example of *Dauid*, in the one and fiftieth Psalm; and withall aggrauate them by their severall circumstances, especially the consideration of the person against whom they were committed, our glorious God and gracious Father in Iesus Christ; adiudging and condemning our selues in regard of them, to bee lesse then the least of Gods mercies, and worthy of his greatest plagues and punishments. Vnto which

which we are to adioyne petition, and first, that God for his mercies sake, his promise sake, and his Christs sake, will forgie vs all our finnes, and neuer lay them to our charge, seeing our Sauour hath fully satisfied his Iustice for them; and so, that being iustified and freed from the guilt and punishment of our finnes, he will be reconciled vnto vs, and receiue vs in to his loue and fauour. Secondly, that God will be pleased to seale vp the assurance hereof in our hearts and consciences, by the gracious testimony of his holy Spirit, and giue vnto vs the *spirit of Adoption, crying in our hearts, Abba Father*, and witnessing to our spirits, that wee are his children by adoption and grace. Thirdly, that he will sanctifie vs by the same Spirit, mortifying and crucifying in vs more and more our sinfull corruptions, so as they may not rule and raigne in vs, as at former times, and that he will also quicken vs vnto holinesse and newnesse of life, and inable vs to yeeld obedience to his holy and heavenly will. Fourthly, that he will to these ends graciously vouchsafe vnto vs the meanes which may inable vs vnto them, and make them effectuell by his good blessing vpon them. Especially, that he will indue vs with the sanctifying gifts and graces of his holy Spirit; as sauing knowledge, a liuely faith, vnfeined repentance, firme affiance, seruent loue, and ardent zeale, hope, patience, humility, the true feare of God, and the rest. Fifthly, that God will daily increase his graces in vs, and our strength and ability to serue him, that wee may grow from one measure to another, vntill we come to a perfect age in Christ. Sixthly, that he will establish vs with his free Spirit, that we may constantly perseuere in the profession and practice of true godlines, vnto the end, and in the end; and that he will thereby so assist and strengthen vs against all the assaults of our spirituall enemies, that we may haue victory ouer them, and not be hindred by their tentations, from proceeding in our course of godlinesse, or from finishing the great worke of our saluation. Seuenthly, we must heereunto adde petitions for speciall benefits, whereof wee stand in neede, concerning things either temporall, or spirituall and eternall; and particularly such as are necessary and profitable for the well passing of the day following, especially preservation from all dangers, direction in all our courses, our thoughts, words, and actions, and the blessing of God vpon all our labours, with a right vse of all Gods benefits and chastisements. Finally, we must pray for the good estate of the whole Church, of that in which wee liue, and for all the principall members of it; for our friends and benefactors, for the afflicted, for those of the same family, and such vnto whom wee are bound by any speciall bond of duty. And lastly, we must from petition descend to thankgiuing, praying God for all his blessings, both corporall, spirituall, and eternall; and especially for those peculiar benefits which he hath vouchsafed vnto vs in the whole course of our liues; for those of late receiued; and namely, the night past in our preservation and quiet rest. And this I hold to bee the best method and order to bee obserued in our prayers ordinarily, although I would tye no man vnto it, but that he may herein vse his discretion, beginning with confession, thankgiuing, or petition, as his heart leadeth him, and fit occasion shall be offered.

And these are the duties which are to bee daily performed in this holy exercise

Rom. 8. 15.

§. Sect. 5.
What duties
are to be per-
formed after
wee haue
prayed.

Mark. 11. 24.

exercise of prayer. Now after wee haue thus prayed, there are certaine other things required of vs. First, a liuely faith, whereby we doe not onely giue our vnfaigned assent vnto our prayer made, but also rest perswaded, that the Lord hath heard vs in the things for which we haue prayed, and will assuredly accept of our humiliation and thanksgiuing, and grant all our suites and requests, as it will best stand with his owne glory, our spirituall good, and eternall happinesse. And this our Sauour requireth, *What things soeuer yee desire when yee pray, beleue that yee shall receiue them, and ye shall haue them.* Secondly, hope, patience, and humility, whereby we make no haste, nor prescribe vnto God any time of doing the things which we haue desired, but meekely acknowledging his infinite wisdom in himselfe, and goodnesse towards vs, doe resigne wholly our selues and suites vnto his good pleasure, expecting with all patience his leasure, when as he shall thinke it fittest to bestow vpon vs those gifts and graces which wee haue begged at his hands. Thirdly, there is required of vs after prayer, an earnest indeuour in the vse of all good meanes, whereby we may obtaine those things which wee haue prayed for: whereby wee shall serue Gods providence, and be his instruments to further the accomplishment of his promises, and also make it manifest, that in our hearts we sincerely desired those things which we begged with our mouthes. For example, after we haue prayed for the pardon of our sinnes, we must vse carefully all good meanes whereby we may be further assured that God hath forgien them; after we haue craued sanctification, we must labour and indeuour that we may be sanctified, and exercise our selues in the duties of holinesse; after we haue desired spirituall and sauing graces, we must vse all the helps and meanes whereby we may attaine vnto them. For otherwise we shall discouer our selues to be but meere hypocrites, who with our lips haue prayed for those things which we haue neither esteemed in our iudgements, nor affected in our hearts; and therefore receiue nothing at Gods hands, who giueth his gifts not to idle loyterers, but vnto such as pursue them with thirsting desires, and earnestly labour and indeuour in the vse of all good meanes whereby they may obtaine them.

§. Sect. 6.
Of the time in
the morning
when we are
to vse priuate
prayer.

The last direction which I will set downe for our priuate prayer in the morning, respecteth the time when it is to bee performed; of which, though I can giue no necessary rule, because all mens occasions and opportunities are not alike, yet for the greatest part it is most conuenient that we doe it betimes, as soone as we are ready, before wee vndertake any worldly businesse, and haue our mindes taken vp with any earthly thoughts: Because wee shall then bee most free from all incumbrances which may distract vs in this holy exercise, and make vs lesse fit to performe it as wee ought; as also, because if we offer vnto God the first fruits of our thoughts and affections, they will sanctifie all our following indeuours, and season them so with holinesse, that they will become more acceptable vnto God. Or if some extraordinary occasion and waighty businesse haue caused vs to deferre it, our second care must bee, that wee doe not neglect it altogether, but sequestering our mindes and affections from all earthly thoughts and wordly employments, wee must take the next and best opportunity which shall bee offered vnto vs; and thinke

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no excuse or businesse so important, as may make vs vitterly to omit it.

The next duty of piety after our priuate prayer, is prayer with the rest of the family; which is to be performed ordinarily by the master and gouernour, who is to be the mouth of the rest to commend them and their suits vnto God. For, according to the example of the Patriarches and holy men in times past, he ought to be not only a gouernour to rule them, and a Prophet to teach and instruct them, but also a Priest to offer the sacrifice of prayer and thanksgiuing, not onely for himselfe, but also for all those that are committed to his charge: neither ought any man to thinke that he may be exempted from this duty, or that in respect of his honour and greatnesse, he may be priuiledged from this holy seruice vnto God, and as an inferiour duty, delegate it to his deputy, if he himselfe bee able to performe it; but rather with the holy Patriarches to esteeme it an honourable prerogative, which he will no more put off from himselfe to another, then he will the regiment and gouernment of his house and family. Much lesse must we thinke it sufficient, that wee haue prayed alone, or content our selues with our priuate deuotions, if we haue others vnder our gouernment, and committed to our charge: seeing we are to take no lesse care of their soules then of their bodies; nor that they serue vs in the duties of their callings, then that they serue God in the duties of piety and Christianity, without which we can expect no blessing vpon their labors. For if *Ioshua*, though a great Captaine and Commander, and so greatly imployed both in warres and gouernment, would not hereby excuse himselfe, but vndertaketh for al in his family, that *he and his household would serue the Lord*: if *Dauid*, though a King, would not content himselfe with his integrity in the gouernment of the State, but voweth also that hee would performe all domesticall duties with a perfect heart: And if *Salomon*, though a mighty Monarch in the height of his honour, thought himselfe more honoured in being the mouth of the whole people to commend their suits vnto God; let not any man thinke himselfe so great, that hee is too good to performe this duty. But alas, the neglect hereof is growne so ancient among honourable personages, that it now pleadeth prescription; so that these family duties are wholly neglected, or else put off from themselves to be performed by a deputy. And little hope I haue that my writings and reasons should be so powerfull as to infringe this custome, which hath in it almost the strength of a law, and reuoke the practice of family duties vnto ancient perfection; and yet I thought it fit to speake the truth, and leaue the successe to the authour of it: neither thought I it conuenient in setting downe the rules of piety, that I should fit the straight square to the generall crookednesse of the worke, but to leaue it in its perfection, that the worke in Gods good time may be reduced vnto it. Let therefore all masters of families know, that it is their duty which God will require of them, not onely to pray by themselves, but also to call together all their family, and to ioyne with them in this holy exercise: vnto which they may be encouraged by Gods gracious promise, that *where two or three be gathered together in Christs name, there hee will be in the midst of them*. Secondly, because by making their house a house of prayer, they shall make it a little temple, which God will fill with his presence, and

6. Sect. 7.
Of prayer
with the rest
of the family.

Iosh. 24. 17.

Psal. 101. 3.

Math. 18. 20.

Psal. 127. 1, 2.

and replenish with his blessings, both temporall and spirituall. Thirdly, because nurturing their children and seruants in the feare of the Lord, and exercising them in this duty of Gods seruice, they shall make them more faithfull and conscionable in performing all duty and seruice vnto themselues, not onely formally and in outward appearance, but cheerfully and from the heart. Fourthly, because it is the chiefe meanes of the preservation of the whole house and family from sinne and from danger, and of deriuing Gods manifold blessings vpon the whole sociery. Lastly, because they can no otherwise expect that God will prosper their labours, to the good of the master, and the whole house and family, vnlesse they vse the meanes which he hath ordained, and obtaine his blessing by their daily prayers; without which they shall not thriue in their labours, but spend their indeuours and strength in vaine. Now for the time of the morning when this duty is to be performed, no certaine rule can bee prescribed; only this in generall, that it be then done, when as all, or the most of the family may, in respect of their common occasions, most conueniently assemble together. And although it were to be wished, that it may be betimes in the morning, before they goe about their worldly businesse, that they may be free from distraction, and sanctifie all their following labours by these good beginnings: yet because the employments are diuers in almost all the members of the family, and require that some should goe about them sooner, and some later; and because it often falleth out that the gouernours, by reason of age, weaknesse, or other infirmities, cannot rise so soone as others, because they must haue regard to their health, therefore if in these respects this time cannot be allotted to this seruice, some other which is most conuenient may be chosen: which if it can bee no sooner, in regard of the common meeting together of the whole household, it will be fit that it be done before dinner. Of which, the lesse inconuenience will follow, if euery one in the family, and the gouernours for all the rest, haue betimes performed this duty priuately by themselves.

CAP. XVII.

Of singing Psalmes, and reading the Scriptures in the family.

§. Sect. I.
That singing
of Psalmes is
inioyned in
the Scriptures,
and practised
by the faith-
full.

1am. 5. 13.

VNto prayer we adioyne that holy exercise of singing Psalmes in the family, which though it bee not in practice next in order, according to ordinary vse, yet I would not seuer it from the former, seeing it is a religious duty, and like vnto it, being a notable meanes whereby wee praise God, and render vnto him thanks for all his benefits. And though it be not tyed vnto any part of the day; nor yet euery day to bee necessarily performed; and though in no family it be alwayes alike seasonable, as in the time of mourning for some priuate or publike calamity, but in the time of reioycing, when we haue occasion to praise Gods holy name for his gifts and blessings conferred on vs, according to the Apostles rule, *Is any man among you afflicted? let him pray. Is any merry? let him sing Psalmes.* And though

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in some families it can seldome be done for want of leasure and opportunity, vnlesse it be on the Sabbath, and in some places nor then, for want of conuenient company to ioyne together; yet where it may conueniently be performed in respect of company, leasure, and other occasions, it is an excellent duty, which is no wayes to be neglected. For first it is inioyned in the Scriptures. The Prophet *Dauid* in many places exhorteth to it, *O come* (saith he) *let vs sing vnto the Lord; let vs make a ioyfull noise to the Rocks of our saluation. Let vs come before his presence with thanksgiuing, and make a ioyfull noise vnto him with Psalmes. Make a ioyfull noise vnto the Lord, all ye lands, serue the Lord with gladnesse, come before his presence with singing. Sing aloud vnto God our strength, make a ioyfull noise vnto the God of Iacob, &c. Sing vnto him a new song, play skilfully with a lowd noise.* So the Prophet *Esay*, *Sing vnto the Lord a new song, and his praise from the end of the earth.* And *Ieremy*, *Sing ye vnto the Lord, praise ye the Lord, for he hath deliuered the soule of the poore out of the hands of euill doers.* The Apostle *Paul* likewise exhorteth vs, to speake vnto the Lord in Psalmes, and Hymnes, and spirituall songs, singing and making melody in our hearts to the Lord. Of which, wee haue the Saints of God in all ages examples for our imitation, in the time both of the Law and the Gospell, and in the purest ages of the primitiue Church, who were complained on to the persecuting Emperours, for their diligent performance of this duty day and night. Yea, our Sauour Christ himselfe at the celebration of his last Supper, is sayd with his Disciples to haue concluded that holy action, with singing of a Psalme. Which examples, that we may imitate, let vs further consider in the next place, that it is a notable meanes to rowze vp our drowzie and dead hearts, and by the sweete melody affecting our outward sense, to rapish them with ioyfull delight, and make them cheerefull in Gods seruice, which was the cause why *Elizeus* being to prophecie, and finding his Spirit dulled with the vnpleasing presence of the idolatrous King, who together with *Iehosaphat* was to haue the benefit of his good indeuours, desireth a Musician to play before him, to stirre vp his heart vnto the more cheerefull performance of this duty. Secondly, it is an acceptable seruice vnto God, as being a singular meanes to glorifie him, when as our hearts are filled with thankfulness, and our mouthes with his praises; according to that of the Psalmist, *Who so offereth praise, glorifieth me;* the which, in the same Psalme he preferreth before oblations and burnt sacrifices. Finally, it is an heauenly exercise of the glorified Saints, which we shall performe with them in that place of ioy and happinesse, if wee take delight in it whilst we liue in the earth.

Psal. 95. 1, 2.

Psal. 100. 1, 2.

Psal. 81. 3. &
47. 6. & 68. 4.
Esa. 42. 10.

Ier. 20. 13.

Eph. 5. 19.
Iam. 5. 13.

2. King. 3. 15.

Psal. 50. 23.

Ier. 13. 14.
Apo. 5. 9.
& 14. 3.6. Sect. 2.
How we may
sing Psalmes in
a right maner.

Eph. 5. 19.

Col. 3. 16.

Now if we would performe this in an acceptable maner, our care must be that it be done with our soules as wel as our tongue and lips. And first with our minds, both vnderstanding what we sing, so as we may say with the Apostle, *I will sing with the Spirit, and I will sing with the vnderstanding also;* and applying our minds vnto it with due attention, & not suffering them to be carried with wandring thoughts. Secondly, we must sing with our hearts also, according to that of the Apostle, *Speake to your selues in Psalmes, singing and making melody in your heart vnto the Lord;* which elsewhere he calleth, *singing with grace in our hearts to the Lord;* the which *Dauid* practised;

Psal. 138.

I will praise thee (saith he) with my whole heart. And this we shall doe, if we doe apply and fit them to the matter of the Psalme, and put on the same affection which *David* had in penning them; as humility in the confession of sinne, seruencie of desire in petitions and suites; alacrity and cheerefulness in prayes and thanksgiuings; assent and beliefe in prophecies and predictions; teachableness and willingness to learne in doctrines and instructions; readinesse to obey in commandements and exhortations, &c. and at all times and in all things, reuerence of Gods maiesty, in whose presence we performe this duty. In the meane time we must take heed, that we doe not apply his imprecations, which were vttered by a propheticall spirit against those who were desperate enemies to God as well as *David*, against our priuate enemies, with a reuengefull desire, that those euils may befall them, seeing our Sauour hath taught vs to pray for them. But wee must either make vse of them for doctrine and instruction, or if we apply them, it must not be against particular persons, but against all those whatsoever whom the Lord in his wisdom knoweth to be desperate enemies vnto him and his Church. Secondly, our care must bee that we doe not make it a bodily exercise, singing Psalmes for recreation only, and as wee doe other songs, for meere pleasure and sensuall delight, but we must performe it as a religious duty of Gods seruice, and striue in it to please him rather then our selues. We must not seeke to delight the eare, and affect the heart with the ayre, musicke and sweetnesse of the tune, but that there being an harmony betweene it and the voyce, we make sweete melody in Gods eares; which if it be wanting, our best musicke (as one saith) is no more acceptable to God, then the barking of Dogs, the lowing of Oxen, or the grunting of Hogs. Yea, as the same Author saith, If I be delighted more with the musicke then with the matter, in stead of seruing God, I fearefully sinne. And therefore diuision and fraction of voyce, broken repetitions and reports, which take away the sense, hinder the vnderstanding, both of the singer and hearer, and tend onely to affect the eare with the melody, and not the heart with the matter, are not to be vsed in this holy exercise. For this is to sing, not like men indued with reason, but rather like birds, which are sensible onely of the tune, but haue no vnderstanding of the matter and ditty.

Aug. Confess.
lib. 10. cap. 33.

Aug. enarrat. in
Psal. 118.

§. Sect. 3.

That we must
diligently reade
the Scriptures,
and the great
profit of this
exercise.

Psal. 119. 105.
Psal. 119. 7, 8.
Pro. 1. 4.

Vnto prayer and praying of God by singing of Psalmes, we are to adioyne another religious exercise, which is reading of the Scriptures and other holy writings; of which we will onely heere speake, as it is a daily duty to bee performed of vs, referring the more full handling of it vnto another place, when we are to intreate of the meanes whereby we may be enabled to leade a godly life. Here let it suffice to shew, that it is a duty no day to bee neglected, if wee can borrow any time from other necessary imployments, and find any conuenient leysure and fit opportunity to performe it. For whereas we should labor after a daily increase in spiritual graces, there is scarce any meanes more effectually for this purpose; seeing it is a notable helpe for the inlightning of our mindes in the knowledge of God and his will, according vnto which we are to frame our liues; for the Word of God is a *lampe vnto our eyes, and a light vnto our paths; it inlighteneth the eyes, and giueth vnderstanding vnto the simple. It giueth wisdom to the ignorant,*

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rant, and to the young man knowledge and discretion. It is a singular helpe for the strengthening of our faith, when as we haue daily before our eyes the couenant of grace, and the sweete promises of the Gospell made vnto vs in Iesus Christ; and obserue the infinite mercies of God extended to all, without respect of persons who haue beleueed and trusted in him. It much inflameth our loue towards God, when in reading of them we obserue his loue towards vs; and maketh vs zealous of his glory, when we take notice of the infinite bounty of our Lord and Master, and what a rich rewarder he is of our poore and imperfect seruice. It will serue for a looking-glasse, wherein we may see our spots and spirituall deformities, and bee directed also by it to reforme and amend them. It is a fit guide in the time of prosperity, which will reach vs to vse Gods blessings aright, so as they may be, not onely truely comfortable in themselves, but also as they are pledges of Gods loue, and earnest pennies of our saluation. It will be our comforter in our aduersitie, whilst it teacheth vs so to profit by them, as that they may be signes of our adoption, and notable meanes to assure vs of Gods loue and our owne saluation. It containeth in it the euidences of our heavenly inheritance, and teacheth vs how to get them into our owne keeping without feare of losing them; and who cannot daily with much comfort spend some time in perusing these assurances, wherein so rich and glorious a Kingdome is ratified vnto him? It is a diuine treasury of all spirituall and heavenly riches; and who is so vnwisely moderate in his spirituall desires, as not once in a day to please his eye with the sight of these treasures? Finally, it is our spirituall armorie, in which is munition of all kinds, and all sorts of weapons, fit to defend our selues, and offend our enemies; and therefore seeing we are daily in the Christian warfare, and continually assaulted by the enemies of our saluation, why should we not also daily goe into this armory to fit our selues with spirituall armour, and to take out of it the most preuailing weapons? Now for the time of the day when this duty must bee performed; in respect of priuate reading it cannot bee limited, but must bee left to bee prescribed by mens leasure and opportunity. And for that which is vsed as a family-exercise, it is most seasonable, as I take it, before prayer, either morning or euening, because then they are assembled together, and multitudes of occasions will hardly admit of often meetings.

CAP. XVIII.

Of our daily exercise in the duties of our callings, and of diuers vertues required in them.

HAuing thus begun the day by the performance of these religious duties, we must in the next place betake our selues to the duties of our lawfull callings. Neither can we sufficiently approoue our selues vnto God, if we doe not ioyne these with the other, for he will be serued, not onely in the generall duties of Christianity, but also in those speciall duties which are peculiar vnto those places and callings in which he hath set vs, either in the Church

§ Sect. 1.

That we must make choyce of lawfull callings.

or Common-wealth. Neither is it sufficient for him who is called to be a Magistrate, Minister, Master of a family, or seruante, that hee performe those duties which are common vnto him with all Christians, vnlesse he also with like care and indeuour, performe those speciall duties which belong to his owne place and calling. And heere first is required, that our calling be lawfull, and agreeable to Gods will and Word; that is, such an one, as our labours in it may tend to Gods glory, the good of the Church and Common wealth, and the furthering not onely of our temporall, but also our spirituall good, and the eternall saluation of our soules; and not such as being vnlawfull hindreth these ends; as those that liue by vnlawfull Artes and Trades, Players, Gamesters, and such like; for then the greater paines wee take in such callings, the greater is our sinne, the more wee dishonour God, hurt our neighbours, and hinder our owne saluation. Secondly, that wee bee in some measure qualified with such gifts as are fit for our callings; for those whom God calleth vnto any place, hee furnisheth them with such competencie of gifts, as that they may profitably performe the duties required vnto it. And if our calling bee lawfull, and wee thus fitted for it, then may wee say with the Apostle *Paul*, that wee are called by the will of God, and may with cheerefulnesse and comfort goe on in it, expecting his blessing vpon our labours, and in the end of our liues, a rich reward for doing him therein faithfull seruice. Thirdly, our minds and hearts must be settled in our callings, so as we neither shift and change, vnlesse it be vpon waighty and necessary causes, nor intrude and busie our selues in the callings of others; for this were to ouerthrow all order, and bring confusion into Church and Common wealth; and to crosse Gods wise prouidence in the gouernment of the world, who hath giuen variety of gifts, which he hath appointed to be exercised in variety of callings, that being helpfull and seruiceable mutually vnto one another, humane societies might be preserved, & peace and loue nourished in them. And therefore as in a well-gouerned Army, euery one keepeth his place and station vnto which his Generall hath designed him, & not only serueth him generally as a Souldier, but in that place and office vnto which he is appointed and chosen: So must wee demean our selues towards our great Commander, and not thinke it enough to performe good duties, vnlesse we doe those which belong to our callings; not out of fancie and fickle vnconstancie, leauing our station; but as the Apostle requireth, abide in the same calling wherein God hath placed vs.

2. Cor. 1. 1.

1. Cor. 7. 20, 24.

§. Sect. 2.
That we must
be regenerate,
before we can
serue God ac-
ceptably in our
callings.

But it is not sufficient that we be settled in a lawfull calling, and that we painfully performe the duties that are required in it (for this a meere worldling may doe out of carnall and earthly respects, either for his owne pleasure, credit, or profit) but that we so carry and demean our selues in it, as that we may by our labours and indeuours glorifie God, further our own saluation, and aduance the good of the Church & Common wealth. Vnto which, diuers things are required, some whereof respect our persons, and some the actions and duties which we performe. Vnto our persons there is required, that we be regenerate and sanctified. For our persons must be accepted, before any of our workes can please God, and bee holy and righteous, before we can bring forth the fruits of holinesse and righteousness.

For

For as vnto the pure all things are pure: so vnto them that are defiled and vnblessing, is nothing pure; but euen their minde and conscience is defiled. And if the sacrifices of the wicked are abominable, and their very prayers are turned into sinne; how much more are the ordinary vworkes of their callings sinfull and odious in Gods sight? Neither can such as are vnsanctified expect any blessing of God vpon their labour, or that they should prosper in any thing vvhich they doe or take in hand, seeing by Gods promise, this priuiledge is limited vnto the righteous and such as feare him.

Vnto the actions also and duties of our callings, that they may be acceptable vnto God, diuers things are required. And these are either such vertues and graces which goe before, as being the causes of all our good actions and proceedings, or such as doe accompany and attend vpon them. Of the former sort, the first and principall is a true and liuely faith, whereby I vnderstand not only a iustifying faith which assureth vs of the remission of our sinnes, and of the loue and fauour of God, and which by vnitng vs vnto the true vine Christ, doth inable vs in him to bring forth the fruits of righteousnesse, without which we cannot please God, nor doe any good thing, seeing all wee doe, is sinne; but also a particular act of this faith, whereby we are perswaded that our callings and the duties which wee performe in them being pleasing vnto God, the Lord wil giue a blessing vpon all our labours and indeyours. For which purpose our faith must haue a warrant and ground out of Gods Word, both inioyning these duties, and promising a blessing vnto the performance of them. And thus shall wee liue the life of faith, which is so often commended vnto vs in the Scriptures, when as therein wee doe not only the religious duties of Gods seruice, but also the duties of our callings, whereby wee shall bee encouraged to goe forward in them with all alacrity and cheerefulness, when as we are assured that God will blesse those labours which himselte hath required; and not bee dismayed with those crosses and troubles which befall vs in them, seeing we are sure, that by Gods blessing and gracious assistance, wee shall overcome them, and haue a good end and issue of all our labours.

Secondly, the duties of our callings must proceede out of vnfaigned loue towards God and our neighbours, which is the fountaine of all true obedience, and not principally from selfe-loue or loue of the world, which being poysonous rootes of all sinne, will taint all our workes and actions which spring from them. They must arise from the loue of God, which moueth those in whom it is, to consecrate wholly vnto him their liues and labours, in all things desiring to serue him, who so loueth vs, and whom we so loue, both in the immediate duties of his worship, and also in the ordinarie duties of our callings. And this is done, when as wee labour in them, not first and chiefly for worldly gaine and aduantage, thereby to please our selues; but in obedience to Gods Commandement, who requireth these duties of vs, studying in all things to please him, and that our actions both for the matter and manner may be approued and accepted in his sight. Secondly, wee must performe the duties of our callings out of loue towards our neighbours, seeking in them their good as well as our owne, seeing true charity seeketh not her owne, but

Tit. 1. 15.
Pro. 31. 37.
verse 4.

Psal. 1. 3. &
112. 1. 3. &c.
Psal. 118. 1.

§ Sect. 3.
That we must
performe the
duties of our
callings in
faith.

Hab. 11. 6.
Iohn 15. 5.
Rom. 14. 23.

Hab. 2. 4.

§ Sect. 4.
That the du-
ties of our cal-
lings must pro-
ceede from
Loue.

1. Cor. 13. 5.
Gal. 5. 13.

is also seruiceable vnto others: which if wee doe, then will we not wrong them, to benefite our selues, nor gaine by thir losse; wee will not deprive them of some great good, to get vnto our selues some small aduantage; neither will we be so wholly intent and greedily gripple in following our owne businesse, but that wee will spare them some of our time, and afford them our best helpe, when their necessity shall require our assistance, and reason, charity and conscience shall binde vs to afford it.

§. Sect. 5.
That they
must be directed
to right
ends.
1. Cor. 10. 31.

Thirdly, as our labours must arise from these causes, so they must bee directed to right ends. As first and principally to Gods glory, which in all wee doe, wee must labour to aduance. Neither is God onely glorified when wee professe and practise religious duties, but also when wee walk conscienceably in our callings, and with all diligence performe the duties required in them in obedience to his Commandements. Secondly, we must propound vnto our selues in them the good of the Church and Common wealth, which wee are to preferre before our owne priuate, and so carry our selues in all things, as that we may be profitable members in these societies. In which regard wee must not seeke to gaine by the common losse, but neglect our owne particular, when as it will not stand with the publike and generall good. Thirdly, we must in all our labours ayme so at our owne profit, as that we ioyne therewith the welfare and benefite of our neighbours, whom by the Law of charity wee are to loue as wee loue our selues; and not raise our gaine out of their losse and disadvantage, as it is the common custome of the world. But as wee professe our selues members of the same body, so must wee, as becommeth members, ayme chiefly at the preservation of the whole, and then at the ioynt good one of another, not thinking those goods well gotten, which are raysed and gayned out of our neighbours losse.

§. Sect. 6.
That the duties of our callings must be performed after a right manner, and first, with heavenly mindes.

Phil. 3. 20.
Col. 3. 1. 2.

And these things are to bee obserued in the labours of our callings, in respect of their causes both efficient and finall. In the next place our care must be, that we performe them after a right manner; vnto which is required that wee be exercised in our earthly businesse, with heavenly mindes and affections, and not suffer our worldly imployments so wholly to take vs vp both in soule and body, as that thereby wee should bee hindered from hauing our conuersation in heauen. But like Citizens of heauen, and pilgrims on earth, whilst our bodies are traouailing in worldly imployments, we must haue our mindes, hearts and affections lifted vp in spirituall and heavenly meditations and desires, contemplating and longing after the ioyes of our owne countrey, and not so much *minding the things beneath, as the things above, where Christ sitteth at the right hand of God.* Especially, we must not neglect in the midst of our ordinary businesse, to lift vp our hearts often vnto God, either craving his blessing in the beginning of our worke, or giuing him thanks and praise in the end; and not suffer our thoughts to be so wholly set vpon our bodily imployments, and earthly objects, as not sometimes to fixe them vpon spirituall and heavenly things. For if worldlings and citizens of the earth, are seldome or neuer so intent vpon their workes and present imployments, but that their minds and hearts will take liberty of wandring after those

those carnall pleasures wherein they most delight; let it be a shame for vs, who professe our selues Citizens of heauen, so wholly to mind earthly objects, as neuer to finde leasure to thinke of the ioyes of our owne Country, or of the spirituall meanes whereby wee may be inabled to attaine vnto them. As therefore we are to auoide Monkish sloth and idlenesse, giuing ouer the painefull labours of our callings, vnder pretence of contemplation; so are we with no lesse care to auoyd the contrary extreme, of turning worldlings, and being earthly-minded; hauing our mindes and hearts so wholly fixed vpon worldly things, as that we can finde no leasure to thinke vpon those which are spirituall and heauenly. But we must be so imployed in the duties of our callings, as that we neglect not the generall duties of Christianity, and the exercises of Religion in their due time; nor be so intent and earnest in pursuing momentany gaine and worldly profit, as that in the meane time, through spirituall sloth, we suffer any of Gods sauing graces, heauenly thoughts, or holy affections and desires, to bee cooled and quenched in vs. Wee must so play the good husbands, as that we doe not forget Christs counsell; *First seeke the Kingdome of God, and his righteousness*, and not be so taken vp with our Oxen, farmes, and earthly matches and marriages, as to neglect the meanes whereby wee may bee fitted to come as worthy ghests to the marriage of the Kings sonne. Wee must chuse with the Philosopher, rather to neglect our farmes then our soules; and suffer some weedes to grow in our fields, rather then to haue our mindes ouergrowne with vices, or to lose any good opportunity of weeding them out, or of sowing in them the seeds of Gods graces.

Mat. 22. 3, 4.

Aristippus apud
Plut. de tran-
quil. animi.

Secondly, vnto the performing of the duties of our callings after a right manner, there is required that we sanctifie them by the Word and prayer. The former is done, when as we doe nothing but that for which we haue our warrant out of the holy Scriptures, and vse them as the rule and squire, according to which we frame all our actions, doing that which the Word of God requireth, and leauing that vndone which it forbideth and condemneth. The which is to be obserued, both in respect of the matter and workes themselves, and also the manner and circumstances, doing all things both in substance and forme, as it requireth and directeth. The latter is performed, when as by prayer wee desire Gods blessing vpon all our labours; and render vnto him praise and thanksgiving, when wee haue obtained it, and haue succeeded and prospered in the workes of our hands. And this the Apostle requireth in all our affaires; *Whatsoeuer yee doe in word or deed, doe all in the name of the Lord Iesuu, giuing thanks to God, and the Father by him.* The necessity whereof will plainly appeare, if we consider, that it is Gods blessing onely which maketh rich, and causeth vs to thrine and prosper in all the vworkes of our hands. That it alone inableth vs to *build goodly houses*, and causeth our *heards and our flocks, our siluer and gold*, and all that wee haue to multiply: and that hee onely giueth vs power to get wealth. That it is he, who at his pleasure giueth and taketh away, maketh poore and rich, bringeth low and lifteth vp, raising the poore out of the dust, and lifting vp the begger from the dung-hill, to set them among Princes, and to make them inherite the Throne of glory.

§. Sect. 7.

That the duties of our callings must be sanctified by the Word and prayer.

1. Tim. 4. 5.

Col. 3. 17.

Pro. 10. 22.

Deut. 8. 13, 18.

Job 1. 21.

1. Sam. 2. 8.

Psal. 113. 7.

Gen. 13. 5, 6.

Gen. 26. 3, 12.

Gen. 32. 10.

Psal. 127. 1, 2.

Hag. 1. 6, 9.

Pro. 10. 22.

Col. 3. 23, 24.

6. Sect. 8.

Of the vertues
which must
accompany vs
in the duties of
our callings.

As we see in the example of *Abraham* and *Lot*, who by the blessing of God vpon their labours, waxed so rich, that the land was not able to beare them that they might dwell together; and of *Isaac*, who being a sojourner and stranger in the land, prospered in all his labours; and sowing the ground, receiued in the same yeere an hundred fold, because the Lord blessed him. And in *Jacob*, who passing ouer *Iordane* like a poore Pilgrim, with his staffe in his hand, at his returne backe againe was multiplyed in wealth. Whereas contrariwise, if Gods blessing be wanting (as wee are not likely to haue it vnlesse we craue it) all our labours and indeuours will be spent in vaine; For except the Lord build the house, they labour in vaine that build it; except the Lord keepe the City, the watchman waketh but in vaine; It is in vaine for vs to rise early, to sit vp late, and to eat the bread of sorrowes, not affording our selues a good meales meate, out of our earnest desire to become rich. For if wee neglect Gods seruice, the Lord will blow vpon our labours, and then though we sow much, we shall bring in little; wee shall eat, but not haue enough; we shall drinke, but not be satisfied; clothe our selues, and not bee warme; and earning wages for our worke, we shall not bee the richer, but put it all into a bag with holes. Or if our labours prosper for the increasing of worldly wealth; yet Gods blessing being wanting, it shall doe vs more hurt then good, bringing with it no sound comfort and contentment, but carking care, feare, and griefe; whereas the blessing of the Lord maketh rich, and hee addeth no sorrow with it, as the Wiseman speaketh. And if we thus performe the duties of our callings, in loue towards God, and in obedience to his commandement, and desire by prayer his blessing vpon our labours, and yeeld him praise when he hath vouchsafed to giue it, then shall we therein doe seruice vnto God, though our condition and the workes of our vocation be neuer so meane and base, as well as in hearing the Word, or receiuing the Sacrament, or in performing the most excellent duty which he hath commanded, seeing though they differ in the matter, yet not in respect of our minde, and manner of doing them. And so we may be assured, not only that the Lord will prosper vs in them, and giue them such good successe in this world, as shall be most fitting for his glory and our spirituall good, but also will richly reward them, among other duties of his seruice, with euerlasting ioy and happinesse in the life to come. The which argument the Apostle vseth to perswade seruants to walke faithfully in their calling, obeying their masters, according to the flesh, and herein performing their duty, with all cheerefulnesse and singlenesse of heart, as vnto the Lord, and not vnto men; knowing that of the Lord they should receiue the reward of the inheritance, because in seruing their masters, they serued him.

The next thing to be considered, is the vertues which ought to accompany vs in the right and religious performance of the duties of our callings. For howsoever all vertues and graces are necessary vnto the person that must thus walke acceptably before God, and scarce any can bee wanting to the well-performing of any good action; yet there are some which more specially and properly belong to these duties of our callings, and doe so immediately concerne them, that they can in no good sort bee done of vs, vnlesse in some measure we be qualified with them. As first, knowledge and

and iudgement, whereby we must be inabled to discern betweene good and euill, right and wrong, which must be our light to guide vs in all our wayes, and our loadestarre to direct vs in all our courses, which if it bee wanting, we shall walke in darkenesse, and be apt to fall into many errors. Secondly, affiance in God, whereby we cast our selues vpon his promises and prouidence in the vse of lawfull meanes; the which the Psalmist requireth of vs; *Commit thy way (saith he) vnto the Lord, trust also in him, and he shall bring it to passe.* The which we may more easily doe, if wee rightly consider our Saviours argument which he vseth to the same purpose; for if the Lord take care to feede the fowles of the aire, which take no care for themselves; and clotheth the lillies of the field, which neither toyle nor spin, how much more will hee prouide for vs all things necessary, who rest vpon him in the vse of all lawfull courses, and take moderate care, and conuenient paines to serue his prouidence? which affiance, if it bee wanting, we shall be subiect to innumerable discouragements, macerate our selues with carking care, and rush, vpon all occasions, into the vse of vnlawfull meanes, when lawfull are wanting; thereby shifting for our selues, because we haue no assurance that God will prouide for vs. Thirdly, wee must be accompanied with a good conscience both towards God and towards men, and willing with the Apostle, *to liue honestly*, wee must with him *keep it in all things.* For hauing alwayes in our company this Monitour and Iudge, it will notably preferue vs from all secret sinnes, and craftie conueyances, whereby we are naturally apt to wrong our neighbours, that we may benefit our selues; from all halting, dissembling, and double dealing, when as it may be so cuaningly and closely carried, that respect of our credit, worldly shame, nor legall punishment are no sufficient bonds to restraine vs from them; and from sloth and vnfaithfulnesse in performing our duties; when no eye of man can take notice of it. Fourthly, we must haue contentation for our companion, whereby we are in all things contented with Gods good pleasure, and thinke that estate and condition best for vs in which he hath placed vs, giuing indifferent welcome to prosperity or aduersity, pouerty or riches, gaine or losse, because they are messengers alike of his sending; and though some more then others doe in rougher tearmes deliver his message, yet when we doe entertaine them aright, they all assure vs of his loue, as being meanes to further our saluation. And of this we haue an example in the Apostle Paul; *Who had learned both, how to be abased and how to abound, to be full and to be hungry, to excede and suffer want.* Vnto which if we attaine; then shall we not be discontented with the basenesse of our callings; nor envie others their greater preferments, their lesse labours and more gaines; we shall not bee set vpon the racke of ambition, aspiring daily after higher dignity, seeing the place in which we are, being of Gods appointing, is most fitting for vs. Neither can any calling be thought too base for vs, wherein acceptable seruice may be offered vnto God, yea wherein he ioyneth with vs as our helper and assistant, and rewards the paines which we take in them, with no lesse wages then an heavenly inheritance. We shall be preferred from that deadly dropie of vnstable avarice; for our *conuersation may bee without couetousnesse*, if we come to thinke *godlinesse the greatest gaine, and can bee content*

Psal. 37. 5.

Mat. 6. 25, 26.

Apo. 2. 10.

Heb. 13. 13.

Phil. 4. 12.

Heb. 13. 5.
1. Tim. 6. 6.

content

Christian warfare 2. part. 1. 2.
cap. 19.

Gen. 32. 10.

Hab. 1. 16.

1. Cor. 4. 7.

Col. 3. 23, 24.

1. Thes. 4. 6.

content with such things as we haue. And consequently, we shall walke honestly in our callings; when being contented with our estate and condition; we will vse no indirect and vnlawfull meanes, nor fraudulent, violent, or vniust courses, to enrich our selues with other mens goods. And goe on in our duty with much comfort and inward peace, when our heads are not vexed with carking cares; nor our hearts affrighted with the terrors, nor gnawed on with the worme of an euill conscience. But of this I haue spoken largely in another place. Fifthly, we must possesse our soules with patience, if we will, as we ought, walke in the duties of our callings; for besides that our labours in themselves are tedious and troublesome; we are daily subiect to many crosses and mis-carriages in them, which will discourage vs from going on; or if we doe, being constrained by necessity, yet with much discontentment and disquietnesse of minde, murmuring and repining, if we be not armed with patience, and resolution to suffer with meekenesse, whatsoeuer God shall be pleased to send. Sixthly, we must haue our hearts replenished with thankfulness vnto God, and bee ready at all times when we obserue his loue in blessing our labours, to lift them vp, rendring vnto him praise and thanksgiuing. And acknowledging that we are lesse then the least of Gods mercies, we must giue him the whole glory of them, and not *sacrifice vnto our owne wits*, nor attribute our well-proceeding and good successe to our owne policie and skill, industry and abilities, but knowing that whatsoeuer we haue, we haue receiued it from God, wee must take all occasions of rendring vnto him the praise which is due vnto him. Seuenthly, wee must performe the duties of our callings with alacrity and cheerefulness, and *whatsoeuer we doe, we must doe it heartily, as vnto the Lord, and not vnto men*, who will richly reward our labours with an heauenly inheritance. For as *he loueth a cheerefull giuer*, so also a cheerefull labourer, in all things more respecting our inward affections then our outward actions. And as it is acceptable to God; so will it bee most comfortable vnto vs, making all our labours easie; when our hearts and hands are conioyned in doing them. Eighthly, we must obserue Iustice in all the duties of our callings, doing nothing in them, but that which may aduance our neighbours good as well as our owne. And this will make vs auoyd all vniust and vnlawfull courses, which are commonly vsed to gather wealth; all fraud and deceit, extortion and oppression; all vnprofitable labours, which tend to the hurt, rather then the good of the Common-wealth; and deceitfull dealing, in those that are lawfull. Finally, by this Iustice wee shall bee mooued to giue euery man his due, and to doe no man wrong in the carriage of our callings; but so deale in them with others, as we would haue others in their callings to deale with vs.

CAP. XIX.

Diuers reasons which may perswade vs to be faithfull and diligent in duties of our callings.

NOW when we are thus qualified with these vertues and graces, the last thing required in the duties of our callings, is, that we walke in them with all painfulnesse and diligence, which because it is tedious to flesh and blood, and men are naturally giuen to ease and liberty, desiring no calling at all, or, if any bee put vpon them by necessity rather then choyce, to walke in them with as much sloth and negligence, as desire of their gaine and aduantage will permit; and few of many that are painfull, are diligent in their callings in obedience vnto God, or out of conscience of their duty, or any other religious consideration; labouring no otherwise in them then Infidels and Pagans, onely for worldly benefit and earthly respects. Therefore it will be profitable to propound some reasons out of the Scriptures, both to incite vs to honest labour in the workes of our callings; and to make vs auoyd sloth and idlenesse. First then let vs consider, that God hath ordained man as naturally to labour, as the sparkes to flee upwards, and in the state of innocency would not indure that man should be idle, but made his labour easie and comfortable, that he might labour with delight. And therefore much lesse will he now suffer man vnpunished to liue at his ease, seeing he hath imposed it vpon him as a penalty for his transgression, that in the sweate of his face he should eate his bread; and hath purposely cursed the earth with barrennesse without tilling and manuring; being content that it should want its naturall fruitfulnessse, rather then that man should want necessary cause and occasion of labour. And though hee would haue his Saints in heauen to keepe vnto him a perpetuall Sabbath (not that they should be idle, but wholly intent to his prayes) yet prescribing a Law vnto sinners on earth, he appointeth but one day for rest, and sixe for labour, to shew vnto vs, that in this world he will bee serued, not onely with religious duties, but in the greatest part of our time, by walking faithfully and conscionably before him in the duties of our callings, expressing and exercising our inward graces and religious vertues, in our vocations, and the outward duties required in them. And this Law hee hath backed with many speciall commandements and testimonies of holy Scripture, requiring at our hands that we should daily exercise our selues in the duties of our callings. Thus *Salomon* sendeth the sluggard to learne of the filly Ant diligence and industry in his labours, that at least, shame might driue him to the performance of his duty, when hee seeth himselfe a reasonable man, who hath so many motives to induce him, and ability to propound so many good ends vnto his paines, to bee exceeded heerein by a filly creature, who hath no other helpe nor inducement but the instinct of nature. So the Apostle *Paul* requireth of all men, that they studie to be quiet, and to doe their owne businesse, and condemneth them who worke not in their owne callings, but busie themselves in other mens matters, as inordinate persons, adiudging them to this punishment, that if they

6. Sect. 1.

That God hath ordained man to labour; and hath in many places of the Scriptures strictly inioyned it.

Iob 5. 7.

Gen. 2. 15.

Gen. 3. 19.

Pro. 6. 6.

1. Thes. 4. 11.

Eph. 4. 28.

1. Cor. 15. 10.
1. Thes. 2. 9. &
2. Thes. 3. 7, 8, 9.

Iohn 9. 4.

Iohn 4. 34.

Matth. 20. 6.

§. Sect. 2.
That it is Gods
ordinance that
wee should la-
bour in our
callings.

they would not worke, neither should they eate; because they haue no right vnto it before they haue laboured for it, but are theeues, who liue by the sweate of other mens browes, and like idle drones, vniustly deuoure the fruit of their labours. And this the Apostle implieth, where hee first requireth them to *worke with quietnesse*, and then to *eate their owne bread*: for if earning it by our labours make it our owne, then it is not our owne before we haue earned it; neither will free gift of friends or inheritance giue iust title vnto it, vnlesse we strengthen it, by performing obedience to that first Law after the fall, *In the sweate of thy face thou shalt eate thy bread*. And therefore the Apostle seemeth to make stealing and not labouring to be all one; *Let him (saith he) that stole; steale no more, but rather let him labour, working with his hands the thing that is good*. Vnto which precepts of holy Scriptures, prescribing labour in the duties of our callings, we may adde the examples of all the Saints of God in all ages, as fit patternes for our imitation; who haue alwayes liued in lawfull callings, and haue faithfully laboured in the duties of them, as of *Abel* and *Noah* before the flood, the one a Shepherd, the other an Husbandman; and after the flood, of the Patriarkes, *Abraham*, *Isaac*, and *Iacob*, and all their posterity that descended of them; of *Moses*, *Dauid*, the Kings and Prophets; of the Disciples of our Sauour Christ; and especially of the Apostle *Paul*, who, as he professeth, laboured more abundantly then they all, not onely imploying himselfe in his painefull Ministry and Apostleship, but labouring also with his hands, that he might not be offensiuē, but be a good example for others to imitate. Yea, our Sauour Christ himselfe, who though hee were free borne, and the onely begotten and dearly beloued Sonne of his Father, submitted himselfe as a seruant to the common Law of mankinde, tying himselfe by a voluntary necessity to labour in his calling, and to *doe the workes of him that sent him*. The which hee did with such cheerefulness and delight, that he professeth it to bee *his meate and drinke to doe the will of him that sent him, and to finish his worke*. And therefore if the Sonne and heire could not be free from labour, how should any of his seruants be exempted? If the Lord of the Vineyard could not bee priuiledged from taking paines, with what face can any of the hired labourers excuse their idleness?

Againe, let vs consider that the Lord himselfe is the Author of our callings, and that it is his ordinance that we should labour in them. It is he that created, and redeemed, and continually preserveth vs, who hath called and set vs in our places, and hath appointed vnto euery one their worke and taske; and hath not onely promised his helpe and assistance in all our labours, but also hath incouraged vs to take paines, by assuring vs, that he will richly reward them when wee haue finished our worke. And therefore, if after all this, we will detract our labour, and spend our time in sloth and idleness, what is it but to leaue our standings, and to withdraw our selues from vnder his gouernment? to neglect Gods worke, and to doe seruice vnto Satan, and the sinfull lusts of our owne flesh? what is it but to deprive our soules of that comfort which we might haue in his company and assistance; and by pretending difficulty in the atchieuing our labours, to argue and accuse him of insufficiency, who hath vnder-

taken

taken to assist vs., and by his helpe to giue good successe vnto all our iust iudgements? what is it, but for the inioying of short and carnall ease to our flesh, to forfeit all hope of obtaining those rich, heavenly, and euertlasting rewards, which he hath promised vnto vs, as the free and gracious wages of our momentary labours?

Finally, let vs consider the manifold benefits wherewith God hath promised to blesse our labours, if we be painefull and diligent in the duties of our callings. And contrariwise, how much he abhorreth and condemneth sloth and idlenesse, punishing them that liue in it, with innumerable euils which he hath iustly caused to attend vpon it. Concerning the former, it may be a strong inducement to make vs diligent in our callings, if we consider the benefits which accrew vpon it. For whereas euery one is ready to aske, *Who will shew vs any good?* and is easily drawne to any course by the golden chaine of gaine and aduantage, the Wiseman telleth vs first generally, that *in all labour there is profit, whereas idle talking with the lips tendeth onely to penurie.* And in many other places he setteth forth more particularly the manifold benefits that doe accompany it. For it exalteth to honour and authority, according to that, *The hand of the diligent shall beare rule, but the slothfull shall be vnder tribute.* And againe, *Seest thou a man diligent in his businesse? he shall stand before Kings, he shall not stand before meane men.* It buildeth the house, and maketh and erecteth mansion places for themselves and their posterity. So saith Salomon, *Prepare thy worke without, and make it fit for thy selfe in the field, and afterwards build thy house.* Contrary to the practice of many in these times, who preferre building, and neglect husbandry, and take care to set vp faire houses, before they haue any land to lay vnto them; building themselves quite out of doores, and like fooles, making houses for wise men to dwell in. It is crowned by the Lord with riches and plenty; *For he that tilleth the land, shall be satisfied with bread, and the hand of the diligent maketh rich.* And whereas that which commeth lightly, is as idly spent; that which is gotten by honest labour, is preserued and multiplied; according to the saying of the Wiseman, *Wealth gotten by vanity, shall be diminished, but he that gathereth by labour, shall increase.* It preserueth the body in health, which languisheth with idlenesse, maketh the meate pleasant by quickning the appetite, and the sleepe sweete; whereas the idle turne vpon the bed, as a dore vpon the hinges, and not being able to rest, because they haue not laboured, toyle themselves with too much ease, and are tired with tumbling, euen vpon their beds of downe, being iustly punished by God, with restless tossing and sweating in the night, because they would take no paines to serue him in the day. It affordeth comfortable and liberall meanes, not only for the maintenance of our selues and those that belong vnto vs, but also whereby we may be beneficiall vnto others that neede our helpe, and exercise our charity in the workes of mercy, and in relieuing the poore members of Iesus Christ; which hee will richly reward and crowne with glory and happinesse at the day of Iudgement. For whereas the sluggard, whose hands refuse to labour, getteth nothing for himselfe to satisfie his desire, though hee conuetteth greedily all the day long, the righteous that is diligent in the workes of his calling, hath not onely sufficient for his owne vse,

Z

but

§. Sect. 2.
That God
blesseth the
diligent with
many benefits.

Pro. 14. 23.

Pro. 14. 23.

Pro. 12. 24.

Pro. 22. 29.

Pro. 24. 27.

Pro. 12. 11.

Pro. 28. 19.

Pro. 10. 4.

Pro. 20. 13.

Pro. 13. 21.

Ecc. 5. 12.

Pro. 26. 14.

Mat. 25. 34, 37.

1. Tim. 6. 18, 19.

Pro. 21. 25, 26.

Eph. 4. 28.

Psal. 128. 1.

§. Sect. 4.

That the Lord
abhorreth idlenesse
and negligence, and
severely punisheth
it.

^a Pro. 6. 6.

^b Pro. 26. 13, 14.

15.

^c Matth. 30. 6.

^d Rom. 13. 11.

^e Pro. 18. 9.

Eph. 4. 28.

Matth. 25. 26.

§. Sect. 5.

That idlenesse
is the cause of
innumerable
sins.

but giueeth liberally to others and spareth not. And this end the Apostle propoundeth to our paines in our honest callings, willing men to labour, working with their hands the thing that is good, that they may haue to give to him that needeth. Finally, if fearing God, wee walke painefully in our callings, wee shall not onely inioy the fruit of our labours, but also bee blessed in this fruition; according to that of the Psalmist, *Blessed is every one that feareth the Lord, and walketh in his wayes, for thou shalt eat the labour of thy hands, happy shalt thou bee, and it shall bee well with thee.* And if God seeth it fit that he should misse of this earthly happinesse, he will abundantly recompence it with euerlasting blessednesse in the life to come.

Contrariwise, the Lord abhorreth idlenesse and negligence in our callings, esteeming them that are slothfull, more brutish and without vnderstanding, then the dumbe & brute creatures, and therefore sendeth them to their Schoole to be instructed by them. *Go to the Ant, thou sluggard, consider her wayes and be wise.* And therefore it is condemned in the ^b Scriptures; reprooued in the Parable; *Why stand ye here idle?* Forbidden in all our affaires; ^d *Be not slothfull in businesse;* Matched and ranked with wasting our owne goods, and stealing from other men; for he *that is slothfull in his worke, is the brother of him that is a great waster;* and the Apostle implyeth by that Antithesis, *Let him that stole, steale no more, but let him labour with his hands;* that an idle person is no better then a thiefe. For he robberth the poore of their right, who depriueth them by his sloth of that reliefe, which he might yeeld vnto them out of his honest labour. And finally, to be wicked and slothfull, are words of like signification, and fit to describe a person desperately naught and designed to destruction. Whereof it is that our Sauour ioyneeth them together in the Parable of the talents; *Thou wicked and slothfull servant, &c.* But how much God hateth idlenesse and negligence in the duties of our callings; it will better appeare, if wee consider the manifold euils which hee causeth to accompany and attend vpon it.

The which are of two sorts, both the euils of sinne, and the euils of punishment, of both which it is the cause, producing the one, and by due desert drawing vpon vs the other. For the first, idlenesse is a mother sinne, and (as we vsually say) the roote of all euill; for when the deuill findeth vs not employed in Gods seruice, he entertaineth vs into his, and setting before vs the obiects and baits of worldly vanities, he offereth to giue them vnto vs as the wages of iniquity, if we will serue him in those sinfull lusts and workes of darkenesse wherein he will vse vs. When hee seeth vs like grounds vntilled and vnmanned, and therefore vnfit to receiue the seeds of Gods graces, he soweth in vs the weedes of all vice and sinne, besides all those which grow vp in our hearts naturally, and of their owne accord, being grounds which in themselues are too too fertile, to breed and bring forth all fruits of impiety. More especially, idlenesse and neglect of our callings is a notable cause of heresies, sects, and schismes. For when men want employment in their owne affaires, they grow curious and inquisitiue after other matters; propound many vaine questions and needlesse doubts, tending more to contention, then the vse of edifying, which when they haue

haue resolved, according to their owne humour and phantasie, they goe (hauing nothing else to doe) from house to house to possesse others with their conceits, and when they haue priuately trained vp many in their opinions, at last they make a generall muster, and become heads and capitaines of that faction, which themselues haue raised; disturbing the peace of the Church, by renting themselves from it, and making warre against the truth; as the miserable experience of these times doth too euidently shew. Neither doth it alone make men busie and curious in matters of Religion, but also in ciuill affaires; for when men grow negligent in their owne businesse, they haue leasure to intermeddle with other mens, and hauing nothing to doe at home, they range abroad; carrying tales from house to house, and sowing the seeds of discord and dissension among neighbours. Of such idle busie-bodies, the Apostle complained in his time, who walked disorderly, and worked not at all, but busied themselves in other mens matters, and disquieted all whom they came among. And such were those yong idle widdowes, who wandred about from house to house, and by being idle, became rattlers also and busie-bodies, speaking things which they ought not. And as it is a cause of schisme in the Church, and dissension in families, so also of sedition and rebellion in the Common-wealth, whilst it maketh men inquisitiue after newes, and to pry curiously into matters of state; busie in censuring those that are in authority, and so filling both their owne and other mens minds with discontents, they become seditious, and vpon all occasions ready to rise and rebell, for want of other imployment; and the rather, that by fishing in troubled waters, they may supply those wants and necessities which negligence in their callings hath brought vpon them, therefore betaking themselves to Armes, because poerty and want (like an armed man) hath first assaulted them. And this was the reason why *Pharaoh*, fearing that the Israelites would rise and withdraw their neckes from vnder the yron yoke of his tyrannicall gouernement, probably, though falsly, coniectured that want of worke was the cause; out of that generall maxime and principle in policie, that idlenesse maketh men seditious and rebellious; whereas imployment in their callings so taketh vp their mindes, that they haue no leasure to thinke of things impertinent to their private estate and affaires. It is the cause also of couetousnesse, and all the euils that doe spring from it, as wrong and oppression in the mighty, fraud and deceitfull dealing in the weake, yea euen of theft, robbery, and piracie; for when men through idlenesse and negligence in their callings, become poore and haue nothing of their owne, they greedily desire other mens goods to supply their wants, and vse all vnlawfull meanes whereby they may compass them. Which caused the wise *Agur* to pray against penury & want of necessities, lest *being poore he should steale, and so take the name of his God in vaine*. And this made the Apostle inhibiting stealing, to inioyne labour, as being the best meanes to keepe men from this sinne. It is the cause likewise of gluttony and drunkennesse, if want keepe not from this excesse, and empriness of the purse preuent not this too much fulnesse of the belly. Whereof it is, that in the Scriptures they are ioyned as companions and mutuall causes one of another. So it is said, that the finnes of Sodom were *pride, fulnesse of bread,*

2. Thef. 3. 11, 12.

1. Tim. 5. 13, 14.

Pro. 6. 11.

Pro. 28. 19.

Pro. 30. 8, 9.

Eph. 4. 28.

Eccl. 16. 49.

Exod. 32. 6.

and abundance of idlenesse; and that the Israelites *sat down to eat and drinke, and rose up to play.* For when mens mindes are not imployed about their callings, they are set vpon their bellies, not onely to please their appetite, but also to take away the tediousnesse of time, which is caused by idlenesse. Which I am perswaded is the chiefe cause of the excessiue and hurtfull vse of Tobacco in these dayes; for because mens heads are idle and empty of businesse, they fill them with smoke; and for want of better imployment, they betake themselves to this vaine exercise; making hereby their idle time lesse tedious, & taking away melancholy, the vsuall companion of sloth, by intoxicating their braines, & stupifying their senses, so as they become lesse apprehensiue of their mis-spent time, and the manifold euils which accompany their idlenesse; till by much vse and custome they grow to such an habit, that they now vse it not onely for delight, but also for necessity, hauing no power to forbear and weane themselves from it. Of which I am the rather perswaded, because I see it most vsed amongst those who are most idle, as inordinate youth and loose gallants, and by those who are otherwise industrious and laborious, when they intermit the workes of their callings, and vpon any occasion are at leasure from their imployments. Finally, idlenesse is the cause of whoredome and all yncleane lusts, not onely as it is a speciall meanes to pamper the flesh, and so to inable and prouoke it to these workes of darkenesse, but also because it giueth leasure and liberty to the heart and eyes, to wander and roue after wanton and lasciuious objects, as the lamentable example of holy *David*, and of innumerable others since his time, and euen in our owne dayes, haue too manifestly prooued.

2. Sam. 11. 2.

6. Sect. 6.

That idlenesse
maketh vs li-
able to many
punishments.

Pro. 30. 4.

Pro. 13. 4.

Pro. 30. 4, 13.

6. 11. & 24.

30. 14.

P. 0. 19. 15.

Secondly, as idlenesse and negligence in our callings produceth these manifold euils of sinne; so is it no lesse fruitfull in bringing forth the euils of punishment, both in this life and in the life to come. For first, as it is the roote of all sin, so by consequence it generally bringeth with it all punishments that these sinnes deserue, of which it is the cause and roote, seeing they are but the after-fruits of the same tree. Besides which, it may be truly and properly said to be the cause of diuers speciall punishments. As first, of pouerty and penury of all Gods blessings, through neglect of the workes of our callings, which are the ordinary meanes ordained by him, whereby he deriueth vnto vs his gifts and benefits. And this *Salomon* often affirmeth, and much beateh vpon in many places: *Hee becommeth poore, that dealeth with a slacke hand, but the hand of the diligent maketh rich. The soule of the sluggard desireth and hath nothing, but the soule of the diligent shall be made fat. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and haue nothing. Loue not sleepe, lest thou come vnto pouerty, open thine eyes, and thou shalt be satisfied with bread.* Yea it is punished, not onely with want of riches, but also of necessities, and with pinching hunger the worst of all corporall euils; *For slothfulnesse casteth into a deepe sleepe, and an idle soule shall suffer hunger.* For as they haue no store of their owne, but want in others greatest plenty, and beg through extreme penurie, euen in the time of harvest; so doe they deserue by their slothfulnesse to be neglected of others, and harden the hearts of those who are able and willing to giue, so as they thinke it no Almes-deed to relieue them out of their

their store; for they *that will not work, are not worthy to eat*; seeing they are unprofitable burthens of the Common wealth, the blemish of a well governed Church, and idle Drones; who devour the fruit of other mens labours. Or if men seeing their wane and misery, giue charitably to their necessity, though they respect not their person, yet it is punished with servitude and base subiection. For through penury they are constrained to live vpon begging & borrowing, and as the Wiseman obserued, *The rich ruleth ouer the poore, and the borrower is a seruant to the lender*; & againe, *The hand of the diligent shall beare rule, but the slothfull shall be vnder tribute*. Finally, in the life to come it is punished with euermore death, for not only the wasteful and riotous seruant, which mispendeth and consumeth his Lords talents, but also the idle and unprofitable seruant, which doth nor increase them by his honest labour, shall be cast into ouer darknesse, where shall be weeping, and gnashing of teeth.

2. Thes. 3. 10.

Pro. 12. 7.

Pro. 12. 14.

Mat. 25. 26, 30.

C. A. P. XX.

That all persons without exceptions, are bound by Gods Law to walke painefullly in the workes of their callings.

AND these are the reasons which may moue vs to be painefull in our callings, and preserue vs from idleness. But a question may bee made whom it concerneth to be thus daily employed, seeing common practice of the world doth plainly proclaim, that they thinke, all are not tied by these reasons to spend their time in paines and labour; and that many may liue without any calling at all, or hauing one, may onely labour so much as they neede, or will stand with their credit and place. As though there were no other bonds to tye them vnto any paines, but necessity among the poorer sort, increase of riches among those who desire to increase their wealth to an higher pitch, and honour and authority among those who are in place of gouernement. As for the rich that are contented with their wealth, and Gentlemen who liue vpon their lands and great reuenues, and desire not to haue the honour with the burthen of gouernement, they neede not to imploy themselves in any calling, but may spend their time in all ease and pleasure, in hunting, and hawking, in gaming, and reueling; with which conceits they are so possessed, that they hold it some disparagement to bee otherwise exercised, or to take any paines in any lawfull calling. For answering whereof, wee are to know, that these reasons concerne all men of all estates and conditions, rich and poore, noble and base, so long as they are able to take paines, and are not made vnfit by age and impotency, sickness and such other infirmities. For the Law imposed vpon Adam, bindeth also all his posterity, that in the sweate of their face they should eate their bread. By which borrowed speech, from the practice of those who labour with their hands, is meant that all, of all estates and conditions, should serue God with paines and diligence, according to the nature of that calling which they haue taken vpon them; as Magistrates in their gouernment, Ministers in their studies, preaching, and other Ministeriall functions; the Artificer and Craftman

§. Sect. 1.

That the former reasons bind all men to painefullnesse in their callings.

Iob 5.7.

1. Tim. 5. 14.

Pro. 31. 27.

in his Science and Trade; the Husbandman in the workes of Husbandry. And it is indefinitely said in Iob, that *man is borne vnto labour*, as the *sparkes lie vnder the foot*, so that he who would haue a passport to leade an idle life, must forgoe the priuiledge of being a man. Yea, not onely men, but women also are tyed to this taske of daily labour in their callings; neither may they *eate the bread of idlenesse*, as the Wiseman speaketh, but must take paines, according to their place and state, either in working with their hands, if they be poore, or by governing their families, and with the good huswife in the Prouerbes, *looking well to the wayes of their household*, or some other honest employment which may keepe them from idlenesse, fit them for a charge, and make them more helpfull vnto others, and in some kinde or other, profitable members of the Common wealth. For if they consume their time in sloth and idlenesse, and according to the common custome of many in the world, spend all the rest of the morning which they can spare from sleepe, in curious adorning of their bodies, in frizzling and curling the haire, painting the face, with such like vanities; and the after-noon in vaine talking and courting, idle visitations, carding, playing, and sporting themselves in such carnall delights, they (for ought I know to the contrary) shall as well as men bring vpon themselves all the former euils of sinne and punishment.

6. Sect. 2.
That Gentle-
men haue no
priuiledge
of idlenesse;
and how they
should spend
their time.

As for Gentlemen and those that haue attained vnto lands and riches, whereby they are able to maintaine themselves and their charge; though they are not, in respect that God hath thus aduanced them aboue others, to performe seruile workes, which were too much basenesse, nor to out-
toyle themselves in bodily labour, which were needlesse and vnprofitable for the Common wealth, by taking from the poore their worke, and with it their wages and meanes of maintenance; yet they are not exempted from such labours and employments, as becometh their place and state. Yea, in all reason, because God hath beene so gracious vnto them aboue others, that hee hath aduanced them to more honourable callings, wherein they may exercise themselves in employments of a more excellent nature, and greater worth with greater ease; and hath richly rewarded them before-hand with such extraordinary pay and bountifull wages, aboue the rest of their fellowes, whose labours are more base and toyle some, lesse honourable and important; therefore of all others, they should be least idle in this faire, easie, and honourable seruice, and exceede all others in diligence, as farre as they exceede them in these many and rich priuiledges. And heere-
of it is that Sodome was so much condemned and fearefully punished; be-
cause abounding in all wealth and plenty, they exceeded also in sloth, abusing the blessing of riches and prosperity, to *pride, fulnesse of bread, and abundance of idlenesse*. Besides then those religious duties, of praying, hearing the Word, reading, meditating, and such like, in which it be-
cometh Gentlemen and rich men to bee most diligent, as hauing more leasure and better opportunity to performe these exercises, then the poorer
fort: there are also many ciuill duties, in which their time and paines may be profitably employed; As first and chiefly, the duties of Magistracy, if they be furnished with fit gifts for it by God, and called thereunto by
superiour authority; wherein they are chiefly to aime at Gods glory, and
the

Exech. 16. 49.

the good of the Church and Common wealth, by preserving Justice, truth, and peace, the beating downe of all vice and sinne, and the aduancing of vertue and godlinesse in them. And not the pleasing of their owne humours, the pleasuring of their friends, and the filling of their purses with gifts and bribes. But if they be not fit for these employments, or not called thereunto, then may they profitably be exercised in governing their owne families, appointing their seruants to their worke, overseeing their labours, and taking account of what they haue done; in husbanding and managing their estates, that they may, as much as in them lieth, preserve it intire, and leave it to their posterity. And what time they can spare from these employments, they may profitably spend; either, if they be of a martiall disposition, in seats of Armes, riding of great Horses, and such like exercises, whereby they may bee fitted for the seruice and defence of their Country. Or if they be naturally inclined to contemplation, and a quiet and peaceable life, they may apply themselves to the study of Law, Physicke, or Diuinity, that they may not onely bee able to direct themselves in all things that concerne their estates, bodies, and soules, but also may be helpfull vnto their neighbours about them, by directing them in their courses, and resolving them in all their doubts, when as they resort vnto them to aske their counsell. Vnto which studies, if our Gentility were inclined, I see no reason why they might not bee (like that worthy and renowned *P. Mornay du Plessis* of France, famous in all Countreys for his valour and learning) the greatest Schollers in the Common wealth, next vnto them that reside in the Vniuersities; seeing they haue most leasure and opportunity to follow their studies; and best purses to furnish their Libraries. Or if they haue not beene brought vp to learning, they may imploy their time profitably in according differences, and ending controuersies betweene their neighbours; in vsing all good meanes both by word and example, to discountenance sinne, and aduance vertue, in doing the workes of mercy, as overseeing the poore, and taking order for their prouision, relieuing the hungry, clothing the naked, visiting the sicke, to which duties God hath inabled them aboue others, by making them stewards in his family, and committing a greater portion to their ordring and disposing. And if Gentlemen would thus spend their time, they should be truly noble in the eyes of God and men, and reape more true & lasting honour in their Country, by this their Christian conuersation, then the antiquity of their house, their ancient and ennobled pedigree, their coates of Armes & Ensignes of Gentilitie, their gilded Coaches and gay apparell can yeeld vnto them. Yea, which is aboue all, they should by these courses haue the inward peace of a good conscience, and inioying their earthly priuiledges as pledges of Gods loue, and earnest pennies of their saluation, their hearts would not bee set vpon these, but vpon the mayne bargaine of heavenly happinesse assured by them; and would bee content with all cheerefulness to leave them, & to lay downe their talents at Gods feet, when as he shall call them to enter into the ioy of their Lord.

Now if the rich and noble are not priuiledged from diligent walking in their callings, then much lesse can any of the poorer sort, who are able to take paines, thinke themselves exempted, seeing they are tyed to the

Mat. 25. 10, 11.

§. Sect. 3.

That the poorer sort must labour painfully in their callings, notwithstanding that the badnesse of their trades afford small earnings.

2. Thes. 3. 6, 10.

performance of their duty, not only by the same golden bond of conscience, but also by the yron chaine of necessity, that they may haue wherewithall to relieue and sustaine themselves and those that belong vnto them; which if they be not strong enough to tye them to their duty, but that they will liue like idle loyterers, and not labour for their liuing; it is fit, that vnto these two, there be added a third, which is the bond of authority, whereby they should bee compelled to take paines, and not liue as idle and vnprofitable Drones in the Common wealth. And if this treble bond will not hold them, then are they as inordinate liuers (according to the Apostles rule) to be cast out of all ciuill society, and *not suffered to eate, because they will not worke*; or else to feede vpon the bread of affliction and the water of sorrow, because they will not eate the bread of their honest labour, nor earne their liuing in the sweate of their face. Neither doth any law binde vs to relieue such as will be subiect to no law, nor to pittie their wants who will take no pittie on themselves. But what if being poore, they cannot maintaine themselves and their charge, either because it is so great, or the gaine so small that commeth of their labours; and what if their trade be so hard, and paines in it prized at such low rates, that there is no competencie in their earnings to minister vnto them and theirs necessary reliefe? In this case the poore are ready to say, that it is as good to sit still, as to rise and fall; and that they had as lief play for nothing, as worke for nothing. But it is farre otherwise; for howsoeuer if the case truly standeth thus (for it is not alwayes so when it is pretended; and oftentimes the trade is blamed, when the fault is in the negligence and sloth of them that loyter in it, as heereby it appeareth, in that many others of the same trade, by their laborious diligence, doe with their earnings comfortably maintaine themselves and their families) yet (as I say) if it be truth which they speake, howsoeuer they may in this case (if they can) change their calling for a better, which will affoord them more sufficient meanes and maintenance; *for the labourer is worthy of his hire*, and by Gods Law, if we be liberall in spending our sweate, wee should not bee scanted in eating our bread; yet so long as they hold their calling (as they ought to hold it till they can change for a better) they must not surcease and giue out their labour in it. To which end let them consider, that they doe not only thereby serue cruell man, who being straight in his bowels, will not suffer them to get their liuing by their labour, nor allow them soode to recouer that strength which they haue spent in his seruice; but that in all their workes and laborious paines, they serue as their chiefe Lord, the bountifull King of heauen and earth, which will richly reward their diligence, if it bee done in obedience to his Commandement, and supply abundantly whatsoeuer is defectiue and wanting on the behalfe of their earthly master. The which, if he doth not to their full content in this life, but, to humble them and weane them from the world, doth feede them with a sparing hand, yet if they will performe their duty, and possesse their soules with patience, what is wanting in full payment heere, hee will double and redouble, yea infinitely multiply, by crowning their paines and patience with vspeakeable ioy and endlesse glory, in the life to come. Yea if they will, making conscience of their duty, cast themselves into

into the armes of Gods providence, he will assuredly provide for them, according to that of the Psalmist, *Trust in the Lord and doe good, thou shalt dwell in the land, and verily thou shalt be fed.* And either he will allow them more liberall maintenance, by powring out a larger blessing vpon their labours, or by opening the hearts of those who are rich, to contribute to their necessities; or else, *seeing man liueth not by bread onely, but by every word that proceedeth out of Gods mouth*, hee will giue such an extraordinary blessing vpon their little poore pittance, that like vnto the widdowes handfull of meale and cruize of oyle, and *Daniels* pulse and water, it shall be as sufficient to preferue their heath and strength, as the dainty fare and full tables of the rich. In the meane time, they whom God hath Blessed with sufficient plenty, are to be perswaded, to let the chiefe streames of their bounty and Christian beneficence runne into these dry and thirsty lands, and to take speciall care, that aboue all other poore, these who are painefull in their callings, and yet not able thereby to sustaine themselves and their families, may be relieued and comforted. For of seed so seasonably sowne in such choyce grounds, they may assuredly expect an heavenly haruest, and plentifull crop of ioy and happinesse. Whereas if they shut vp the bowels of their compassion, and will not communicate some little part of those many rich talents which God hath entrusted to their disposing, for the glory of their Master, and good of their fellow-seruants, but let them or theirs famish and starue for want of reliefe; their riches and they will perish together, and that little pittance of portion which they hold in their hands, and of right belongeth to the poore, shall bring them in the end no more comfort then *Achans* wedge of gold, or *Dines* riches, when he was in hell torments. For in this life it shall canker and corrupt the rest of their treasure, and the rust of it in the day of Iudgement witnessing against them, shall cause them to heare that fearefull and dreadful sentence, *Depart from me, ye cursed, into euerlasting fire, prepared for the deuill and his angels; For I was hungry, and yee gaue me no meate, I was thirsty, and yee gaue mee no drinke, &c.* In which respect, I should ten thousand times rather chuse to perish for hunger; then abounding in their wealth, to let others perish for want of charity; and with *Lazarus*, to die at the rich mans gate; then with *Dines*, to sit gorgeously apparelled at a full table.

Now concerning those who are impotent and cannot worke, being disabled by age, sicknesse, lamenesse, or other infirmities, they are not by the former reasons bound to labour in their callings, because God himselfe hath exempted them from the common rule and law, and hath left their consciences free from guilt of sinne, in the omitting of those duties, vnto the performing whereof he himselfe hath disabled them. And therefore if they be rich, they may liue at ease, and inioy thankfully their portion, as the gift and blessing of God. Or if they be poore, they may with good conscience liue vpon those charitable beneuolences which others shall be pleased to bestow vpon them; praising God for raising vp such good instruments to serue his providence for their reliefe and maintenance; and praying vnto him daily for their benefactors. Yea, in this case men are bound in conscience to lay open their wants, if others take no notice of them,

Psal. 37. 3. 5.

Pro. 26. 3.

1. Pet. 5. 7.

Mat. 4. 4.

Jam. 5. 1. 3.

Mat. 23. 41.

§. Sect. 4.

That the impotent are not bound to labour, but may with good conscience take their ease.

them, and to craue and receive their helpe and assistance; which if out of an high stomacke in a low estate, or out of a proud modesty and bashfulnesse, they neglect to doe, and so perish for want of reliefe, they are injurious to their able and willing neighbours, in refusing to be subiects of their charity; and so hindring them of that heavenly haruest which they should reape of it; and guilty also of their owne death, in not vsing those lawfull meanes whereby their lines should be preserued. And of these also the rich are bound to take care, that according to order and Law in this case provided, nothing which is necessary be wanting vnto them; for God hath lent them their wealth to this end, that what they can spare from their owne necessary expences, they should cheerefully bestow for the reliefe of others; which if they neglect to doe, they shall haue a fearefull reckoning to make at the day of Iudgement. But of this I haue largely written in a Treatise of this Argument, and therefore heere passe it ouer.

Treatise of
Almes, or the
Plea of the
poore.

CAP. XXI.

*Of Recreations, which are not onely lawfull, but also profitable
and necessary, if wee bee exercised in them according to Gods Word.*

¶ Sect. I.
That we cannot continually
be exercised in
the workes of
our callings.

Iob. 4. 34.

Heb. 4. 15.

Iob. 4. 6. 8.

HHe chiefe end for which God hath created, redeemed, and doth preserue and sustaine vs, is, that we should serue him, and the principall meanes whereby he is worshipped and serued, are the generall and religious duties of Christianity, and the speciall duties of our callings. In which regard, it were much to be desired that we could spend our whole times in the performance of them, and esteeme it our meate and drinke to doe the will of our heavenly Father, and our chiefe delight, to exercise our selues continually in these duties. But because this is impossible, in regard of humane frailtie and weaknesse, therefore hath God graciously permitted, yea inioyned vnto vs some time of intermission and cessation from these labours, wherein we may refresh our selues, and repaire our decayed strength, exhausted and spent in these Christian exercises, that so we may be the better inabled and fitted to returne vnto them againe with renewed vigour, reassume our taske, and performe our duties in them with more ability and dexterity. And these are the times which are allotted to recreation, taking of our repast by eating and drinking, and composing our bodies to rest and sleepe. For that we cannot alwayes labour in the duties of Christianity and of our callings, nature it selfe teacheth vs, and the experience of our weaknesse, which maketh vs to sinke vnder this burthen, if wee neuer lay it aside; and the example of our Sauour Christ himselfe, who though in his diuine nature he were omnipotent and needed not to rest, yet as he was man, who had taken vpon him, not onely our nature, but our infirmities also, after his painefull labours, he needed, being weary, to rest, and being hungry, to refresh himselfe and repaire his strength. And therefore after his journey, being weary and hungry, hee rested himselfe at Iacobs well, whilest

whilst he sent his Disciples into the City to buy him meate. And in another place being tired with the coming and going of the multitude whom he taught, so as he had no leasure so much as to eate, he commandeth his Disciples to accompany him, and to go apart into a desert place, that there they might rest a while and take their repast. Which whoso neglect, and thinke that they can spend their whole time in labour, they foolishly tempt God, in refusing his ordinance, and the meanes which he hath appointed to repaire their strength, and preserve their health; they proudly presume on their owne power, as though they were better able to doe the duties which God hath inioyned then Christ himselfe, and are no better then selfe-murderers, bringing themselves vnto an vntimely death, because they refuse to vse the meanes which God hath ordained and sanctified for the sustaining of their liues.

Mark. 6. 31.

§. Sect. 2.
What lawfull recreation is; and that it may be vsed with a good conscience.

Rom. 14. 23.

Seeing then it is not onely allowed as lawfull, but commended as necessary and profitable, that ordinarily we should spend some part of the day in vacancy from labour, and remission of the workes of our callings, therein taking our recreation, diet and repast, rest and sleepe, that wee may more cheerefully returne to our labours, and more ably performe them, when as our bodies and minds are refreshed by this intermission; we will in the next place speake of them seuerally, and shew how we may lawfully so vse them; as that they may be helpes and not hindrances to the well-performing of all Christian duties. And first we will speake of recreation; which is an intermission of our labours, and spending of conuenient time in some delightfull exercise, for the refreshing of our mindes and bodies, that their vigour and strength being repaired, wee may more cheerefully returne to our callings, and performe the duties of them with more ability. Which that wee may vse without scruple of conscience, (which would make it, though lawfull in it selfe, vnlawfull vnto vs, because *whatsoever is not done of faith, is sinne*) let vs know, that honest recreation is a thing not onely lawfull, but also profitable and necessary. The lawfulness of it hence appeareth, in that it is according to Gods will, which he hath manifested, both by his workes, in that he hath made man so finite in his powers and abilities both of body and minde, that he cannot hold out in continuall labour, nor long subsist in well-being, in health, and strength, vnlesse he be refreshed with seasonable recreation; and also by his Word. For the same Law which inioyneth painefull and profitable labour in our callings, requireth honest recreations as a speciall meanes which inableth vs vnto it, seeing in euery Commandement wherein a duty is imposed, all the helpes and furtherances which inable vs to doe it, are also inioyned. And though God hath appointed this world to be a place of pilgrimage and warfare, and not a Paradise of pleasure, and Chariot of triumph, reseruing that for his owne Kingdome, when hauing finished our iourney, and obtained victory, we shall rest from all our labours, and be compleate in all ioy and happinesse; in which regard it becommeth vs not heere to spend most of our time in sports and pastimes, but rather in painefull trauaile and sore conflicts with our spirituall enemies; yet because we could not hold out in our pilgrimage and warfare without some refreshing, he hath graciously allowed vs some time (as it were) to lye in our

Pfal. 104. 15.

§. Sect. 3.

That recreations are profitable and necessary.

*Intermissio ut
artus sic ingenij
prodest.*

our Inne and Garrison, to take our pleasure and delight, that being refreshed, we may more lustily proceede in our journey, and more courageously renew our warfart and fight; and to this end hath fitted his creatures, both for the vse of necessity; and also comfort and delight; and not onely alloweth man bread and water to sustaine him in life; but as the Psalmist obserued; *wine that maketh glad the hearts of man; and oyle to make him looke with a cheerefull countenance.*

Neither is recreation onely allowed as lawfull, but also, inioyned as profitable and necessary. It is profitable; because it inableth vs to hold out in our labours, and to performe all good duties with more vigour, and in much greater perfection. For as the strings of a Lute let down & remitted, doe sound sweeter when they are raised againe to their full pitch; and as our fields, being euery yeere sowed; become at length more barren in bearing; but being sometime laid fallow, repay the Husbandmans patience and forbearance with double increase: so our bodies and minds, if they haue no remission from our labours, will make but dull musick; if we doe not sometimes let them lye fallow, and giue them a Summer-tillth of seasonable recreation, they will remit much of their vigour, and become quickly more barren, to bring forth any good fruits; whereas by timely remission, they will afterwards make more harmonious melody, and double their fruitfulness, if, languishing with labour, we refresh them, and repaire their strength with some pleasant intermission. And as recreation in these respects is very profitable, so also is it no lesse necessary: for if (like bowes) wee should alwayes stand vpon our bent; wee would in a while proue starke slugges; and if (like Lute strings) wee should alwayes haue our strength stretched to the highest pitch; it would not onely be deadded and dull, but still in danger to cracke and faile. We are not made of God fit instruments for perpetuall motion, but rest is to hold interchangeable course with it. The which is to bee vnderstood, not onely of our bodies, but also of our minds; for both of them haue but a finite vertue, and their powers and faculties proportioned vnto finite actions and operations; and therefore as they cannot doe things about their strength, so neither can they continue in doing beyond their time; or if they doe, they are soone wearied and spent, and forced to leaue their labour vpon the necessity of impotency; which we would not intermit vpon the choyce of discretion. But chiefly this falleth out in the studies and labours of our minds, when as they are exercised about intellectuall objects, and intentiuely bent vpon discourses of reason. For sensible things are con-naturall and familiar vnto vs, and therefore being exercised about them, we doe it with ease and delight, as being (like the fish in the water, and the bird in the ayre) in our owne proper element; but when they are employed about things onely intellectuall, especially in diuine contemplations which are most contrary to corrupted nature, and are eleuated aboue their pitch, and wholly abstracted from all things sensible, as in diuine studies, prayer, and heavenly meditations; then they cannot (like men in the element of water) support themselves without much intention and labour. In which regard, as the body needeth rest, both when it is wearied by greatnesse of labour, or long continuance in that which is more easie, in the proper objects of its owne actions;

actions; and also after serious studies and contemplations of the minde, seeing it worketh not alone, but exerciseth its faculties by the body, and the chiefe parts of it, as organs and instruments: so likewise the minde and soule it selfe, after it is wearied with labours and studies, needs refreshing, not like the body by rest, but by delighting it selfe with change of objects and operations, leaving those which being serious, high, and difficult, need much intention and study, that we may conceiue and comprehend them; for those which being easie, familiar, and delightfull to the senses, recreate also the minde, and bring vnto it much ease and pleasure. And if it want these seasonable recreations, the powers and faculties of it will be soone blunted and dulled, and made vtterly vnfit for intellectuall studies and diuine contemplations. To which purpose there is a Story of the Apostle and Euangelist *Iohn*, recorded in the collations of the Fathers, and cited by *Aquinas*; who when one found him recreating and sporting himselfe with his disciples, and was offended at it, as a thing misbecoming his Apostle-like grauity; inioyned one in the company, to put his arrow into his bow and draw it to the head; which when he had done often, he willed him to continue drawing it still, vnto which when he answered, that if hee should so doe, his bow would either bee broken or become sluggish; the Apostle inferred, that so likewise the minde of man would bee broken, or grow dull and blockish, if it should alwayes stand vpon the bent, and neuer bee remitted from the earnest intension of serious studies.

*Aquin. secunda
secunda quest.
168. art. 2.*

And thus it appeareth that recreations are not onely lawfull, but also profitable and necessary. Now because many are apt to abuse this liberty vnto licentiousnesse, and to rush vpon all sports and pleasures without choyce or difference, or if they pitch vpon those which are allowable in themselves, care not how shamefully they abuse them, in respect of their ill carriage in the manner of vsing them: We are in the next place to know, that recreations are not absolutely good, but of an indifferent nature; good to those that vse them well, and euill to those who abuse them vnto sinne; not simply good being considered apart by themselves, but as they in their vse tend to the aduancing of those ends for which they are vsed. Finally, not good at all vnto vs, if we rush vpon them rashly and hand our head without choyce, and haue neither care nor conscience in our manner of vsing them; but when wee obserue diligently those lawes and cautions, wherewith wee are limited and bounded in their vse by the Word. And these either respect the matter or manner; the recreation it selfe, or our course and carriage in exercising our selues in it. For the recreation it selfe, our first care must be that it be lawfull, and either approved and warranted, or at least, not forbidden and condemned in the Scriptures. And here we are to obserue not onely those recreations which are particularly named, but likewise all those which haue some analogie and similitude with them. And these are either of the minde alone, or of the body and minde ioyntly together. The recreations of the minde, as the propounding of Riddles, and resoluing of them, for the exercise of wit, of which we haue an example in *Samson*, propounding vnto the Philistines at his marriage feast this Riddle, *Out of the easter came forth meate, and out*

§. Sect. 4.
That we must
make choice
of such recrea-
tions as are
lawfull, and
which they
are.

Iudg. 14. 18. 19.

of the strong came forth sweetnesse, &c. Wherein wee are to obserue, that both the words and meaning bee modest and chaste, and not like many Riddles, propounded in obscene words, which men thinke excused by their modest resolution. So also the contemplation of Gods workes, flowers, and plants, birds, fishes and beasts, that out of their beauty and excellent properties and qualities, wee may take occasion to see and admire the infinite wisdom and power of their Creatour, without which, the bare sight of the creatures, and delight that ariseth out of them is vaine and fruitlesse, in respect that it faileth of one principall end, and will (as experience sheweth) rather distract vs from our callings, then fit vs for them. And this seemeth to haue beene one of *Salomons* recreations in his best times, who out of this exercise of contemplation, was able to speake of all trees, from the Cedar that was in Lebanon, euen to the byssope that sprung out of the wall, and also of beasts and fowles, creeping things, and fishes. Vnto which we may adde the delighting of our mindes one with another, with pleasant discourses and witty conceits, and by our selues by vsing the excellent Art of Poetry, either making Poems our selues, or reading those which are composed by others. In all which, and the like exercises of the minde, our care must be that our recreations, neither in respect of words, matter, or manner, be wanton or wicked, insulfe or corrupt, and neither bitter and biting, tending to the disgrace of others, nor prophane and filthy, tending to the poysoning of our hearts and affections, or to the corrupting of our manners and conditions; neither to the impeaching and losse of Christian grauity, nor to the hindring of that harmony and seemely decency which ought to be obserued in all our conuersation. The recreations of the minde and body ioyntly together are many, as the exercise of the senses, especially the eyes with delightfull sights, and the eares with harmonious musicke, which aboue all other recreations is commended in the Scriptures, and by the example of the Saints, who not onely vsed it in Gods worship, to cheere and fit the heart the better for holy duties, but also for ciuill recreation, that they might thereby be the better inabled for the duties of their callings. And thus the Prophet in almost innumerable places, stirreth vp both himselfe and others, with voyce and muscalle instruments to praise the Lord; & hauing penned the Psalmes for his owne vse and the benefit of the Church, appointeth them to be sung by the most skilfull Musicians to diuers instruments. Whose steps *Salomon* his sonne heerein followed, and appointed most exquisite musicke, not onely to be vsed in the Temple in Gods service, but also in his owne house for his recreation and delight. The which continued in the Church, euen in the time of their captiuitie; for howsoeuer they refused to gratifie the proud and scomefull heathens, by making them musicke in their misery, yet they continued this recreation for the solacing of themselves, as hereby appeareth, in that at their returne out of Babylon to their owne Countrey, they had amongst them *two hundred, forty and sixe singing men and singing women*. And vnto these wee may adde hunting, hawking, fishing, fowling; seates of actiuitie, running, leaping, wrastling, fencing, with all lawfull sports and games, amongst which that laudable exercise of shooting chiefly excelleth, as being not onely a manly exercise, most fit to pre-

serue

1. King. 4. 33.

*Cautamus ne
dum relaxare
animum volu-
mus, soluamus
omnem harmo-
niam quasi can-
centis quendam
bonorum operis.
Ambr. de offic.
cap. 20.*

Ecc1. 3. 8.

Ps. 137. 1, 2, 3.

Nebem. 7. 67.

2. Sam. 1. 18.

serue the health and strength of the body, and delightfull to the minde, in respect of that Art and skill which may be shewed in it; but also a good defence, both priuately for our selues, and publikely for our Countrey, if it were rightly vsed as in ancient times.

Contrariwise our care must be, that wee auoyd such recreations as are vnlawfull, which howsoeuer for the time they may bee pleasing vnto the flesh, yet leauing behind them the sting of sinne, they will, like the play of *Iosb* and *Abners* souldiers, be bitter in the end, and not bring vnto the mind any lasting delight, but at the best, mournfull repentance and afflicting grieffe. And such are all those sports as are so vaine and light, that they will not beseeeme Christian grauity; all those which tend to breake peace, and weaken loue, as bitter or scurrilous iesting, and rude horse-play; all lasciuious and effeminate sports which corrupt the minde, or weaken the body, inflame the lust, or poyson the manners, as vaine dalliance, and courting of women, chambring and wantonnesse, prophane stage-plays and Enterludes, which make the Theater a Schoole of all impiety and profanenesse, lust and vncleannesse, and wanton dancing of both sexes one with another; especially in those light and lewd Lauoltoes and Corrantoes vsed in these times, which are so full of lasciuious and immodest gestures and actions, Goate-like iumpes and friskes of women as well as men; proclaiming wanton immodesty, and tending onely to the inflaming of lust, that they would not well beseeeme an honest Pagan; and better fit a cunning Curtizan, who cast before men these alluring baites, that they may be caught in the snares of lust; then for a true Christian, who esteemeth modesty and chastity her best ornaments. Vnto these we may adde carding and dicing, as they are almost generally vsed. For suppose that all games at them are not simply vnlawfull, and that the argument of lots taketh no hold of them, because they are in nothing like, but as they are both disposed by Gods prouidence, which hath a chiefe stroke in disposing all things, or because (as they alledge) the most games stand not so much vpon chance and casualty, as on the Art and skill of the player, the which they thinke cleared by experience, in that a bungler playing with a cunning gamester, though he get some games, yet he is no constant winner, but if he continue long at play, is almost sure in the end to depart a loser; yea, let it be granted vnto them, either that they are not therefore vnlawfull, because prouidence ruleth them; which is not abused when we depend vpon it for decision of the least matters, but when it is ioyned with irreuerence and profanenesse, or that there is great Art and skill to be vsed in those games that are most casuall, without all deceit and imposture, which is allowed amongst all gamesters; yet can they not deny, but that they are lyable to many abuses, which are so generally incident vnto them that spend their time in them, that they are at least generally of euill report, in regard of their common abuse *beseeeming Christians*, and dangerous snares, in respect of common corruption to intangle vs in many sinnes, or else such multitudes would not be inueagled with them; as fretting and chafing, cursing and swearing, repining and murmuring against Gods prouidence, when it crosseth their pleasure, and doth not giue them such successe as they wish; sharpening their tongues like swords against it, and wounding

§. Sect. 5.

Whether it be lawfull to play at games which stand vpon hazzard and chance.

it with reproaches vnder the names, and (as it were) thorow the sides of lucke and fortune; that they are common theeuues which rob men of much precious time, because they doe not, like other exercises, weary them with labour either of body or minde, and draw them on with expectation of new variety; yea, also rob many of their purses and states, more then any other recreations. For whereas in other games which stand most vpon skill and cunning, men being beaten are willing to giue over with little losse, when they find themselves therein inferiour to those who play with them, in these which stand so much vpon hazzard, their losses draw them on further and further, out of an expectation of the changing of chance, and recovery of their losse. Now if any will say that they are neuer serious in these sports, and can so moderate their passions and affections, that they neuer bewray any such infirmities and corruptions, and can long play before they burst out into any of these finnes, playing for little which they respect not, and only for recreation, and hauing such power ouer themselves, that they can take vp at pleasure, and spend at them as little time as they list; To such I answere, that if by the arguments which by Diuines are ordinarily brought against them (as the abuse of lots, and Gods prouidence directing them) they are proued simply vnlawfull, or if by them they are brought to staggering and doubting whether they be lawfull or no, then can they not be lawfull vnto them, seeing he that playeth doubting, offendeth in playing, *for whatsoeuer is not done of faith, is sin*, though in it owne nature it be indifferent. But suppose that vpon thine owne grounds thou art perswaded, that such games are allowable; then my resolution is, that if withall thou hast such rule of thy passions and pleasures, that thou canst preserue thy selfe well enough, both from inward fretting and outward fuming, from couetous desiring gaine by play, and canst also moderate thy selfe in expence of time, then it were thy best course to forbear them altogether, and next vnto that to vse them rarely. For it is vnto thee a matter of small difficulty and labor, seeing he that hath truely such power ouer himselfe, that playing at these games he can with ease shun the abuses of them, may with much more ease refraine from vsing them; euen as it is much better and more safe to auoyd infected places, when we are at our choyce, then to goe into them, presuming vpon our Antidotes and preseruatiues; to keepe our selues (if we can) from danger of being hurt and wounded, then to vndertake quarrels, trusting to our valour and skill. Besides, if thou art a man of such excellent temper and moderation, it is pittie that so well a composed minde should not bee exercised in better employments; for make the best of these games that thou canst, yet are they but of euill report, in respect of the daily abuse vnto which they are subiect; and though they were lawfull vnto thine owne single selfe, yet they may prooue offensive to others, grieuing those who are well affected, and condemne these sports, to see thee so ill exercised, drawing on weakelings to follow thine example, who are apt to abuse them, wanting thy gouernement and moderation, and countenancing and encouraging those, who being loose and prophane, make these games their ordinary occupation, to continue in their course, when they can excuse themselves by such patternes and precedents as are vertuous and religious. Finally, these games which are

vnto

Rom. 14. 23.

Rom. 14. 15. 21.

vnto such multitudes the common causes of so much sinne and euill cannot bee but somewhat dangerous vnto vs. And who, that respecteth not his game more then his safety, will walke aloft vpon a rope with much difficulty and perill; when as hee may securely goe vpon the firme ground. For hee that thinketh danger shall perishe in it, is being iust vwith God, by withdrawing his helping hand; to let vs catch a fall; because wee rush into tentations, and take delight to walke in such slippery places.

Cap. XXII.

Of diuers Cautions which ought to be used in all our Recreations.

The next point to be considered in our recreations; is the rules and cautions which are to be obserued in the maner of vsing them. The first whereof is this, that as much as in vs lyeth, wee so compose our mindes and hearts, as that wee take our chiefe delight in those which most tend to Gods glory, and the furthering of our owne saluation. In which respect it were much to be desired, that we were so heavenly-minded, and so weaned from worldly vanities, as that wee could take our chiefe pleasure in holy duties, and esteeme it our meate and drinke to doe the will of our heavenly Father; recreating our mindes, like the Saints and Angels in heauen, in glorifying God by singing of his praises, holy conferencies tending to mutuall edification, and stirring vp one another to performe seruice vnto God with all cheerefulness and delight. Or if we cannot, being clogged with the flesh, attaine vnto this perfection, our next care must bee, that wee delight our selues in things indifferent, with such lawfull and lawdable recreations, as that we may in all things, and euen in our sports, haue, with the Apostle, a good conscience, willing to liue honestly. Secondly, because in nothing more then in recreation, we are apt to forget & ouerhoore our selues, by taking vnto vs an excesse and ouer-measure, we are to take speciall care that wee vse them with due moderation. For seeing recreation in the vse of things indifferent, is not simply and absolutely good, but only as it is rightly vsed according to the rule of reason; and that is superfluous which exceedeth this rule, and defectiue which commeth short of it; therefore wee must carefully conforme our selues vnto it, and not recreate our selues more or lesse then nature required; or then is necessary for the preseruing of our health and strength; and our better fitting for more serious imployments. More specially this moderation in our recreations must extend both to our mindes and hearts, and to the time which is spent in them. Wee must moderate our mindes that we doe not too highly value them, but esteeming them in the number of things indifferent, wee must cause them to giue place vnto duties which are simply good and of greater importance, when they cannot conueniently stand together. Our hearts also must bee bounded with moderation, in respect of our affections and passions, so as we burst not out into anger and rage when we are crossed in our sports (a

§. Sect. 1.

That recreations must bee vsed with moderation, in respect of our loue of them. 1. Cor. 10. 34.

Ioh. 4. 34.

Heb. 13. 15.

Dandum est ali-
quod interuallu
animo; ita tamen
ut non resoluatur,
sed ut re-
mittatur. Senec.
Epist. 15.

1. King. 11. 4.

Pro. 23. 26.

Ecclef. 3. 3.

§. Sect. 2.

Moderation
must be vsed
in respect of
time.

*Sint exercitatio-
nes & faciles &
breues, qui cor-
pus & sine mora
laxent & tem-
pori parcant,
cuius principat
ratio habenda
est. Quicquid fa-
cies, cito redi à
corpore ad uni-
um, &c. Sen.
Epist. 15.
1. Cor. 10. 7.*

visuall fault that accompanieth the pleasure of hauking and gaming) and neither wax proud of our owne skill and skilfulnes, nor be cautious against those which doe excell vs in them. But especially wee must watch ouer our selues, that they doe not slide away our hearts; for this were with *Salomon*, in seeking pleasure, to lose our selues in a labyrinth of delight, and for the inioying of trifles, to forget that Iewell wherein God chiefly delighteth, and desireth about all other things to haue in his keeping. And though wee vse them for our delight, yet we must take heede, that wee make them like seruants to waite in the out-rooms, to come at our call, and to depart when we haue no further neede of their seruice, and not like our best beloued admit them to keepe residence in the priuy Chamber of our hearts, so fixing and fastning our loue and affection vpon them, that we cannot indure to haue them out of our sight. For then wee shall not onely be in danger of spending too much time about them, but after wee haue done with them, they will so vsfettle our hearts, and weane our affections from all good duties, that we shall not without much labour reduce them into good frame, nor make them fit without distraction to performe any religious duty, as hearing, reading, praying, meditating, or else the workes of our ordinary callings. And therefore though we vse pleasures, yet we must take heede, that we doe not with *Salomon*, give our selues vnto them, for of such laughter, we may rightly say it is mad, and of such mirth, we may demand what good it doth vs?

In respect also of our time, which is spent in our recreations; we must vse great moderation, making them serue like sawces to our meate, to sharpen our appetite vnto the duties of our callings, and not to glut our selues with them, and so to make vs the more vnfit for any necessary imployments. Wee must remember that they are but recreations to refresh vs, and not occupations to tyre vs, and that they are allowed vs to cheere our spirits, and repaire our strength, that we may bee made more fit for the well-performing of the duties of Gods seruice and of our callings, and not that wee should by toyling our selues in them, spend and consume them, and so be disabled for any necessary imployment. We must consider that God hath not created and redeemed vs, that we should wholly follow our pleasures, and with the Israelites, sit downe to ease and drinke, and rise vp to play, but that we should spend our time and strength in the duties of his seruice, or in the meanes whereby we may be fitted for them. Neither hath he appointed recreation to be the end of our liues, but onely as a meane to preserve them, for more high and holy imployments, tending to the glory of God and the saluation of our owne soules. We must esteeme time the most precious treasure, and that the consumption of it is the most dangerous disease, and desperately vntreacurable; that it exceedeth all other losses, and that the wasting of it is the greatest vthriftnesse. And therefore wee must not turne our recreations into pastimes, as the English name importeth, making onely this vse of them, to cause idle houres seeme lesse tedious; for this were but to set spurres to a running Horse, which of it selfe posseth away speedily, and when it is once past, can neuer be recalled. Let vs not foole and trifle out this our most precious treasure, vpon euery base vanitie; or if we haue done it in the

dayes

dayes of our ignorance, when we did not know the worth of it, let vs according to the Apostles counsell, *redeeme it at any price, and recover our losse*, by redoubling our diligence in all good duties. Let vs learne to set a right value on these wares, and to this end let vs not goe to enquire of worldly Impostors, who will set a base price of this Jewell, so coozen vs of it, not to enrich themselves with our spoile, but to spoyle themselves also with our losse; but rather let vs thinke how they prize it in hell, and how willing they would be to giue millions of worlds, if they had them in their possession, for the purchase of one day, to repent of their former courses, especially the prodigall mis-spending of their time. Finally, let vs remember, that our workes and labours which must be here dispatched, are waighy and manifold, seeing in this world euermlasting life and happinesse is either gotten or lost, and that our time is so short, that we are in danger to be benighted before wee haue ended our businesse, and so (as the Apostle speaketh) *to come short of the promised rest*. That this short time is also vncertaine, seeing we know not at *what houre our Lord will come* and call vs to our reckoning; and therefore if we bee wise vnto our owne saluation, we will not spend much of this short and vncertaine time in sloth and idlenesse, sports and pastimes, but rather in making and keeping straight our accounts, and in preparing our selues with ioy and comfort to appeare before our Iudge. Especially considering that hee hath assured vs before hand, that he is most righteous, and without respect of persons, *will reward euery man according to their workes*; that hee will take an account of vs for euery idle word which wee esteeme as winde, and therefore much more will call vnto a reckoning our precious time spent in idlenesse and vanitie; and will make vs exceede in euermlasting punishments, as wee haue in this life exceeded in momentanie pleasures.

The third caution to be obserued in our recreations, is, that wee vse them so, as they may refresh the body, but not pamper the flesh, and that wee so indeuour by them to cheare our friend, as that wee doe not strengthen our enemy. For *the flesh lusteth against the spirit, and the spirit against the flesh*, and therefore wee must not vse such recreations, or after such a manner, as may seede and fat it with carnall delight; neither are wee debtors vnto it to liue after it, seeing this life bringeth death; but rather, as the Apostle exhorteth, let vs *abstaine from fleshly lusts, because they fight against our soules*; and so vse this gracious liberty which God hath giuen vs, that the spirituall part may take occasion of doing good duties, and not the flesh of plunging vs into sinne.

The fourth caution is, that in all our recreations wee doe not giue any scandall and offence, neither vsing such before our weak brethren, though lawfull in themselves, whereat they sticke or stumble with some scruple of conscience, nor yet carrying our selues offensively in such as they approue, either by spending vnseasonably our time in them, or too much of that which is in moderation allowable, or with any lightnesse and vanity, or by giuing our selues over to some vniuall passion. Yea, as much as in vs lieth, wee must abstaine not onely from these faultes themselves, but also from the least shew and appearance of them; and not

2 Th. 3. 14.

Heb. 4. 1.

Mark. 13. 35.

2 Cor. 5. 10.

Math. 12. 36.

Apo. 18. 7.

Luk. 6. 19.

§. Sect. 3.

That they must be so used as that they may refresh the body, not pamper the flesh.

Gal. 5. 17.

Rom. 8. 13. 13.

1. Pet. 2. 11.

Gal. 5. 13.

§. Sect. 4.

That in our recreations we must auoid giuing of offence.

1. Thes. 5. 22.

Phil. 4. 8.
Pro. 22. 1.
Eccl. 7. 1.

Rom. 14. 15, 21.

6. Sect. 5.
That all due
circumstances
must be obser-
ued in our re-
creations, and
what they are.

Eccl. 3. 1, 4.

onely take care to doe those things which are true and iust, pure and lovely, but also which are of good report; not onely taking care to be vertuous, but also to bee so esteemed, and haue the reputation and praise (all pride and vaine glory being auoided) which (as the shadow the body) doth attend and waite vpon it. And seeing recreations are things indifferent, we are rather vnto to forbear them, then to giue vnto our brethren any iust cause of offence, because the greatest danger that can heereof come vnto vs, is but the hazard of our health; whereas by offending them, wee may indanger the losse of their precious soules, for which Christ hath shed his blood. In which regard, if the Apostle was so charitable, that he would refrain from his lawfull foode, rather then offend his weake brother; then how small is our charity, if we will not forbear for this cause, or at least inoffensiuely vse our sports and recreations?

The fifth caution is, that we obserue in our recreations all due circumstances. As first, that it be decent and becomming our person, place, and calling; neither is it fit that age and youth, Magistrates and common people, should vse the same recreations, lest for the gaining of a little vaine sport, they lose their grauity, and with it their authority, and that reuerence which is due vnto them from their inferiours, in respect of their age and gouernment. Secondly, that it be apt and fit for our callings, and to refresh and make vs more able for the well-performing of the duties belonging to them. For that recreation is best which commeth neere to the end for which we vse it, and best fitteth vs to attaine vnto it; as rest of the body, and exercise of the minde, for those that are wearied with corporall labours; and bodily exercise for them whose callings doe wholly stand in the study of the minde. Or at least some easie exercise after the greater labour of the body, or some slight and pleasant imployment of the minde, after that it is wearied with more serious and earnest studies. In which regard I haue always thought the play at Chests most vsit for Students and Schollers, because it as much occupieth and weariech their intellectuall faculties as their other studies; and on the other side, violent exercises vnmeet recreations for those vvhoe ordinarily spend their strength in painefull labours of the body, because both these faile of their proper end, which is to refresh the body and minde: but contrariwise doe more weary and tyre them, and so make them vsit for the duties of their callings. And although (as I confesse) there is some recreation and delight in change and variety of imployment both of body and minde; yet it tendeth not greatly to the refreshing of either, but rather deludeth men with a false shew, and remedieth not the euill, but onely depriveth them of the sense of it whilst their pleasure lasts, and causeth them to spend and consume themselues with more delight. Thirdly, in respect of the circumstance of time, there is required that our recreations be seasonable, according to the saying of the wise Salomon; *To euery thing there is a season, and a time to euery purpose vnder beauen; a time to weepe, and a time to laugh; a time to mourne, and a time to dance.* In which regard there is required, that first our recreations doe not goe before, but succeed the labours of our callings, vnlesse in case we may thereby be the better inabled, for the performance of them; as when they shake off dulnesse and drowns-
nesse.

nesse, and make vs more active and cheerefull for imployment, which rarely happeneth in the labours of the body, but sometime falleth out in the studies of the minde, as we see in the example of *Elisha*, who by musick was better fitted for prophecie, whilst it made him more apt to receive diuine reuelations. For wearinesse is a kinde of disease, and recreation is of the nature of a medicine; and therefore as it is preposterous, that the cure should precede and goe before the malady, or the medicine the sicknesse, vnlesse it be such as is fit to preuent it; so, that wee should refresh our selues with recreation, before labour hath caused wearinesse; for this were to apply the salve to a sound place, which doth no good, but if it hath any great strength and attractive vertue, will rather cause it to pimple and draw off the skin. And therefore as *Salomon* saith of the vse of wine; *Giue strong drinke vnto him that is ready to perish, and wine vnto those that are of heavy hearts, that he may forget his pouerty, and remember his misery no more*; so may I say of sports and recreations; Giue them not to them who neede them not, hauing no vse of refreshing before they haue laboured, nor of repairing their strength before it is spent, but vnto those who are wearied with paines-taking, that they may more freshly returne to their labours. Secondly, in respect of time, there is required that recreations be onely vsed in such seasons as by God are allowed and allotted vnto them. And that is not on the dayes of our rest, but on the dayes of our labour, not on Gods Sabbaths, which he hath appropriated to his seruice; but vpon the weeke dayes, which he hath allowed for our owne vse. For if the Lord hath inhibited the workes of our callings, which in themselves are in their seasons lawfull and necessary, and cannot be neglected without sinne; yea, if he will not allow vs on his Day, *to speake our owne words, or to thinke our owne thoughts*, because hee would haue vs wholly deuoted and consecrated to the duties of his seruice; then much more doth he inhibit sports and recreations, which tend not at all to the sanctification of his Sabbaths, and are of an inferiour nature and lesse excellency and necessity, and which also, in respect of their carnall delight most pleasing to the flesh, are more likely to steale away our hearts, and to distract vs in the performance of holy duties. And therefore on this Day the recreation of our bodies, ought to be their resting from all labour, which is not necessary to the duties of the Sabbath; and the recreation of our mindes, must be in changing their object, not imploying them in worldly cogitations, but about spirituall exercises, hearing the Word, praying, and praying of God, holy conferences, and lifting them vp in heavenly meditations. And the like also may be said of the Sabbaths of humiliation, when wee humble our selues solemnly in the congregation, or priuately by our selues, in the sight and sense of our sinnes by fasting and prayer, or when some iudgement and affliction is feared or inflicted, either vpon our selues or the Church, or some speciall members of it, which wee desire to preuent, or that being inflicted it should bee remooued. For if it were not lawfull at those times for Gods people to delight themselves with the vse of their best clothes, no nor to refresh their bodies with their ordinary foode; then much lesse is it lawfull at such times to feast and sport our selues with pleasures and recreations. And this is the sinne which the Lord

taxeth

2. King. 3. 15.

Pro. 31. 6, 7.

Esa. 58. 11, 12, 13.

Exod. 33. 5.

Esa. 22. 13.

Amos 6. 5, 6, 7.

§. Sect. 6.

That we must
confort our
selues with
good com-
pany.
Eph. 5. 11.

§. Sect. 7.

That we must
take heed that
our recreations
do not steale a-
way our hearts
from God.
2. Tim. 3. 4.
Esa. 5. 12.

Virgil Eclog. 1.
Deus nobis hac
otia fecit; namq;
erit ille mibi
semper Deus,
&c.

taxeth in the Iewes. In that day (saith the Prophet) did the Lord of hosts call to weeping and to mourning, and to baldnesse, and to girding with sackcloth, and behold, joy and gladnesse, slaying oxen, and killing sheepe, eating fleshe, and drinking wine; Saying, Let vs eat and drinke, for to morrow we shall dye. And also in the Israelites; who when the Church of God was afflicted, and they therby called to humiliation, did lye at ease, pamper their bellies with full diet, chanted to the sound of the Viole, and inuented vnto themselves instruments of musicke, like David; dranke wine in bolles, and anoynted themselves with the chiefe oymments; but were not grieved for the affliction of Ioseph.

The sixth caution is, that for our recreation sake we doe not willingly confort our selues with euill company; obseruing heerein the Apostles rule, *Haue no fellowship with the vnfruitfull workes of darkenesse, but rather reprove them.* Wherein our care ought to be the greater, because nothing more causeth neere familiarity and friendly acquaintance, then agreement and communion in the same delights, and nothing sooner breedeth likenesse of manners and conditions, then when in our pleasures wee iumpe and conioyne together with one minde and affection. So that as our recreations with them that truly feare God, are strong bonds to tye vs vnto them in loue, and forcible motiues to make vs also ioyne with them, whom wee so loue in all good duties and vertuous actions; so contrariwise communicating with prophane persons and carnall worldlings, in our sports and pastimes, causeth vs in time to proccede from liking of the pleasure, to like the party that ioyneth with vs in it, and from affecting of the man, wee come at last to affect his manners. Neither is there more danger in the time of plague, for one that is sound, to keepe in the same house with those that are sicke; then for a true Christian, to confort in pleasure with such as make no conscience of their wayes; seeing as well from the one as from the other, there issueth and spreadeth a secret poyson, which with its contagion, infecteth those that come into their company.

Seuenthly, wee must take care that in our recreations wee forget not God, and that they doe not steale our hearts from him vnto worldly vanities, lest by degrees we dote so much vpon them, that wee come vnder that censure of the Apostle; of *being louers of pleasures, more then louers of God*; and grow like those Israelites, against whom the Prophet denounced a fearefull woe; who spent the day in quaffing and carousing, and had *the Harpe and the Viole, the Tabret and the Pipe, and wine at their feasts, but regarded not the worke of the Lord, neither considered the operation of his hands.* Which if we would auoid, we must often take occasion from our pleasures to thinke of the Author of them; and bee ashamed that an Heathen Poet should be more forward in the fruition of his peace and pleasure, to acknowledge *Augustus* as his God that sent them; then wee to remember and acknowledge the bounty and goodnesse of our gracious Lord, who hath multiplied his blessings vpon vs, not onely seruing for necessity, but also for pleasure and delight. Secondly, if wee would not forget God in our sports and recreations, nor haue our hearts drawne away from him; wee must sanctifie them to our vse by the Word and prayer. Thinking before we vndertake any, if it bee agreeable with Gods will reuealed in the Scriptures, or at least of an indifferent nature, and not forbidden. And being

being perswaded that it is lawfull in it selfe, we must, before we enter vpon it, make it lawfull vnto vs by hearty prayer for Gods blessing vpon it, not vning (if we be in company) audible words and visible gestures and actions, which would saue too much of hypocriticall ostentation, but lifting vp our hearts and soules onely vnto God by short prayers and ejaculations. And as wee are thus to begin them with prayer, so we must end them with thanksgiving, praying the holy Name of our gracious God, who hath by these recreations refreshed and fited vs for his seruice; and hath given vnto vs this ioy in earth, as a signe of his saueur, and a pledge and earnest of those everlasting ioyes of his heavenly Kingdome.

C A P. XXIII.

*The last caution is, that our Recreation be a liberrall exercise,
and not sordid for gaine.*



He last caution to be obserued, is, that we vse our recreations as a liberrall exercise, and not as a sordid trade to get money. To which end let vs know, that if we vse gaming with a greedy and couetous desire, to inrich our selues by impoverishing others, it is but an inordinate course, which God neuer appointed and blessed to get wealth, and consequently no better then theft; yea heerein worse then the most thefts, in that other theues rob strangers, but these commonly their friends and familiar acquaintance, and in that it is committed by mutuall agreement, whereby the loser becommeth an accessary to the theft of the winner, and so is as well as hee a robber, not onely of himselfe, but also of his wife and children. As also because the couetous delight which they take in this kinde of gaming, not onely robbeth them of their riches; in which respect, the saying of the Wise man may be applied and appropriated heereunto, that *he who lonch pleasure, shall be a poore man*; but also spoileth them of their hearts, so that after much losse and great experience of this gamesome misery, they haue neither power nor will to leaue their folly, and to be better husbands for the time to come. Let vs know, that by such kinde of greedy gaming, we set our hearts and mindes vpon a strange kinde of racke, which pleaseth in tormenting, and tormenteth in pleasing; even the racke of tumultuous passions, which draw and distract vs diuers wayes; one while hoping, another while fearing; now reioycing, and soone after grieuing and fretting at our losse. Finally, that such will haue a fearefull reckoning to make at the day of Iudgement, not onely of their precious time, lawlessly mispent in these vaine and wicked exercises, but also of their wealth lewdly wasted and consumed, when in their accounts there shall be found so much wasted in gaming, and so little given to the poore, and to religious and charitable vses, or employed in those workes of mercy, which Christ hath graciously promised should be so richly rewarded at the last day.

But heere it may be demanded, whether it bee altogether vnlawfull to play for money? or if it be, whether wagering for money, and the winning or

§. Sect. 1.

That greedy gaming for gaine is vnlawfull.

Pro. 21. 17.

§. Sect. 2.

Whether it be simply vnlawfull to game for money.

or losing of it in gaming be simply to be condemned? To the first I answer, that to play for money, that is, to make the winning of money the maine and chiefe end of our recreation, which ought to be the sitting of vs the better for Gods seruice and the duties of our callings, is vtterly vnlawfull; seeing it is a corrupt and couetous desire to get money by an inordinate way which God neuer appointed. To the other I answer, that howsoeuer it were to be desired, that our mindes were so well composed, and so weaned from all worldly things, that they might purely ayme at their chiefe and mayne ends, without their helpe or any respect vnto them; yet take vs as we are, needing earthly helpes to further vs, even to the attaining of spirituall and heavenly ends, I cannot see (sauing the better iudgement of the wise and religious) that all kinds of interposing money in gaming, by way of winning and losing, is simply sinfull and vnlawfull, if these cautions be obserued. First, that it bee but a trifle and small matter for which we game, which is to be measured according to the state and meanes of those that play; seeing an halfe penny is more to a poore man then a shilling to a rich. For I call that a trifle, the losing whereof hurteth not him that loseth it, in respect of the smalnesse of it, and the greatnesse of his meanes. Euen as a few drops are not missed in a whole bucket, nor many buckets full abate the height of the riuer, nor many riuers running by their fountaines from the sea, make it any whit at all the lesse full; and so it is in this case, because (as betweene the riuers and the sea) there is a reuolution of these small winnings and losings, one winning at one time that which he lost at another, which will make a small difference betweene them at the yeeres end. But heere care must be taken, that this caution extend to both parties; neither is it enough that the money for which I play be a trifle vnto me, vnlesse it be so also to the party that gameth with me. For if I be rich and may well beare it, though I often lose; and he that playeth with me be poore, and vnable to sustaine the losse, there is inequality and want of charity; seeing in drawing him or consenting to accompany him in such great game, or small game, yet greater then his poore ability can afford to lose; I shall doe him hurt, and those perhaps that belong vnto him. The second caution is, that the chiefe motiue inducing men to play, be not greedinesse of gaine and couetousnesse, which may possibly creepe into little trifles, seeing it will play at small game rather then sit out, and being an hungry disease, will snatch at a crust, when as no better prouision is set before it. But this small play must chiefly tend to our recreation and refreshing of our bodies and minds, for which it is more fit then greater, because it leaueth no place (vnlesse there bee more fault in the party then in the play) vnto tumultuous and disordered passions. And if these cautions be obserued, playing for money (as I thinke) is not sinfull and vnlawfull, because it neither offendeth against charity nor against Iustice. Nor against charity, seeing it tendeth not either to the hurt of our neighbour or of our selues, but to the good of both, seruing to make our recreation more pleasant and delightfull; seeing it causeth vs to be more earnest at our sport, and setteth an edge on our appetite; whereas otherwise we should be slacke and carelesse, not regarding whether we winne or lose; in which sloth and remisnesse, there can be

be no delight; and maketh men carefull to obserue the rules and orders of the game, which otherwise would be neglected, the one not caring to vse, nor the other to require true and faire play; seeing bare conquest, vnlesse it be crowned, is little regarded. Neither is iustice violated, if true owners take vpon them to dispose of some small part of their goods, which they can well spare from their necessary vses, for their honest recreation and delight; and by mutuall agreement consent to hazzard a small wager (which is to be the reward of him that getteth the victory) to bee either wonne or lost betweene them. Now if any obiekt, that this kinde of gaming is against charity, because losse of a little is a little hurt, though he that loseth be not sensible of it, because it cannot be missed, by reason of the greatnesse of his meanes: To this I answere, that it deserueth not the name of hurt, which is so little that it is not sensible; or though it were so indeed, it is sufficiently recompensed by that delight which it addeth to our recreation of which I haue spoken. Neither is it vnlawfull to purchase our pleasure, or any acceffe vnto it, when as we may haue it at so easie a rate. Nor is this obiection of any moment to say, that though that wee lose be of small value, as an halfe-penny or penny, yet it might better be employed and giuen to the poore, seeing we are not bound to giue all that we can spare from our necessary occasions vnto these vses, but may lawfully spend somewhat for our honest delight; for by the same reason we should be bound to vse onely meane apparell and few suites, though wee were neuer so rich, and but one or two dishes at our table, if our company be small, because this is sufficient to keepe vs warme, and satisfie hunger. Neither can our play hinder our almes, if our game be so little, that wee haue plenty for both vses. Yea, though we would giue all we can spare from our necessary imployments, to the reliefe of the poore, yet playing for a little would not hinder our charity, seeing we winne at these games as well as lose, and being so charitably affected, are more ready to giue out of our winnings, then hauing plenty and sufficiency, to forbear giuing because of our losings. Again, whereas it may be obiekted that such kind of gaming is against iustice, because we play with a desire to winne other mens goods, and so fall into the sinne of couetousnesse: To this I answere, that simply to desire other mens goods, were iniustice, but not so, when it being vpon equall hazzard of our owne, we may lose as well as winne. Or if we should desire their goods against their will, it were vniustice; but not when they are willing we should haue them, not absolutely, but vpon a contract and agreement betweene vs, which hath this condition, that they shall haue them that winne them. Yea, but can we be excused of inward couetousnesse, although there be no outward iniustice, seeing we stand not equally affected, but desire to winne rather then to lose? I answere, that desire of winning doth not simply argue couetousnesse; but to propound gaine as the maine end of our play, and not our recreation; not when we desire to winne in playing, but when wee play out of a greedy desire of winning. For play being a kinde of friendly combate and contention, wherein we striue who shall shew most skill and actiuity, every one doth naturally desire to get the victory, not simply in regard of the gaine that ariseth of it, but because it is a signe and euidence, that in Art and cunning

he excelleth him with whom he contendeth; and contrariwise auoideth losse, not for the value of that he loseth, but because it argueth his defect and insufficiencie in skill, and that therein he is inferiour vnto him with whom he playeth, seeing he hath got the victory. Euen as in hunting, those that are rich or noble, take great paines in pursuing their game, not out of a desire to kill it, that the poore Hare may furnish their table, which in respect of gaine were but a small reward for their great labour; for in this regard when she is killed, they could willingly wish, that shee were aliuie againe, that by renewing her life, they might haue a fit subiect for the renewing of their pleasure, and yet whilest they are hunting, they desire not onely their sport and exercise, but euen to kill her, because it is the consummation of their pastime, and the Trophy of their victory. But yet lest there should be any feare that couetousnesse (which is a cunning insinuator, and sticketh as fast to corrupted nature, as the shirt to the skin, yea as the skin to the flesh) doth yet lye lurking in our recreation, we may agree in our gaming, that the winnings shall not come into the winners purse, (although in this respect it lawfully may, that his winnings at one time may make amends for his losses at another, which if there be no quitting, will come to more then he is willing to spare) but that it be conuerted to the vse of the poore, or bestowed when it commeth to a conuenient sum, partly this way, and partly vpon loue-feasts, for the preserving and increasing of amity and friendship one with another.

§. Sect. 3.

A serious admonition that none abuse their liberty in recreations of this nature.

And these are the reasons that induce mee to thinke that playing for money, if the former cautions be obserued, is not vnlawfull. Now if any abuse this liberty vnto licenciousnesse, and vnder colour that it is in some cases lawfull, will vse, or rather abuse it vnlawfully, without any care to obserue these cautions; his sinne bee vpon his owne soule; seeing it is farre from mine intention to encourage any in their sinfull courses, or that my writings should be any cause or occasion of hartening any in those shamefull abuses of gaming for money, which are too too common in these dayes, whereby mis-spending their precious time, they also consume their substance, and vtterly spoile one another with much more pernicious robbery then can bee committed by common theeues by the high-way side. For they seldome take any one mans purse; but these often, and with it euen their houses and lands, and all that they possesse, which are free enough from the others violence; besides innumerable other mischiefs which accompany these losses, and many outragious sinnes committed against God, their neighbours and themselues. Yea seeing the end of lawfull liberty, is to preserve men from lawlesse licenciousnesse, I was willing to extend it as farre as the Word of God would permit, that it might moue all men more willingly to containe themselues within the compasse of their duties, when as they may haue sufficient meanes of comfort and refreshing allowed them, within those lawfull bounds which God hath limited. Now if any be rich, and yet will steale, he is twice worthy to bee hanged; if any be such vnruely beasts, that hauing pleasant pastures, watered with the delightfull streames of Christian comforts, which like liuing waters are constant in their flowing, without the stops and checks of conscience, out of Gods rich bounty allotted vnto them, and yet will not be

be contented, nor quietly graze vnder the conduct of our heavenly Shepherd, but will leape ouer hedge and ditch, and breake thorow all fences, that they may come into forbidden pastures; because they haue rancker grasse, not so sweete in it selfe as their owne feede, but more pleasing to their carnall appetite, because they can deuoure it with full mouthes; and out of a desire to drinke of stolne waters; because they are sweeter to a fleshly palate; then surely such are well worthy to be turned out into the bare commons of penury and misery in this life, and if they repent not of their folly, to be eternally pounded in hell in the life to come. And so much of the first kinde of cessation from our labours by lawfull recreations; of which I haue spoken much more largely then at the first I intended, because howsoeuer it may seeme but a light subiect to bestow much paines vpon; yet I plainly perceiued, that it is of no light consequence; seeing it is a matter that concernes all men, and not seldome, but almost euery day of their liues; seeing also nothing is more commonly abused vnto sinne, it being one of Satans most alluring baits, to intice vs to come within the compasse of his pernicious nets and snares of wickednesse; and finally, because that many who truly feare God, and desire to vse them with a good conscience, indeuouring to please him as well in their recreations as their labours, yet know not how to doe it as they ought, and so out of scruple and timorous doubting forbear them altogether, or else transported with their pleasure, take greater liberty then God hath allowed them, which though it bee sweete for the present, yet in the end it turneth to bitternesse. In all which respects there are few other things in the whole courle and carriage of our liues, for which wee stand in more neede of counsell and direction, and the rather because there are few particular rules heereof in the Scriptures, of which chiefly the weaker sort of Christians are capeable, but onely some generals, out of which they cannot so easily gather speciall directions in this behalfe, vnlesse they haue some guide to goe before them.

CAP. XXIII.

*Of the duties which ought daily to bee performed
at our meales.*



He second kind of cessation from our labours, is that time which is spent daily in taking our repast and refreshing of our bodies, by receiuing of our food, whereby our decayed strength is repaired, our health preserued, and we enabled to the better performance of the duties of our callings. The which is to be performed of vs, not as meere naturall men, but as Christians, vsing therein such rules and cautions as the Word of God prescribeth vnto vs, that we doe not famish our soules, whilest wee feed our bodies, nor weaken our spirituall part and defile our selues with sinne, whilest our outward man is refreshed and strengthened with the vse of Gods creatures. For as the deuill layeth in euery place baits and snares to intrap vs, so especially vpon our tables, and minglith

§. Sect. i.

That we ought to take speciall care of our carriage at our meales.

Psal. 69. 22.

Iob 1. 5.

§. Sect. 2.

Of the duties which ought to be performed before we eate, and first, that we must sanctifie the creatures to our vse by the Word.

Gen. 1. 26. 10 30.
Ch 9. 3.

Tit. 1. 15.

1. Tim. 4. 1, 3.

§. Sect. 3.

That we ought to sanctifie the creatures to our vse by prayer and thanksgiving.

the poison of sinnefull corruption with our meates and drinckes, that if we doe not vse them in the feare of God, and keepe a narrow watch ouer our selues that we offend not in them, they will prooue no lesse dangerous to our soules, then necessary and profitable for the refreshing of our bodies. And this *Dauid* implyeth, where making many fearefull imprecations against his owne, and our Sauour *Christis* desperate enemies, he prayeth that *their table might become a snare before them, and that that which should haue bene for their welfare, should become a trap.* The which made holy *Iab* so carefull to sanctifie his children after the dayes of their feasting, and to offer burnt sacrifices to expiate their sins, because he well knew how prone they were through humane frailty, to offend against God, by abusing of his blessings.

Let vs therefore in the next place consider the duties which belong to all Christians in receiuing of their food; the which are to be performed, either before we eate, at our meales, or afterwards. Before we eate, our duty is to sanctifie the creatures by the Word and prayer; for howsoeuer euery creature of God is good in it selfe, yet it is not so vnto vs, vnlesse it be sanctified vnto our vse. They are sanctified by the Word, when as the vse of them is warranted vnto vs by the Scriptures, that is, when as we doe not receiue them as absolute owners of them, but acknowledging God the Author and chiefe Lord both of them and vs, doe receiue them at his hands as his free gifts, the which he bestowed vpon vs, first, by his law of creation, not onely making all the creatures for mans vse, but also by his word, giuing him dominion and lordship ouer them, and liberty to vse them for his food and nourishment. But this first gift and donation from God is no sufficient warrant vnto vs, seeing through the fall of our first parents we lost all our dominion, right and interest which we had vnto the creatures, vnlesse our Charter be renewed by *Christ*, who by satisfying Gods Iustice for our sinnes, hath recouered our right, and reentered vs into our possession which we lost by *Adam*; and hath purchased for vs that glorious liberty of the sonnes of God, whereby we may with a good conscience freely vse all Gods creatures, without any doubting, scruple or superstition, for our necessity and profit, yea for our comfort and delight. So that now we are not to put any difference betweene meates, seeing *vnto the pure all things are pure*, and euery creature thus sanctified is good; and if for conscience sake we abstaine from flesh more then fish, or any one meate more then another, we shall shew heereby that wee are not taught of *Christ*, but that we haue (as the Apostle plainly speaketh) learned this lesson in the schoole of the deuill. Onely our care must bee, that we bee ingrafted into *Christ* by a liuely faith, by whom onely wee haue right vnto the creatures, and that wee know our liberty, to the end we may vse it without doubting. For otherwise we are intruders and vsurpers, who hauing no right vnto any of Gods blessings, shall haue a fearefull account to make for inroaching vpon them, and (as it were) like theeues living vpon the spoile.

But howsoeuer it is necessary that we be alwayes in this state of Christian liberty, and haue the knowledge and acknowledgement of it habitually in vs; yet not that we should, euery time we eate, particularly meditate of all

all these things; onely it is sufficient, that hauing this Charter of our liberty in our keeping, we bring it out as oft as wee haue occasion, especially when our right vnto the creatures is called into question, either by the deuill, the world or our owne flesh. And that acknowledging God to bee the Author of all these blessings which we receiue, who not onely giueth them vnto vs, but also all their vertue and power, whereby they become effectuell for our nourishment, we doe take them not chiefly as our owne prouision, but at his hands as his gracious gifts, which cannot nourish vs by their owne vertue, but as he inableth them heereunto by his blessing. In which regard it is necessary, that before we receive the creatures, we doe in the next place sanctifie them vnto our vse by prayer and thanksgiving, crauing Gods blessing vpon our meates and drinckes, that being thereby made effectuell for our nourishment, we may in the strength of them doe him more diligent and faithfull seruice. For to this end God hath created our meates and drinckes, that they should bee received with thanksgiving of them which beleue and know the truth, as the Apostle teacheth vs, seeing every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer. And this hath bene the practice of the faithfull in all ages. So we reade that the people would not eate before Samuel came, because he did first blesse the sacrifice, and afterwards they did eate that were bidden. And the Apostle Paul, though he were among Heathens, Infidels, and common souldiers, yet before he falleth to meate with them, gaue thanks vnto the onely true God in the presence of them all. And this also was the ordinary and constant custome of our Sauour Christ himselfe, which was the reason why the two disciples knew him by his blessing of the bread, before he brake it and gaue it vnto them. Which examples that we may imitate, let vs consider that no creature hath vertue and power in it selfe to nourish vs, vnlesse God that made it, doe by his blessing sustaine it, and giue vigour and strength vnto it, that it may be effectuell for this vse. For as our Sauour saith, *Man liueth not by bread onely, but by every word which proceedeth out of Gods mouth*, that is, that speciall and powerfull word, whereby he appointeth and commandeth it to nourish vs. And if the Lord doe take away the staffe of bread, that is, the vertue and strength of it, we shall eate, and not bee satisfied, be famished in the midst of our plenty, and euen consume and waste away in our iniquity. Yea, if the Lord curse his blessings for our ingratitude, we shall either haue no power to feede vpon them, or in stead of nourishing vs, they will be the causes of vweakenesse, sicknesse, and death it selfe. Of the former not long since my selfe, with many others, saw a fearefull example, in one vvhom I visited in his sicknesse of vvhich hee died; vvhose strength being little abated, and his appetite very good to his meate, vvhould often and earnestly desire to haue some brought vnto him; but no sooner did it come into his sight, but presently hee fell into horrible shaking and trembling, distortions and terrible conuulsions of all his parts, so as the bed vvhould scarce hold him vvhoeon he lay, all vvhich presently ceased, as soone as the meate vvas taken away. And this vvas done so often, till at length he grevv vveary of so many attempts in vaine, and prepared himselfe for death, giuing vnto vs all many signes of

1. Tim. 4. 3, 4, 5.

1. Sam. 9. 13.

A. B. 27. 34. 35.

Mark. 6. 41.

Matth. 26. 26.

Luk. 24. 30, 31.

Matth. 4. 4.

Leuit. 26. 26.

Ezech. 4. 16, 17.

O. 5. 16.

Dioſcor. l. 7. c. 2.

Pſal. 134. 27. 28.
☉ 145. 16.

Eſa. 1. 3.

§. Sect. 4.
Of ſome ſhort
meditations
before we eate.

earnest repentance. Among others he penitently confessed, that this punishment was iustly inflicted vpon him for his abuse of Gods good creatures, especially because he would neither of himselfe, nor by the perswasion of his friends, giue thanks vnto God when hee receiued his food, which he conceived to be the cause why now God would not suffer him to haue the vse of his creatures, which he had so often abused by his grosse ingratitude; and earnestly desired that hee might bee an example vnto all men in this fearefull iudgement, that they might escape the like by shunning his sinne. The which being so notorious, I thought fit in this place to insert, though no man is more sparing in such particular relations. Neither let any man here say, that all this might proceede from some naturall causes, and that there might be some such like reason giuen of it, as of that disease which Physicians call *idiotismus*, when one bitten by a mad dog, feareth the water, like the dog that did bite him. For howsoeuer it was an example strange and wonderfull, yet doe I not say nor thinke, that any thing in it was supernaturall and miraculous. But let vs not for this cause neglect to make an holy vse of it, in auoyding this sinne, which God by this fearefull iudgement brought home to this poore mans conscience, vnlesse we would proclaime, that nothing but miracles can affect vs. For howsoeuer God bringeth these things to passe by naturall causes, yet because they are so farre out of the ordinary course of nature, and doe so rarely happen; and seeing by a speciall providence, God causeth a concurrence of seldome meeting causes; that they may produce such strange effects after a wonderfull and vnwonted manner; such examples should not bee much lesse effectuell to worke vpon our hearts and consciences, then miracles themselues, seeing they are purposely sent of God for this end. And as God may iustly for our vnthankfulnesse vtterly deprive vs of the vse of his creatures; so doth he often in their vse turne his blessings into curses, making them through our abuse the causes of all diseases, yea of death it selfe, as common experience sheweth; yea, he may iustly cause the least bit of meate or crum of bread to choake in stead of nourishing vs, the which also hath sometime happened. Againe, let vs consider that it is brutish and swinish vngratitude, if when God openeth his hand, and filleth vs with plenty of his good pleasure, we doe not by the eye of faith looke vp to the Author of all our good, to render vnto him thanks for all his blessings; yea, heerein we shall be much worse then beasts, in that diuers of them acknowledge their masters, and recompence their care and cost, by their profitable labour, according to that of the Prophet, *The Oxe knoweth his owner, and the Asse his masters crib; but Israel doth not know, my people doth not consider.*

Vnto this prayer and thanksgiuing, let vs adde in the next place, as opportunity will serue and our company and occasions permit, some short meditations, before we eate, or in the beginning of our meale; as first of Gods infinite goodnesse and bounty, who preserveth and nourisheth all his creatures, especially vs by a more speciall providence, providing for vs sufficient plenty of all good blessings, and causing vs to inioy them with peace and safety. Whereas there are many afflicted and poore seruants of God, who would be glad to feede vpon our reuerſions and leauings; and

are

are in danger before they rise from their table, to haue their throats cut, and their meates mingled with their blood. Yea, consider that thou inioyest from God, not onely this plenty with peace and safety of body and state, but also with it the light of the Gospell, and the food of thy soule, whereby thou mayest be strengthened in all grace, and nourished vnto life euerlasting, which many poore soules haue not at all, or secretly and by stealth, with extreme hazzard of their states and liues. Vnto which meditation of Gods mercy and bounty, let vs ioine the consideration of our owne vilnesse and vnworthinesse, in which, if God should looke vpon vs, he might iustly depriue vs of all his benefits, and not suffer vs to haue a bit of bread to satisfie our hunger, nor a drop of drinke to quench our thirst. Let vs remember that at our meales we are to nourish two ghests, the soule as well as the body, and let our chiefe care be to giue best welcome to our best ghest; the which will bring vnto vs chiefeest comfort. For what food our body receiueth, it keepeth not, but within a few houres is againe vexed with hunger; but the foode of the soule shall still remaine, and wee shall haue the fruit and benefit of it in this life and the life to come. Let vs consider, that as we feed in great part vpon mortall and corruptible creatures, so our bodies like our meates are mortall and corruptible; and therefore following our Sauours counsell, let our chiefe care be for our immortall soules, and to labour, not *for the meate that perisbeth, but for that which endureth to euerlasting life.* Finally let vs remember, that this our food is part of that allowance which our heavenly Father giueth vnto vs as his household seruants, that being strengthened heereby, we may more cheerefully doe him seruice, in performing those duties which he requireth of vs; and therefore as God maketh his creatures to serue vs, so let vs dedicate and deuote our selues wholly to the seruice of our great Lord and Creatour, vsing so his blessings, as that they may bee helpes and furtherances, and no impediments and lets, vnto the well-performing of all Christian duties.

1oh. 6. 27.

And these are the duties which we are (as much as conueniently wee can) to performe before or at the beginning of our meales. The duties which we are to practise whilst we are eating and drinking, are diuers. First our care must be, that wee vse the creatures of God with temperance and sobriety, so as they may serue for the satisfying of our hunger, and the sustentation and strengthening of our fraile nature (which if it be not misguided by our corruption, is in it selfe content with a little.) and not tend to their weakning and disabling vnto all good imployments; for the feeding and refreshing of our bodies, that they may bee fit seruants for our soules in all Christian duties, and not the filling and glutting of them, whereby they become till they be emptied, vnprofitable burthens to the soule, and good for nothing but sloth and sleepe. Now this temperance must shew it selfe in two kinds; first, in our prouision; and secondly, in the applying of it to our owne vse. Our prouision of meates and drinckes ought not to be ouer-costly and curious, excessive and superfluous, which becommeth not Christians which professe sobriety, but rather heathens, epicures, and belly-gods; who place a great part of their happinesse in pampering their flesh with all kinds of voluptuousnesse. But ordinarily our

§. Sect. 5.

Of the duties which ought to bee performed at our meales; & first, that wee vse Gods creatures with temperance and sobriety.

Psal. 123. 5.

Luk. 5. 29.

Iob. 2. 7.

Heb. 13. 2.

§. Sect. 6.
That we must
be temperate
and moderate,
in respect of
the quantity of
our meates
and drinckes.

Pro. 5. 15, 16.

Iuel 2. 26.

prouisions bought to be comperent, not excessiue and curious; and rather sauour of frugality, then of lauish, waste, and prodigall superfluity. Yet that our Christian moderation and frugality may not be pretended and abused of any as a maske, to hide vnder it, their base and sordid avarice and niggardlinesse, we are in this temperance of our prouisions to obserue these cautions. First, that therein we haue respect to our place and calling, our meanes and ability, making our prouision for our tables so, as it may be fitting and suteable in these respects; on the one side not exceeding our meanes, seeing frugality is the nurse and fountaine of true bounty, and on the other, that it doe not come much short of them, our charge and other necessary expences being considered. And thus *Dauid* a King numbred it among Gods speciall fauours, that he had not only giuen him sufficient maintenance and conuenient food, but had thorowly furnished his table as becomed a King, and had not onely filled his cup, but caused it also to ouerflow. Secondly, that we haue respect to the times: for howsoeuer ordinarily our moderation must be bounded with parcimony, yet at times extraordinary, as at our solempne feasts, and when we giue entertainment, either to strangers, or our superiour friends much respected of vs; it must inlarge it selfe euen vnto liberality and large bounty. And thus *Abraham* feasted his friends at the weaning of *Isaac*; and *Leui* is said to haue made a great feast to giue our Sauour *Christ* entertainment; and our Sauour himselfe at the marriage-feast turned the water into wine by miracle, that there might be sufficient plenty. Thirdly, wee must take heed, that our moderation in our prouisions tend to the maintenance, and not the decay of good hospitality, which is so much commended vnto vs in the Scriptures. Neither doth one vertue or Christian duty, if it be right & true, exclude another, but cōtrariwise are inseparably linked, giuing to each other mutuall support and ayde; and they which seeme to be in this number and doe not thus, are but shaddowes, false and counterfeit. Fourthly, we must be carefull that it be no hindrance to the poore, and to the workes of mercy and Christian charity, but contrariwise what we saue by this moderation in prouision, from that which our state and ability might wel afford to spend, we must not hoord it vp for our priuate vse, but liberally bestow it in almes-deeds and other religious and Christian vses, knowing that our riches are not absolutely our owne, but lent vnto vs of God, to be employed for the glory of our Master, and good of our fellow-seruants.

But especially our temperance and Christian moderation must shew it selfe in our eating and drinking, and that both in respect of the quantity and also the quality of our food. First, for the quantity, our care must be, that we at least ordinarily eate and drinke no more then is fit for the sustaining of nature, and the preserving of our health and strength. For howsoeuer some may lawfully haue their tables thorowly furnished, yet none may rise from them with full and gluttred bellies; though our cups with *Dauids*, may be filled till they runne ouer, yet the ouerflow must nor bee into our owne bellies, and much lesse mount so high as to our heads, but like *Salomons* cisternes, they must haue their waste into the streets, and serue as fountaines to water and refresh the thirsty lands. Though it be a blessing of God promised vnto the faithfull, that *they shall eate in plenty, and*

be satisfied, that they may take occasion thereby to praise the name of the Lord for all his bounty and goodnesse; yet it is a fearefull curse and heauy iudgement, to be giuen ouer vnto our owne carnall appetite, and a grievous sinne to minde so our bellies, as that we take more care and paines to please them, then to please God; which is to be a right belly-god indeed, to be transformed from men to beasts, who are led more by their sense and appetite, then by reason and Religion, and haue their gluttonous panch the chiefe state of their soules, and not in their head and heart; herein like as *Clemens* compareth them to the sea-Asse, which onely among all other liuing and sensible creatures hath his heart in his belly, as the Philosopher hath obserued. It is true that we may lawfully vse the creatures, not only for the necessity of nature, but also for our comfort and seasonable delight; and that we may at some times more then other, take our liberty to feed vpon them more liberally, as at the time of our feasting and reioycing one with another; for it is one chiefe end of the blessing of plenty, that wee should haue the fruition and benefit of it; and a punishment which God threatneth for sinne, that the people should be scantied in their food, and haue only sufficient for necessity of nature, to hold life and soule together, but not enough to satisfie the appetite and strengthen the body. But to exceede in gluttony, and to pamper the belly with superfluous excesse; to surcharge the stomacke, and to oppresse the minde and heart; to make the body with too much eating and drinking heauy and lumpish, and the minde dull and blockish, is neuer seasonable at any time, nor suiteable for any person. For this is expressly forbidden in many places of Scripture, and of our Sauour Christ himselfe by a speciall Mandate and Memento; *Take heede to your selues, lest at any time your hearts be overcharged with surfeiting and drunkennesse, and so that day come vpon you at vnawares, &c.* So that we are with equall care to auoyd excesse in meates as well as drinckes; for howsoeuer drunkennesse about gluttony exposeth to worldly shame, because it hath not so many colours and excuses to hide and couer it, and hath nor, like the other, the wits at home to make apologies in its owne defence; yet is it no lesse to bee auoided, as being a sinne alike odious vnto God; and pernicious and hurtfull vnto vs, and our poore neighbours. For it is a shamefull abuse of Gods rich bounty, when wee take occasion thereby to disable our selues vnto the duties of his seruice; and a miserable seruitude which we bring vpon his good creatures, when as we make them serue our filthy lusts. It is a notable meanes to weaken our bodies, and fill them with diseases, to impaire our strength, and shorten our liues. It filleth them with crudities, noysome humours, and dangerous obstructions, quencheth the naturall heate, dulleth the senses, and deaddeth both the vitall and animall spirits. And consequently, it disableth all the faculties of the soule vnto their functions and operations, seeing it worketh by the body as by its instrument, and so maketh it vnfit and vnable, slothfull and sluggish vnto all good duties. It maketh vs slaues vnto our meates and drinckes, ouer which God hath made vs Lords and rulers, and hurtfull and iniurious vnto the poore, whilest we deuoure that portion of our superfluity, which God as their right hath allotted vnto them. It maketh vs foolishly, for a short delight, which lasteth no longer then

Clem. Alex. pedagog. l. 2. c. 1.

Gen. 43. 34.

Iob. 2. 10.

Psal. 104. 15.

Esa. 5. 18. 19.

Hag. 1. 6.

Pro. 23. 29. 30.

& 25. 16. &

31. 4. 5. 6. 7.

Luk. 21. 34.

Plures quippe sunt (scilicet virgines) quae cum vino sunt sobria, ciborum largitate sunt ebria, &c. Hier. ad Euloch. de custod. virg.

Cum Graeci gulosos amicos appetierunt, bene mihi videtur eorum suum significasse, ut quos eos audire h. a. a salute alienos intellexerint. Clemens. pedagog. lib. 2. cap. 1.

then the meate is in eating and swallowing downe, to indure many houres grieuances through the discension of the belly, the oppression of the stomacke, the paine of the head, yea oftentimes dangerous surfets and sicknesses accompanying them which hazzard life it selfe. Yea in truth, for a forced and false delight (for what true pleasure is there in eating and drinking, when hunger and thirst are fully satisfied?) it forfeiteth that pleasure of the meale following, making vs to forgoe our meate, or to eat it with loathing, which would be equally delightfull with that which went before, if wee came vnto it with like appetites. Finally, this worse then brutish delight, which is so short and momentany, depriueth vs of those heauenly ioyes which are euclasting, and plungeth vs into woes and miseries which neuer haue end, whilst it armeth the flesh against the Spirit, and inableth it to foyle and cast vs head-long into many sinnes, as our Sauour hath implied in the parable of the rich glutton, who tooke his chiefe pleasure in going richly apparelled, and faring deliciously euery day.

Luk. 16. 19.

§. Sect. 7.
Other directions concerning the quantity of our meates and drinckes.

Now for the quantity of our food which euery one ought to eate and drinke, no certaine rule can be giuen, no more then wee can appoint any one size of apparell to fit men of all statures, seeing one mans stomacke, health, and strength, requireth more, and another mans lesse, and that which is but sufficient to satisfie one, is excessiue and superfluous to another, and would cause him to surfer with too much fulnesse. And therefore the proportion of our meates and drinckes is to bee measured vnto euery one by Christian prudence, which we may helpe by obseruing these generall rules. As first, euery man must carefully obserue out of his owne experience, how much is ordinarily sufficient for the nourishing of his body, and the preseruing and increasing of his health and strength, and keepe himselfe vnto this proportion as neere as hee can, not pleasing his greedy appetite, by adding to this sufficiency that which by experience he findeth to be superfluous and more then enough. Secondly, that being in health and strength, or troubled with such infirmities, which cause greater appetite then good digestion, they doe not fully satisfie hunger, nor eate so much as the stomacke craueth, seeing this fulnesse within a few houres will turne to a superfluous burthen, and this enough will proue too much, but they must (as we say) rise with an appetite, and not make such a churlish feast as we can eate no more. For heerein Christian temperance is exercised, when we stin the stomacke of its desire, and teach it good manners, following heerein the direction of reason, and not (like brute beasts) of sense and appetite. In which respect, one giueth this rule, that our ordinary diet should be a daily abstinence, and our refection without all glutting satiety; for it profiteth not to goe two or three dayes with empty bellies, if afterwards we surcharge them with too much fulnesse, and recompence our fast with saturity and excessse. Lastly, seeing the end of our eating and drinking is, that we may bee fitted and better inabled for the seruice of God, in the common duties of Christianity, and the particular duties of our callings, wee must therein respect grace as well as nature, the glory of God, as well as the preseruing of our health and strength, and the thriving of our soules, as well as the nourishment of our bodies. In which regard,

Sunt tibi quotidiana ieiunia, & refectio satietatem fugiens, &c. Hyer. ad Eustoch.

regard, the best rule of Christian moderation in our diet is, that we eate and drinke so much onely, as may make vs fit to serue God in religious duties, as hearing, reading, conferring, praying, and in the duties of our callings, that we may, hauing our spirits refreshed, and our strength repaired, more cheerefully and vigorously vndertake and performe them; and not so much as dulleth our spirits, and maketh our bodies heauie and sluggish, whereby we faile of our ends, and become lesse fit for any good duties. And this the wise *Salomon* requireth euen of Princes themselues, *that they eate in due season, for strength, and not for drunkenesse.* And our Saviour Christ would haue vs so to eate and drinke, as that thereby we should not be disabled vnto continuall watchfulnesse and prayer. To which purpose one saith well, that when we rise in the night to prayer, our stomakes should rather ypbraide vs with their emptinesse, then with their crudities and indigestion. And as we must auoide excesse in quantity, so also in variety; not that it is vnlawfull to eate of diuers dishes, so farre forth as it will stand with our health and strength; but that we doe not too much affect it, and pitch our studie vpon it. For if wee doe, it will be a notable meanes to draw vs on to excesse and gluttony, when as hauing eaten enough, we will still feede on new and more dainty dishes then the former, because we would please our taste with this variety. It is a notable meanes, vnlesse we haue Ostridge stomakes, to disturbe concoction, and impair the health, when we make them like a Noble mans kitchen, furnished and fraughted with all varieties which land and sea can yeeld vnto them, iumbling together (like wares in a Brokers shop) things of a farre different nature, some whereof are of easie digestion, and some of hard, and some also of a middle nature; as if herein also they would make this Microcosme and little world of man, like vnto the greater world, containing in it, at least, some small fragments of innumerable creatures. Finally, as it is hurtfull for the body, so not good for the soule, the which is wained from spirituall comforts, whilest it is too much affected with these carnall delights. For as one saith, When the body is resolu'd, and as it were, melteth in this pleasure of refection, the heart is loosened vnto vaine ioy and sensuall delight.

In respect of the qualitie of our meates and drinckes, Christian temperance and moderation must be vsed, in bridling our appetite and taste, that they doe not licourously long after, at least in our ordinary dyet, such as are curious and costly, daynty and delicious, which was the sinne of the rich Glutton, who in the parable was condemned vnto hell, and tormented in that part wherein he had chiefly offended. For howsoeuer it is lawfull for all men at some times to feede vpon the choyselt of the creatures, if the cost exceede not their state and meanes, and if they bee not much affected, but come into their way without any great care or trouble; and though it be lawfull at all times for those that are weake and sickly, and cannot safely eate courser and ordinarie meates, to provide, if they be able, such dainties and meates of good nourishment and easie concoction, as will agree with their stomacks; yet for those that are healthy and strong, it is not lawfull that they should, with the rich Glutton, euery day fare deliciously, nor conuenient, though it were lawfull,

to

*Ecc. 10. 17.**Luk. 21. 34, 36.*

*Ad orationem
tibi nocte sur-
genti non indi-
gestio ructum fa-
ciat sed inanita-
tatem. Hier. ad Eustoch.
Non est ergo om-
nino a varijs ci-
bis abstinentum:
Sed in ijs non est
studium ponen-
dum. Clemens
pedag. l. 2. c. 1.*

*Cum corpus re-
fectionis dele-
statione resolu-
tur, cor ad inane
gaudium relexa-
tur. Gregor.*

*§. Sect. 8.
Of moderation
in respect of
the quality of
our meates.
Luk. 16. 19.*

1. Tim. 5. 23.

*Citidem addu-
cuntur ut ea fa-
ciant que non
licent, qui faci-
unt omnia que
licent. Clemens
pæd. l. 2. c. 1.
Solut in illicitis
non cadit, qui se
aliquando et à
licitis carni re-
stringet. Greg.
in Moral.
Exod. 19. 12.*

*Clem. Alex.
pæd. l. 2. c. 1.*

*Plutarch. de
garrulitate.*

to doe it often and ordinarily, seeing he who will doe all that is lawfull, will within awhile doe also that which is vnlawfull; he that will walke vpon the brinke, is still in danger of falling into the water, though yet he be vpon firme ground; and hee that will follow his desires to the extreme borders of vertue, is within one step of vice, which was typically implied at the giuing of the Law, where the Lord forbade both the people, not only to come into the Mount, but also to touch the borders of it. And therefore if we would shun intemperance in diet which is vtterly vnlawfull, we must moderate our appetite euen about those things which are lawfull; and auoide carefully all meanes that tend vnto it. Among which, one of the chiefeft is delicie of meates, which draweth on the appetite vnto excessse, with the strong Cable of bewitching delight. And not much lesse dangerous are pleasant sawces curiously cooked; both which are to be ordinarily shunned of all who would be temperate in their diet. For as wee cannot attaine vnto Iustice by coueting much wealth, nor vnto temperance by the meanes of intemperancie; so neither (as one saith) can we be brought vnto a Christian-like course in our diet by curious-cooked cates, and alluring delicacies. In which regard the same author saith, and *Socrates* long before him, that we are to take heede of those meates, which allure vs to eate when we are not hungry, and of those drinke, which intice vs to drinke when we are not thirsty, because like witchcrafts they delude our appetites, the deuill the great deuourer of mankind, hauing a great hand in them. For howsoeuer all things were made for man, yet it is not good for him to vse all things, nor at all times, but the circumstances of time, occasion, manner, and other relations and respects to the things vsed, are of great moment to make them profitable or hurtfull. Adde heereunto that these dainty cates require much expense of time, and trouble both of body and mind in those that prouide them, which made *Epicurus* the Philosopher himselfe, who placed mans chiefe felicitie in voluptuous pleasure, in teaching rules of diet, which might bring with it most delight, to appoint notwithstanding vnto his disciples for their ordinary diet, herbes, rootes, fruits, and common fare, because these were at hand and easily cooked, whereas the tedious trouble in prouiding dainty fare is so great, that the short delight of fruition will in no sort recompence it. And how much more then should we, who profess Christianity, restraîne our appetite from affecting these delicacies, euen for conscience sake; seeing, if not we our selues, yet some other for vs (which charity maketh much alike) doe spend the strength of their minds and bodies, in making and cooking these curious prouisions, and waste and mispend their precious time, for the base purchase of these voluptuous pleasures? And as they require great labour and expence of time in him that prouideth them; so also excessive cost in him who payeth for them; in which respect I appeale vnto their consciences, with what comfort they can hope to appeare before their Iudge, calling them before his Tribunall to giue vp their accounts; when as it shall appeare that they haue consumed so many of his Talents entrusted vnto them, in riotous and dainty cheere; and haue bestowed so little vpon the poore members of Iesus Christ, to supply their necessities and keepe them from famishing. Now how little profit doe they purchase vnto

vnto themselves at these deare rates? If indeed by bestowing treble cost vpon their diet, they could but double their strength, health, and all their abilities both of body and minde, and so become twice themselves, and as much outstrip other men in these things, as they exceede them in these costly curiosities, they should haue laid out their moneys vpon a reasonable good purchase; but wee see the cleane contrary in daily experience; namely, that those who ordinarily feede on courser fare, haue good complections and sound temperature, and are healthy and lusty, strong and vigorous for all manly imployments; whereas the other looke pale and thin, as though they had but single nourishment by their double cost, and are so effeminated in their mindes with luxury and excessse, and disabled in their strength, that they are more fit for venereall courtings, and to combe before a Carpet, then for any manlike exercises or martiall atchieuements. Yea oftentimes by glutting them with these dainties, they fill their bodies with diseases, as gowts, pallsies, stone, collicke, and sicknesses of all sorts, from which a more spare diet, which commonly accompanieth courser fare, would haue priuiledged and exempted them.

C A P. XXV.

*Of diuers other duties which wee ought to performe
at our meales.*



Ther duties there are which at our meales ought to bee performed, in which I will be more brieue and sparing, because I haue beene larger in the other then I purposed, the excessse of diet in these times drawing me on, and making me also exceed in prescribing rules of moderation. The next duty then which we are to obserue at our meales, is, that we bee contented with our cheare, as being that portion which God in his wise prouidence hath thought fitting for vs; and not suffer our mindes to surfet by feeding on idle wishes of better cheere, when our sensuall appetites are stinted with ordinary fare and short commons. Neither let vs murmur and repine because we haue such meane allowance, nor enuie others their full tables; much lesse let vs (as it is the manner of many nice wantons) excuse our too little or too meane fare, when euen their owne consciences tell them that they haue too much, yea, when they are so proud of their cheare, that their dispraises serue but (as their salt meates to their drinckes) to draw on their ghests to giue more commendations. Nor yet let vs (like the same persons vpon other occasions) fret and fume when as our meate is not so curiously cooked as standeth with our nice appetite, chafing as much at the small errorrs of the Cooke, as if the good of the Common wealth, and our owne safetie and saluation wholly rested on it. But let vs that professe Christianity leaue these vanities, and learne of the Apostle to be contented with such food as sufficeth nature, and is fit to preserue our health and strength; for if we would but consider how vnworthy wee are of the least part of our prouisions, and how farre the smallest of Gods fauours doe exceede our greatest deserts: and how many of Gods deare children come

Cc

farte

*Qua esca vntur
vibissimis,
sunt robustiores,
saniores & gene-
rosiores; ut sa-
muli domini, a-
gricole posses-
sibus; et non sa-
lum fortiores, sed
etiam prudentio-
res, ut Philoso-
phi diuitibus.
Clem. pedag.
l. a. c. i.*

§. Sect. 1.

That we ought
to be content
with our al-
lowance.

1. Tim. 6. 6. 8.
Phil. 4. 13.

farre short of vs in these his blessings and testimonies of his loue, we should finde iust cause of turning our murmuring and repining into prayes and thanksgiuings.

§. Sect. 2.

That we may
be merry at
our meales.

Ecc. 2. 24.

Psal. 104. 15.

Act. 2. 46.

Thirdly, so farre as will stand with Christian grauity and the occasions that shall be offred, wee must be merry at our meales; for seeing then the Lord conferreth his blessings vpon vs, and giueth vnto vs these testimonies of his loue, shewing that hee watcheth ouer vs with his prouidence to preserue and nourish vs, it is a time of reioycing in the fruition of his fauours. And this is one speciall end for which the Lord giueth vs his benefits of meate and drinke, that in eating and drinking wee should delight our soules in ioying the fruit of our labours; and therefore hee hath bestowed vpon man, not onely bread and meat to nourish and strengthen him, but *also wine to make his heart glad, and oyle to make him looke with a chearefull countenance.* Which liberty and comfort of reioycing at their meales, the holy Saints of the Primitiue Church tooke vnto themselues, and *breaking bread from house to house, did eate their meate with gladnesse and singlenesse of heart,* praying God in the fruition of his benefits. Againe, the chiefe end of our eating and drinking is, that being thereby refreshed, we may be made more fit for the duties of Gods seruice; now the body is no more cheared with wholesome meates, then the heart and mind with honest mirth, and consequently the one is no lesse profitable then the other. Neither is it onely necessary for the soule, whose refreshing and recreation consisteth in delight, but also for the body and preseruing of health; and therefore mirth is worthily esteemed one of the chiefe doctors amongst Physicians, because if it be seasonable and moderate, it cheareth the spirits, and so causeth better concoction; whereas contrariwise, melancholy and lumpish heauinesse, damping and dulling them, doth turne much of our nourishment into the same humour. But yet our care must be, that as wee season our meate with mirth, so our mirth with the salt of grace, that wee may glorifie God in it, who is the chiefe cause of our reioycing; and mutually profit one another. In which regard, we must take heede that our liberty burst not out into licentiousnes, and that wee doe not make our selues merry with prophane iests, by abusing the Scriptures, and taking Gods holy name in vaine; nor with ribauldrie and scurrilous conceits, which tend to the corrupting of manners, and the poysoning of our owne hearts and theirs that heare vs; nor with biting and bitter gibes and frumps, which wound the good name of our neighbour, and as much vex his heart with anger, griefe and discontent, as wee are delighted with the salty wittinesse of the conceits. Finally we must be carefull (because here going with the winde and tide, we may easily ouer-shoote our selues) that wee bee not immoderate in our mirth, but keepe our selues within the bounds of sobriety, lest our mirth degenerate into phrensie, and so iustly incurre the Wise mans censure, *I said of laughter, It is madde;* in which respect it is fit, that wee bee carefull to keepe the reines still in our hand, that we may checke and curbe in our mirth when it beginneth to gallop, lest it giue vs a fall, and cause vs to discouer much weakenesse and infirmite. But as the Lord is the cause of our mirth, so hee must bee the chiefe end of it; and as our reioycing

Eccles. 2. 3.

reioycing is of and from him, so it must bee for him and in him; according to that of the Apostle, *Reioyce in the Lord alwayes, and againe, I say, Reioyce*; so that wee may reioyce, euen with a double ioy, not onely in spirituall, but also in ciuill and temporall things, if our ioy and mirth be honest and harmelesse, witty, without the froth of vanity; and so ingenuous and charitable; that it tend not onely to make our selues merry, but to delight them also that beare vs company.

The fourth Christian duty to be done at our meales, respecteth our speeches and conferences, vnto which is required that they be profitable, tending to make vs more holy and religious; or more wise and morally vertuous; or more liuely and cheerefull vnto the performance of all good duties. The first kinde of Colloquies and discourses are chiefly to bee preferred, seeing wee must first seeke the Kingdome of God and his righteousness, and worldly things in an inferiour place, which are incomparably of lesse worth. Of which conferences wee may reape more fruit and benefit then of our bodily nourishment, seeing that preserveth the outward man onely, but these are the spirituall food and repast of the soule, which is by much the more excellent part; that is but perishing food which corrupteth, and wee with it, but this food of our soules will indure to life eternall. Now because, our hearts being barren in good meditations, wee cannot easily finde out vpon a sudden, fit matter for these discourses, and when wee doe, are easily put out, and drawne vpon euery occasion to fall againe to worldly and idle talke; therefore it were good for vs to thinke before-hand on some profitable subiect whereon wee may discourse and conferre; or at least, that wee doe lay hold on the best opportunities that for the present are offered vnto vs, and slightly passing ouer things which are impertinent and vnprofitable, as wee doe those meates which doe not please vs, pitch vpon that which best maketh for our purpose, and make our spirituall meale of it, as beeing that wholesome and well-relishing dish, for which, putting all the other backe, wee haue all the while reserved our stomackes. But though these religious conferences at meales bee most profitable, yet may wee also lawfully talke of ciuill and morall points; yea, euen of our owne affaires and ordinary businesse, or things some way pertinent to the bettering of our selues, or some in our company, either for the increasing of our wisdom and prudence, or the fitting of vs for action and employment, especially when wee obserue that our company cannot bee easily drawne to entertaine such speech as wholly tendeth to piety and Religion. Yet may wee, as occasion serueth, powder euen these discourses with piety, and lying (as it were) at the spirituall lurch, take all good aduantages to insert and interlace into these discourses something profitable for the soule, and to bring, as much as wee can, ciuill premises to pious conclusions. Finally, it is neither vnprofitable nor vnseasonable, if our speeches at our meales doe sometimes tend to the refreshing of our wearied mindes after serious studies, with pleasant conceits and honest mirth, because though these bee of no great worth in themselves, yet they looke to things of more value, and serue as helpe and meanes to fit and prepare vs for employments of an higher nature.

Phil. 4. 4.

6. Sect. 3.

Of our conferences and discourses at our tables.

Matth. 6. 33.

The which, being a thing which wee chiefly ayme at in taking our repast, and in refreshing thereby both our mindes and bodies; I dare not exclude all pleasant discourse from such meetings; for though wee may not make our spirituall meale of such light meates, yet may they well serue as sawce to quicken our appetite; and though wee may not dwell in such merry conceits; yet when our wits are dulled and blunted with more serious discourses, wee may vse them (as the Israelites did the Philistines forges) for our necessity, and descend vnto them for a while to sharpen our tooles. The which course in our conferences I doe not commend as most excellent in it owne nature: for it were to be wished that wee were so spiritually and heavenly-minded, that our hearts might be at all times euen raiued with delight, when wee are exercised in high and holy meditations and speeches, or bringing them to their full effect in our workes and actions; but I onely allow it as lawfull and well agreeing and fiteable to our present estate full of frailty and infirmitie. Vnto which, hauing respect, I will conclude this point with this one caueat; that neither in matters appertaining to Religion nor ciuill wisdom, we doe in these table-conferences, either propound or admit knotty and hard questions, or polemicall disputes, and difficult and subtill controuersies, both because these often-times through pride and over-eager handling, doe heat the heart, and cause wrangling and contention; and also because they are not fiteable and seasonable to the time and the ends at which wee ayme. For it is a time of refection and refreshing, and not of toyle and labour either to body or mind, and we must let our bowes stand vnbeent, that they may afterwards be more fit for shooting, and not be still drawing our arrow to the head. It is a time to recouer our spent spirits, & not to consume and waste them; which will not onely make our mindes vnfit for imployment (for if we toyle them when they should rest, they will bee dull and slothfull when they should labour) but also much hurt our bodies and impeach our health, whilst these over-earnest discourses about points of great difficultie, doe disperse the naturall heate, and dissipate the spirits, calling them away from the worke in hand, to assist the soule in the exercise of the braine, and so cause ill concoction and indigested crudities.

The last duty in our eating and drinking respecteth the choyce of our company: for if we be of ability, it were to be wished, that we would follow *Iobs* practice, who would *not eat his morsels alone*, making to this end choyce of fit company to consort with vs. Neither is it commendable in a Christian to keepe open house for all commers, and so to make it worse then a common Inne, a cage of vnclane birds, and a place of all misrule and disorder, which was the hospitality of able men in the dayes of ignorance, who are more to be praised for their bounty and zeale to house-keeping, then for their piety and prudence. But seeing our ghests must be our companions for the time, of which there ought to be made great choyce; therefore besides those whom bonds of society, kindred, trading and commerce, and such like respects; and those that resort vnto vs as strangers, or by some casuall and extraordinary accidents; wee are in our common course, as neere as we can, to make choyce of such only, as are knowne vnto vs (at least in the iudgement of charity) to be vertuous and religious; and among

6. Sect. 4.
Of the choyce
of our compa-
ny at our
meales.
Iob 31. 16, 17.

among these, such especially as are most fit for our spirituall trading, either to make vs more rich in knowledge, faith, obedience, and all spirituall graces, or at least to be enriched of vs. By which kind of meetings we might receive singular comfort and benefit, seeing this good society and kind familiarity between Christians, is a notable bond of loue, and an excellent and effectual meanes for the mutual stirring vp of Gods graces in one another, and for their strengthening & encouraging vnto euery good duty. In which respect it were much to be desired, that that ancient custome in the Primitive Church, of loue feasts among Christians, were more in vse in these dayes, that we might not so deseruedly lye open to that aspersiō of worldlings, namely, that where Religion is planted, there all good neighborhood and friendly meetings are almost quite laid aside. To which end let vs take notice of the causes of this decay, that so they being removed, this communion and fellowship among the faithfull may be restored. And first, when men are wholly carnall, and set altogether on fleshly delights, it is no maruaile if they take pleasure in one anothers company, seeing they are mutual helpers in this worldly ioy; and so if we were in any perfection spiritually minded, we would take much more delight in consorting together; because it would tend much to the increasing of our Christian comfort; but when by the preaching of the Gospell those carnall ioyes and vnlawfull pleasures are so cryed downe, that some forbear them out of conscience, and some, to auoyd the shame of profanenesse, there followeth a breach of society and familiarity, because the bond is broken that held it together. The which is not repaired and re-vnited, till in stead thereof there be a spirituall bond to linke vs together; and this being so weake among most Christians, which still remaine more flesh then Spirit; it is no maruaile, if there be feldome any good meetings, seeing the bond is no stronger of such society and familiarity; whereas if they were more spirituall, they would finde in them more spirituall ioy, and so entertaine them with more ardencie of affection. Another cause, which is but a branch of the former, is, that in the time of the Gospell, carnall loue, which was of old a strong bond of fellowship, is not so hot and strong as it was, neither to mens persons, nor yet to the pleasures of sinne and delights of the flesh; nor spirituall loue so frequent as it should be, either vnto our neighbours themselves, or yet to Christian conferences, religious duties and exercises, and those sweet comforts which we should take in mutuall society, and should be the chiefe motiue to bring vs together; for were we inflamed with this ardent loue, it would make vs greatly delight in one another, and to seeke all good occasions of such sweete society.

Vnto these we may adde the many abuses of these meetings, which are notable meanes of their dissolution; as because we faile in the maine ends of them, not chiefly ayiming at our spirituall good, and that we may mutually stirre vp Gods graces in vs by Christian conferences, edifie and strengthen one another vnto all good duties, and reioyce together in the Lord by setting foorth his praises, the which were the ends that the Saints in the Primitive Church propounded to their feasts of loue; but for the most part inuiring one another to pamper the belly with good cheere, and to please the flesh with carnall pleasures, which leaning behind them a

Ad. 2. 46.

§. Sect. 5.
Of the manifold abuses of our feasting one another.

1. Cor. 11. 17.

Phil. 3. 15, 16.

sting of conscience, it is no mannaile if we take small comfort to meete after this manner often together, seeing the sweete is exceeded by the sowre, and keepe our hand from tasting of the honey, which indangereth vs to be wounded with the sting of sinne; and though it be sweete in the mouth, yet is turned in the digestion into bitter choller. And as wee faile in our ends of meeting, so also in our carriage, when wee are met together, in which regard we iustly deserue the Apostles censure, *that wee come together not for the better, but for the worse.* For either the time is spent in idle and vaine talking, vnprofitable discourses, hurtfull inuitations, to excesse in eating and drinking. Or if some religious conference bee admitted, yet through pride and want of charity it is often crossed of the mayne ends. For not being, as we ought, fast linked together in the bond of loue, every difference in opinion disioynteth our affections; and wanting charity to beare with one another, and humility to thinke that we may erre as well as our brethren, of patience to waite vpon Gods leasure till he be pleased to reueale the truth vnto them as well as vnto vs; and vnanimity to *walke by the same rule, and minde the same thing, whereto we haue already attained;* we commonly take delight to spend our speech in questions and controuerfies, and in shewing wherein we dissent, rather then wherein we agree, which oftentimes draw men to heate and contention, yea to wrangling and hard speeches, which alienate their hearts, and make them part more cold in loue, and remisse in friendship, then when they met together. Whereas if selfe-loue did not wed them to their own opinions, and pride made them not impatient that any should dissent from them, but that in charity and Christian humility, they desired to edifie one another, not so much desiring to make them their schollers in imbracing their priuate opinions, as the Disciples of Christ, by knowing better the mayne points of Christian Religion, or more conscionable in imbracing holinesse and righteousnesse in their liues and conuersations; there would bee much more fruit and benefit of such conferences, and much more encouragement vnto our often meetings. Finally, the great cheere, and excessive cost, and trouble to provide it, which is commonly vsed at these meetings, is one speciall cause why we meete so seldome. Which though all mislike and speake against, because they cannot meete, often that meete so chargeably, their state and meanes being not able to beare it, yet it fareth heerein as in the case of braue apparell; all complaine of it because of the cost, but none will reforme it because of their pride; whereby in their mutuall entertainment, one seeketh to out-vie another, till at length it come to that height of excesse, and groweth so over-chargeable to their purse, that they leaue off such meetings altogether. Let no man therefore complaine of the hardnesse of the times, which will scarce affoord meanes of necessary maintenance, and much lesse of entertaining our friends to eate and drinke together. For howsoever it may bee true that these times will not beare vs out, if wee bee resolved to bee still excessive in our cheere and cost; yet if wee would chiefly ayme in our meetings, at the maintaining of loue, comfort and ioy in one anothers company, stirring vp Gods graces in vs, and our building vp vnto all good duties; I see no cause why wee should not, to inioy these Christian comforts

forts, and spirituall benefits, be contented with lesser cheare in our neighbours house, then when wee eate our meate solemnely at home; and consequently, no reason why the hardnesse of the times should be pretended, vnlesse our hearts be more hard then they, and will by no meanes be reclaimed from this fault of excessse. Now as we are for these ends to inuite one another, so are wee especially according to our ability to make the poore our ordinary ghests, because therein wee shall doe a worke of mercy acceptable vnto God, who hath giuen vnto vs our greater prouision, that wee may impart it vnto those who haue lesse, and out of our plenty minister vnto them that want necessaries. And thus our Sauour requireth, that *when wee make a dinner or supper, wee should not inuite our friends, brethren, kinsmen and rich neighbours*, namely, not to these ends, eyther to receiue recompence by the like inuitation, or to approue our charitie, seeing men out of naturall selfe-loue or carnall affection, may doe the like; but the poore, maymed, lame and blind, because they being vnable to make any recompence, it will bee a good signe, that wee doe it out of simple charity, and pure respect vnto Gods Commandement, and not out of selfe-loue, and such respects as are naturall and worldly. And this was *Iobs* practice, who as hee did not eate his morsels alone, so the ghests whereof hee made choyce, were the poore, widdow and fatherlesse, as he professeth. Which example if wee imitate, we shall in them feede Iesus Christ himselfe, and be richly rewarded at his appearing. Or if wee cannot inuite all to our table whom wee desire to relieue; our care must be to send, according to our ability, such reliefe as wee can spare from our selues and families, vnto those whom we know doe stand in neede; for though God alloweth vs to *eate the fat, and drinke the sweete*, yet withall hee requireth, that wee *send portions vnto the poore for whom nothing is prepared*; according to the example of the *Iewes* at their feasts of Purim, *who sent portions one to another, and gifts to the poore*. To which end wee ought to vse all good prouidence and frugality, not suffering any thing to bee lost, though we haue neuer so much; for if our Sauour, after that hee had fed the poore by miracle, though he was able as easily to haue done it againe, yet would not let any thing bee lost of his prouision through negligence, but would haue all the remainder reserued for another time; then how much more should wee be prouident, whose bounty is limited by our meanes, that we may releue those poore, who are still hungry, and neede our help for their comfort and reliefe?

And these are the duties which ought to be performed at our meales. The dutie to be performed afterwards, is true thankfulnessse in the heart, and outwardly expressed both by our words and actions. Vnto inward thankfulnessse of the heart is required, that wee know and acknowledge that wee haue receiued our foode at Gods hand, and that by his bounty and gracious prouidence we are fed and nourished, and not by our owne policy and power, industry and labour. The which *Moses* preseth vpon the Israelites to make them thankfull; for if wee know, that God of his rich mercy hath bestowed these blessings vpon vs, and hath fed and nourished vs with his good creatures, it is a notable meanes

Luk. 14. 12, 13.

Iob 31. 16, 17.

Mat. 25. 35, 36.

Nehem. 8. 18.

Ester. 9. 22.

Iohn 6. 13.

§. Sect. 6.

That after our meales we must shew our thankfulnessse by praying God.

Exod. 16. 15.
Job. 6. 31.

Hab. 1. 16.

Hos. 2. 8.

Vers. 9. 10. 11.

Dent. 8. 10. 11.

Matth. 26. 30.

to make vs also acknowledge it, with all due thankfulness. Euen as contrariwise when we take no notice of this bounty and providence of God in feeding vs, wee are ready to sacrifice vnto our owne nets, and to ascribe the prayse of our prouision to our owne wisdom, and indeuours, and so to make Idols of them. And of this we haue an example in the Israelites, who receiued Gods blessings for their vse, but not as frō his hand, and therefore were not thankful vnto him, but gaue the praise to their louers. The which vngratitude God will punish by depriuing vs of his blessings, that by our wants we may be driuen to goe vnto him by prayer for a supply, who in the time of plenty would not goe vnto him by thankesgiuing, as not acknowledging the Author of these benefits; the which also the Lord threatneth against his people of Israel in the same place. Secondly, vnto this inward thankfulness there is required, not onely that wee know and acknowledge the Lord to be the Author of our food and nourishment habitually, but that we also actually remember this his bounty and goodnesse, and hauing them in fresh memory, that vpon all new occasions we blesse his name for them: According to that commandement: *When thou hast eaten and art full, then thou shalt blesse the Lord thy God, for the good land which he hath given thee; beware that thou forget not the Lord thy God, &c.* Outwardly vnto this thankfulness is required, that wee expresse it, first, by our words, in returning thanks and praise vnto God for our food and nourishment, and for all other good blessings spirituall and temporall which wee haue receiued at his hands; the which in companie is to be performed by one as the mouth of all the rest, and most conueniently by the master of the family and feast; and ioyntly together, as occasion, company and other circumstances will permit, by adding hereunto singing of a Psalm, according to the example of our Sauiour Christ himselfe at his last Supper with his Apostles. Secondly, we must expresse our thankfulness outwardly in our workes, in imploying that strength which wee haue renewed by our nourishment, in the seruice of God, by performing the generall duties of Christianity, and the speciall duties of our callings, that by both wee may glorifie his most holy name, who hath so graciously fed and nourished vs. For if wee expect this at the hands of our seruants; that being nourished at our cost and finding, they should not waite vpon themselves and spend their time about their owne pleasures, but in our seruice from whom they haue their maintenance; which if they neglect, we are ready to turne them out of the doores, as vnprofitable drōnes good for nothing, but to liue vpon the spoile of our goods: the how much more wil the Lord, who is a much more absolute owner then we, iustly require at our hands, that after he hath refreshed vs with his creatures, we doe not spend our strength in fulfilling the lusts of our owne flesh and the pleasures of sinne, but imploy it in all such good duties, as most tend to the aduancement of his glory from whom we haue all our maintenance? And so much concerning the second kinde of cessation from our labours; of the third and last kinde, which is taking of our rest by sleepe, I will not here speake, hauing a more conuenient place for it, when wee haue finished all our day labours, and are come to speake of the duties in the night.

CAP. XXVI.

*Of the duties which wee ought to performe, when we
are solitary and alone.*



Besides those Christian duties which are ordinarily and constantly to be done in some part of every day, there are others which are more accidentall, vnto which wee are not tyed every day or any certaine time of the weeke, but to be done when as we shall haue fittest occasions and best opportunities offered vnto vs. And which belong not to all persons, or to the same persons at all times, but waite vpon vncertaine occurrents, variety of estates, and such like circumstances. As for example, wee are sometimes by our selues alone, and sometimes in company with others, sometimes in prosperity and ioy, and sometime in aduersitie and trouble, and vncertaine it is in what day or what part of the day any of these shall happen; notwithstanding there are diuers duties which belong to these several conditions, which with no lesse conscience & constancy are to be performed then the other, of which we are now come to intreate. And first, wee will shew what are those Christian duties which belong vnto vs when wee are alone, and then what those are which wee ought to performe in the company of others. Concerning the former, wee must, when we are solitary and alone, keepe a narrow watch ouer our selues, that wee be neither idle and vnfruitfull, nor ill employed and taken vp with bad exercises. We must not suffer our mindes to be slothfull and sluggish, and so to languish for want of spirituall exercise; nor our hearts to remaine in vs dull and dead, barraine and empty of all good desires and holy resolutions; neither yet must we in respect of action and bodily employment, giue our selues ouer vnto ease and sloth; for if we thus (as it were) lye fallow without any seede of grace sowne in vs, the diuell knowing vs to be fit grounds for his husbandry, will sow in vs the cockle and tares of all sinne and wickednesse; if hee finde vs thus swept and empty of all good, wee shall bee fitly garnished for his dwelling, as our Saviour hath taught vs. If wee be not employed in some good dutie of Gods seruice, the deuill will take vs vp like masterlesse men, and allure vs with the pay of worldly vanities, to serue him in the workes of darkenesse. As wee see in the example of *Dauid*, who spending his time in sloth when Kings went out to warre, and the Armie of God was in the field, the deuill taking him at this aduantage, put his presse money of carnall pleasure into his hand, and so employed him for the time to fight his battailes, euen to the shedding of the blood of innocent *Vriah* and other of his faithfull seruants.

And as our care must bee, that we be not idle, so much more that wee do not spend our solitary houres in doing that which is ill, the which notwithstanding inseparably accompanieth the other. For no sooner doe we cease to doe good, but we begin to doe euill; no sooner doe we leaue the Oare, as we are rowing towards the haven of rest, but the winde and tide of our corruption carrieth vs downe the streame towards the dead sea of death.

§. Sect. 1.

That when we are alone, we must not be idle and vnfruitfull.

Matth. 12. 43.

2. Sam. 11. 1, 2.

§. Sect. 2.

That we must spend our solitary houres in good exercises, shunning vaine thoughts and intertaining Christian meditations.

death and destruction. And therefore if we would not be drawne vnto ill, we must still be employed in good exercises; keeping alwayes a narrow watch ouer our minds, hearts, and actions, that on the one side they be not ouertaken with any euill, nor prostituted vnto any sinne; and on the other side, that they be wholly taken vp and exercised in all Christian and holy duties. First, aboue all obseruations wee must looke to our deceitfull minds and hearts, that they bee not stolne from vs by the subtilty of the deuill when we are alone; and that they doe not (as naturally they are apt) wander in this solitarinesse, and goe astray from the way of Gods commandements, and so losing themselues (like Lambes in the Desart) in the by-ways of sinne, become an easie prey to the rauening Wolfe. In which regard we must keepe a carefull watch ouer our mindes and cogitations, that they doe not take their liberty when we are alone, to roue and range after worldly vanities, the pleasures of sinne, and things that being vterly vnprofitable doe vs no good, though we spend many houres in thinking on them. For what sinne and pittie is it, that such excellent faculties of the soule, the minde, imagination, and discourse of reason, should be so vainely employed, either about things euill and hurtful, or fruitlesse and impertinent, that if, after much time thus spent, we should call our selues to account, and say; Soule, what good hast thou reaped by so many houres study and Meditation, either for the subduing of thy corruption, or thine enriching with grace, and inabling vnto any holy duty; either for thy better securing from sinne and death, or further assurance of life and happinesse; it would be stricken dumbe, and not able to answere any word? Contrariwise our care must be, that in our solitarinesse our mindes and imaginations be exercised in good Meditations; as in the consideration of Gods nature and sauing attributes, his Wisedome and power, his Iustice and mercy, his infinite Goodnes in himselfe and graciousnesse towards vs, the excellency and perfection of his Law, and his admirable workes of creation and providence; the great mystery of our Redemption by Iesus Christ, and of the meanes whereby we may be assured of the fruit and benefit of it; of the inestimable priuiledges, which belong to all true Christians, and of the innumerable miseries which are incident vnto them who liue still in the state of infidelity and corruption; of the excellency of spirituall graces, and of those heauenly ioyes, wherewith they shall be eternally crowned in the life to come; or of the meanes wherby we may attaine vnto them, and bee more and more assured of them; of the foulnessse and odiousnesse of vice and sinne, and of the fearefull condemnation, and horrible torments of the wicked, who liue & die in them without repentance. So also wee are to meditate of mans misery through the fall, and of the meanes wherby we may be freed from it; & more particularly, of those speciall sins, vnto which by nature we are most inclined, and wherewith we are most often ouertaken; and of the meanes whereby we may be strengthened against them, and inabled to mortifie and subdue them; and contrariwise, in what vertues and graces wee are most defectiue, and of the meanes whereby they may bee increased in vs; with what tentations wee are most often and dangerously assaulted; what part of Christian Armour is most wanting, and what place in body or soule being weakest, is likely to giue aduan-

aduantage vnto our spirituall enemies in their assaults of tentation, and to indanger vs to be surprized and ouercome. Or if our minds bee not thus taken vp in things appertaining to the good of our soules, yet at least, they must be exercised about matters that concerne our temporall estate and the workes of our callings; and how wee may so well contriue our worldly busineses, as that they may by our care and prouidence succeed the better when we vndertake them. But heere our care must bee, that our mindes be so exercised about these worldly things, as that they bee not wholly swallowed vp of them, and that like Eagles they stoope downe to them as vnto their prey, for the relieuing of our present necessities, but that they doe not wholly dwell vpon them, but, according to their diuine and excellent nature, they doe againe raise themselves vpon the wings of faith, and soare aloft in diuine contemplations; spending some part of our solitary houres, in our holy soli-loquies and conferences with God, diuine Meditations, Prayer at least by short ejaculations, and thanksgiuing vnto God for all his benefits, reading of the Scriptures, and other holy and religious bookes, for the increasing of our knowledge, and strengthening of our faith, and the directing and reforming of our liues, with such other religious exercises.

With like care we must in our solitarinesse watch ouer our hearts, that they be not poysoned with carnall concupiscence, nor inueagled and inamoured with the pleasures of sinne, and that they doe not affect and fasten themselves vpon worldly vanities, nor dote vpon vncertaine riches, voluptuous delights, and vaine honours, vnto which naturally they are so much inclined, and so commit with them a kinde of contemplatiue idolatry, when as they are debarred of actuall fruition, and cannot, in this solitary absence, performe vnto them any reall worship. But seeing God requireth to haue them as his owne peculiar and chiefe possession, we must keepe them fast linked vnto him, and so fasten them vpon spirituall and heavenly excellencies, that no worldly thing may cause a separation. And because we haue no bond strong enough to tie them together in this inseparable vnion, we must often pray with *Dauid*, that the Lord will knit our hearts vnto him with his holy Spirit, and so ingraue his Law, and put his feare in them, that they may neuer depart from him. And that they may not bee fixed and fast glewed vnto earthly things, we must with an holy violence pull them often asunder, and lift them vp with holy desires, affecting, yea hungry and thirsting after such things as are spirituall and heavenly, as after the food of our soules, and Gods presence in the Sanctuary, after Christ and his righteousness, and the meanes of our saluation, after the perfect and full fruition of God, when as *beholding his face in righteousness, we shall be satisfied with his Image*. The which our desires and affections must be seruent and earnest, like those of little children after their mothers brest, when as they are newly weaned, or of women with child, which are so sicke with longing, that they are ready to miscarry, if their desires bee not satisfied, or of men neere famished with hunger and thirst after their meates and drinckes.

Finally, though our mindes and hearts doe sometimes breake thorow the watch at vnawares, yet at least let vs not so negligently keepe it, as to be

§. Sect. 3.

That in our solitarinesse we must auoyde carnall concupiscence and the pleasures of sinne.

Pro. 23. 26.

*Psal. 86. 11.
Ier. 31. 33. &
32. 40.*

*Psal. 42. 1, 2. &
84. 1, 2.
Pf. 119. 97, 103.
& 17. 15.
Psal. 131. 2.*

1. Pet. 2. 1.

Mat. 5. 6.

§. Sect. 4.

That we must in our solitarinesse beware of sinfull actions and secret finnes.

1. Cor. 5. 10.

Mat. 10. 26. 27.

Mat. 24. 51.

§. Sect. 5.
That it is pleasant, profitable, and necessary to spend our solitary houres in Christian duties.

be ouertaken in our actions with any grosse sinne, as either by spending our time in idlenesse without any imployment, because there is none to take notice of our sloth, or by committing any sinne which wee would bee loth to doe if wee were in company, and had the eyes of men to looke vpon vs. And to this end let vs consider, that in the greatest solitude wee haue God present to beare vs company, who beholdeth our most secret actions, not as an idle spectatour, but as a righteous Iudge, who will call all our workes to account, to reward them if they be good, or to punish them if they be euill; and what extreme folly and madnesse is it, to make no scruple of committing those sinnes in the presence of our Iudge, which with all care wee hide from our fellowes, who, it may be, are guilty of the same or like crimes? Let vs also consider, that we carry our owne consciences euer about vs, which are such witnesses as will not bee bribed and corrupted, but will one day giue in true euidence before Gods Tribunall, either to acquit or condemne vs; besides all those present accusations wherewith they are alwayes ready to vpbraide vs after our ill-doing, and those horrors and terrours wherewith they affright vs, after we haue wounded them with knowne, wilfull, and haynous sinnes; if at least by impudencie in sinning and customable wickednesse, they be not for the time seared and senselesse. Let vs remember, that there is nothing hid which shall not bee made manifest, and that all our workes and actions which are done in the most secret corners, shall, as our Sauour speaketh, be proclaimed vpon the house tops; yea shall one day come to be viewed and scanned before all the holy Saints and Angels, and be either applauded and commended, or else derided and condemned. Finally, that it is grosse hypocrisie to seeme more carefull and conscionable of our workes and wayes, when we are in company and in the sight of men, then when we are alone and in the presence of God; the which abuse of his Maiesty hee will not indure, but will, vnlesse wee repent of it, pull off the vayne and vizard of hypocrisie, and lay open our nakednesse and filthinesse to the view of the world. Or if he forbear vs so long, yet will hee not faile to vncape and vnmaske vs at the day of Iudgement, and giue vs our portion with the rest of our fellow hypocrites, where shall be weeping and gnashing of teeth.

And thus are we in our solitarinesse to watch ouer our minds and imaginations, our hearts and affections, our workes and actions, that they may be preserued from all sinne, and wholly taken vp and exercised in religious and honest duties; which that we may obserue with more vigilancy and diligence, let vs consider that it is a course, pleasant, profitable, and necessary. For what can be more pleasant, then so to carry our selues in our solitarinesse, as that we may conuerse with God, & feele within vs the beames of his fauour warming our hearts, and the sweet communion and gracious influences of his holy Spirit directing, comforting, and encouraging vs in these good courses? what greater ioy in this life, then thus to inioy God in some first fruits and small beginnings, which shall be the perfection of our happinesse, when we come to full fruition? We shall find it also most profitable both for our selues and others. For if wee make this vse of our solitarinesse, our minds will be the better fitted for diuine contemplation, when

when as they are sequestred for the time from the world, as our bodies are from company, and so freed from all those distractions and interruptions, which when we are in company, doe hinder vs in this exercise. And this benefit of solitude for holy Meditations the Psalmist noteth; *Stand in awe* (saith he) *and sinne not; commune with your owne heart upon your bed, and be still.* And our Sauour Christ inioyneth it as a notable helpe to fit vs the better for prayer; *When thou prayest* (saith he) *enter into thy Chamber, and when thou hast shut to the doore, pray to thy Father which is in secret.* And as we are hereby made more fit to conuerse with God, so also with men; seeing if we keepe our mindes and hearts thus well seasoned in our solitari- nesse, all our words and actions will hold the same taste when we come in- to company; and if when we are alone, our hearts be the inditers of good mat- ter, when wee come among others, our tongues will bee as the pen of a ready writer, to discouer and lay open for the good of others, the things which we priuately haue conceiued. If when we are alone, wee thus furnish and enrich our selues with these prouisions of spirituall and heavenly trea- sures, we shall be able out of our store to spend liberally when we come in- to company, & to enrich others also with our plenty. Finally, it is necessary that we keepe this watch ouer our thoughts, hearts, and actions, when we are solitary, because then we are more in danger to fall into sinne, and to become slothfull and negligent in all good duties; for then the bond of feare and worldly shame, that restraineth the flesh from many disorders, which otherwise it would willingly rush into; being taken away, it will eagerly desire more liberty to sinne, and then also we want the encourage- ment of fame and commendation, which is due vnto well-doing, and is a notable spur to pricke vs forward in vertuous actions; the which moo- ued our Sauour to encourage vs in our priuate prayers, by telling vs, that howsoeuer by performing this holy duty in secret, we should want the ap- plause and praises of men, yet there is sufficient cause to make vs perseuere in it, seeing our heavenly Father would abundantly supply this defect, *who seeing vs in secret, would reward vs openly.* Againe, when we are solitary and alone, we are destitute of the helpe of our religious friends, who by their counsell, exhortations, and encouragements, make vs more ready to vndertake, and more able to performe Christian duties, and by their ad- monitions and reprehensions, doe raise vs vp by repentance when as wee are falne into any sinne. In which regard the Wise man saith, *that two are better then one, because if they fall, the one will helpe vp his fellow; and de- nounceth a woe against him that is alone when he falleth; because hee hath not another to helpe him vp.* And therefore in this respect also we neede to dou- ble our care, in watching ouer our selues when we are alone, because wee haue no other to watch ouer vs, who might supply those defects in which we are wanting. Adde hereunto, that when we are alone, we are more ex- posed to the danger of tentations, seeing Satan our spirituall enemy is ready to take the aduantage of our solitude, and to assault vs in single combat, when we haue no seconds nor succours to assist vs in our foyles. And this made him to tempt *Eue* when she was alone, that she might not haue the counsell and helpe of her husband to make resistance. And *Iosiph* when there was none with him but his vnchaste mistresse, whom hee vsed

Psal. 4. 4.

Psal. 45. 1.

Mat. 6. 6.

Eccl. 4. 9, 10.

Gen. 3. 1.

Gen. 39. 11.

Gen. 19. 30, 31.

Matth. 4.

Iam. 1. 12, 13.

Micah 2. 1.

as his wicked instrument to assault his chastity. And thus hee assaulted righteous Lot vnto incestuous lust, not in *Abrahams* company, nor yet in Sodom it selfe, though in respect of their professed filthinesse, it was a fit Theater for such a fearefull Tragedy; but when hee liued solitarily in the mountaine, and had none but his daughters to beare him company, who were to prouoke him vnto this vncleannesse. And thus when hee would tempt *David* vnto lust, he chooseth his time when hee walked alone vpon the roofof his house, and then allured him, by presenting vnto his sight a fit obiect of vncleannesse. The which he found by often experience to be so great an aduantage, that when he was to combate with our Saviour Christ, he made choyce to set vp his lists in the wildernesse, that hauing in this solitary place, none of the former helpes, hee might haue full liberty to bend against him all his engines of battery, and vie without any interruption the vttermost of his power and skill to giue him a foyle. Finally, as solitary places are fittest for Satans filthy imbracements, and to pollute the soule with sinne, so also for the vnlawfull conceptions of our wicked lusts, which afterwards are brought to the birth, and grow to their full maturity in outward actions, when wee come into company, as the Apostle *Iames* implyeth in the like Allegory. Thus also the Prophet *Micah* denounced a woe against them who deuised iniquity, and in their meditations plotted the worke of wickednesse vpon their beds, and when the morning is light, practised it, because it was in the power of their hands. And when they had by themselues coueted their neighbours fields, they did afterwards seaze vpon them with open violence, &c. In which regard, wee are in our solitarinesse to watch most carefully ouer the purity of our soules, because they are then most indangered to these spirituall rapes; and in vaine shall we labour to hinder the birth and growth of sinne when wee company, if when vve are alone, we be not as carefull to shunne Satans imbracements, and so to preuent its first conception.

CAP. XXVII.

What duties wee ought to performe when wee are in company.

§. Sect. I.
That ciuill
conuersation
excelleth soli-
tarinesse.



Vt howsoeuer there is a fit time for solitarinesse, wherein the former duties belonging to it, are to be practised of vs; yet we are not chiefly to affect it, much lesse to put such perfection in it, as to deuote our liues wholly vnto it, concerning and shunning all ciuill conuersation, and all entercourse and dealings with one another; but leauing vnto it due place, and deserved commendation if it bee seasonable, we are, if they come in comparison, generally, both in respect of persons and times, to preferre ciuill conuersation before solitarinesse, and a life taken vp in vertuous action, before that which is spent in bare theorie and contemplations; for God is more glorified, the Kingdome of Christ aduanced and enlarged, the good both of Church and Common wealth with all the members of them, both more furthered and increased, and our owne present comfort and future ioyes in

in our heavenly happinesse, much more multiplied and augmented, when by our Christian conuersation and vertuous actions, our holy profession and good example, our admonitions, exhortations, counsaile, consolation; our workes of iustice, charity and mercy, and all other good offices mutually performed, we edifie and build vp those which are about vs, in their most holy faith, and draw many others to accompany vs vnto the Kingdome of heauen; then in the strictest course of a solitary life, to goe by our selues alone vnto this place of happinesse. And this the Lord hath ratified by his Word, when as he said, *that it was not good for man to bee alone: and two are better then one, because they haue a good reward for their labour*, (namely, in that mutuall society, and in those good offices of piety and Christian charity which they performe to one another) *for if they fall, one will lift up his fellow, but noe to him that is alone when he falleth: for hee hath not another to helpe him up.* And the Apostle layeth it as a charge vpon all men, that they should consider and watch ouer one another, *to prouoke vnto loue and to good workes, not forsaking the assembling of our selues together, as the manner of some is, but exhorting one another, &c.* The which also is commended vnto vs by his workes both of creation and renouation; For he hath made vs in our natures, not like vnto wilde beasts, who take their pleasure to lurke alone in their denues, but politicall and sociable creatures, who take all their chiefe ioy and comfort in conuersing with one another; and so in his wise prouidence hee hath disposed of vs, that we should not bee absolute, and able to liue of our selues, but neede the mutuall helpe one of another, so that the King needeth the subiect, as much as the subiect the King; the rich the helpe of the poore, as well as the poore the hire of the rich; the city the countrey, as well as the countrey the city; and so hath hee combined and linked all men together into societies, as it were particular members of the same bodies; and hath so furnished them with diuersity of gifts and seuerall abilities vnto sundry offices, that no sort of men can bee wanting without a maime, nor any part vterly pulled from the whole, but that hee must necessarily become a dead and vnprofitable member, and worke his owne ruine by this diuulsion and separation. So in our renouation wee are as it were anew created into one body, where of Christ Iesus is the Head; and as diuers members, haue our seuerall functions and offices allotted vnto vs, which are not onely for our peculiar vse, but for the good of the whole body, and of euery other of our fellow members, as the Apostle excellently sheweth in his first Epistle to the Corinthians. So as none are so perfect in themselves, that they neede not their fellowes, *that there might not bee any schisme in the body, but that the members should haue the same care one for another, and that they might both suffer together and reioyce together.* Of which sweete society singular benefits redound to the whole body, and to all the particular members of it; for they are linked together by the same Spirit, and in the bond of loue, performing all mutuall offices of Christian charity which may aduance their good. They communicate in the same blessings, and reioycing in one anothers good, haue according to their number their ioyes redoubled; in their troubles and afflictions they also communicate

Gen. 2. 18.

Ecc. 4. 9, 10.

Heb. 10. 24, 25.

1. Cor. 12. 1.

1. Cor. 12. 25, 26.

municate in one anothers griefe, every one comforting his fellow, and making the burthen much more light, by compassion and fellow-feeling, and by bearing of it vpon many shoulders. Finally, they stirre vp Gods graces in one another, both by word and good example, helping to remooue impediments that lye in the way; and exhorting one another to cheerefulnesse in their iourney, they hasten their speed towards the Kingdome of heauen.

§. Sect. 2.

That we must not rashly rush into all companies, but with good choyce and aduice; and also with due preparation.

Now if any of these benefits bee wanting in societies, or the contrary evils fall out through this conuersation and mutuall conuersing one with another, the fault is not in the things themselves, but in their finfull corruptions, vho peruert them from their first institution, and grossly abuse them to ill ends. For as it is generally obserued, that the more any thing excelleth in excellency, the greater is the difficultie in attaining vnto it; and the greatest benefits in temporall things, are most lyable vnto abuse; so cannot it bee denyed, but that it is much more hard to attaine vnto the right vse of society then of solitarinesse; and lamentable experience teacheth vs, that those who make conscience of their vvayes, and desire to carry themselves in all places as in Gods presence, doe more often forget him and their duty when they are in company, then when they are alone, and fall into many more errors and sinnes, because they haue more occasions, and doe lye open vnto many tentations of the world, if they doe not make the better choyce of their companions, or at least, keepe not a strict watch ouer their words and wayes, that they bee not overtaken. In which regard, it is necessary vnto this Treatise of a godly life, that wee set downe some directions, which may serue to guide vs in our course when we conuerse vvith others. And these either generally respect the duties that concerne society vvith all men, or more specially those vvich belong to our ovvne families. The duties that concerne society vvithall, either respect our preparation before wee goe into company, or bee such as wee ought to performe when wee are come into it. The first generall dutie in our preparation, is, that vvee doe not rashly rush into all companies; but seeing there are amongst men many more bad, by vvhole society vvee may be made much vvorse, then good, by vvhom vvee may in our conuersing vvith them, receiue much fruit and benefit, that therefore before vve resort vnto them, vvee make carefull choyce of such, as may either in all likelihood doe vs good, or at least receiue some good from vs. And because we are often mistaken in our choyce, not knowing the course and conuersation, and much lesse the hearts and affections of men, before we haue had some tryall of them, therefore it is fit that we pray vnto God, that he will direct vs in our choice, and make our meeting and society profitable for the aduancing of his glory and our good. The which is to be vnderstood, when as we are free, and left to the choice of our companions, and not when they are put vpon vs, or we vpon them, by some vrgent necessity, the duties of our calling, some waightry businesse or other vnlooked for accident. Secondly, let vs pray also vnto God, that hee will by his grace and holy Spirit so assist vs, as that our meeting & society may tend to the advancement of his glory, & good one of another. Thirdly, seeing the enemy of our saluation doth in all places lay

so many nets and snares to intrap vs, and especially in our companie, if it be not well chosen, whereby it commeth to passe, that we are often caught at vnawares, and depart away worse then when we came into it; therefore we must resolue beforehand, that wee will arme our selues against all these dangers, and keepe a narrow watch, that wee be not ensnared or overcome of any euill. Fourthly, we must not propound this as the end of our society, to passe away the time with lesse tediousnesse, or to delight our flesh with carnall pleasure, but goe into it with this resolution, that we will doe our best indeuour, either to receiue some good thereby, especially to our soules, by gayning more wisdom and knowledge, or better our desires and affections, or more power and cheerefulness in the seruice of God, and in the performance of all Christian duties; or to doe some good vnto those who consort with vs, by our words, examples and actions, either by keeping them from sinne when they are ready to fall into it, and *pulling them* (as the Apostle Iude speaketh) *like firebrands out of the fire*; or instructing them that erre from the truth, in the right way, or performing vnto them some other Christian dutie which may further their salvation, either as a meanes of their conuersion, whereby they may be gained vnto Christ, or for their further building in their most holy faith, the which we are chiefly to intend as an excellent worke: for *hee that conuerteth a sinner from the error of his way, shall saue a soule from death, and hide a multitude of sinnes*, as the Apostle Iames speaketh. And if wee be not thus resolued before wee come into companie, but rather goe with a purpose to fit our selues to euery bodies humour, and rather to please then to profit either them or our selues (like reedes that will bend with euery breath, or writing tables, which being newly made cleane, are fit to receiue any impression of good or euill) it were much better to refraine companie and to be alone, seeing there is more danger of hurt, then hope of being made ere a whit the better. Finally, wee must be no more carefull in putting off our rags and old clothes, & in making our selues handsome, in our outward habit and attire, before we goe into respected company, then in putting off and casting from vs turbulent passions and disorderly affections; and in decking and adorning our selues with the contrary graces of Gods Spirit. As for example, wee must subdue our pride, which maketh all meetings vnprofitable, by stirring vp heart-burnings and contention amongst men, either about preeminence and precedency, or when they are crossed in their proud humours and conceits; so also our wrath and frowardnesse of nature, which is prouoked with euery small occasion, enuy towards superiours, and dildayne towards our inferiours. And contrariwise, we must put on brotherly loue, which is the best ornament to fit vs for Christian society, as freeing vs from many corruptions which make company vnprofitable, and inabling vs vnto many duties which are necessary vnto it; *For charity suffereth long, and is kinde, enuiereth not, vaunteth not it selfe, is not puffed vp, doth not behaue it selfe vnseemely, seeketh not her owne, is not easily prouoked, thinketh no euill, reioyceth not in iniquity, but reioyceth in the truth; beareth all things, hopeth all things, endureth all things.* And with it wee must put on the Spirit of meekenesse and patience, which will enable vs to put vp iniuries, and to

Iude vers. 23.

Vers. 20.

Iam. 5. 20.

1 Cor. 13. 4. 31.
6. 17.

pass by offences, and to beare with the infirmities of our brethren, till by some good meanes they may bee amended; the Spirit of humility, which will make vs to deny our selues, our owne wills and obstinate conceits, and to thinke better of the good parts of our brethren then our owne; candidous and ingenuous simplicitie, whereby we are apt to interpret the words and actions of our brethren in the best sence, and euen to season them, if they be somewhat sowre or bitter, with the sweetnesse of our nature and disposition.

And thus we are to prepare our selues before we goe into company, if we desire to profit by it. Now after we are come into it, diuers duties are to be performed of vs; some whereof generally concerne our whole conuersation, and some more specially respect our workes and words. Generally there is required, that our carriage and conuersation bee holy and religious in respect of spirituall things; and ciuill and honest in respect of the things of this life. And first, that chiefly ayming at Gods glory and our owne saluation, wee labour by all meanes to aduance them, and shunne all occasions in our whole conuersation, whereby they may bee anywaies impeached and hindred. Secondly, that wee be innocent and vnblameable in all our words and actions, and giue no ill example, scandall or offence vnto any that keepe companie with vs, but shine before them in our faith and holy profession, and in the light of a godly life, that so they seeing our good workes, may glorifie our heavenly Father, and by our holy example may be gayned vnto Christ. So the Apostle exhorteth vs to abstaine, not onely from all euill, but also from all appearance of it, propounding himselfe an example of it vnto the Thessalonians for their imitation. *Ye are witnesses, saith he, and God also, how holily, and iustly, and vnblameably we haue behaued our selues among them that beleene; for whom hee also prayeth, that their whole spirit and body might be preserved blamelesse vnto the comming of our Lord Iesus Christ.* Thirdly, wee must bee iust and righteous in all our conuersation, obseruing truth in our words, and equitie in our actions, giuing vnto euery one their due, and dealing with others as wee would haue them to deale with vs; which is a mayne bond of all good society, and maketh it to hold together with peace and comfort. And thus the Apostle exhorteth the Philippians to imbrace, *whatsoeuer things are true, honest, iust, pure, lovely, and of good report, vertuous and praise-worthy; and then the God of peace would dwell with them.* And telleth vs, that they, vnto whom the grace of God bringing saluation, hath appeared, are thereby taught not onely to liue holily towards God, and soberly towards themselues, but also righteously towards all that conuerse with them. Fourthly, we must be feruent in loue towards those with whom we consort, which will make vs ready to performe all other duties vnto them, according to that of the Apostle, *Owe no man any thing but to loue one another: for he that loueth another, hath fulfilled the Law. Loue worketh no ill to his neighbour, &c.* And this loue will vnite vs together, for it is the bond of perfection, or a most perfect bond, which knitteth vs together one with another. Fifthly, As we are of the same company, so wee must labour to be of the same minde, and to minde the same things, and to bee of the same affections, *reioycing with them that reioyce, and weeping with them that weepe,*

§. Sect. 3.

That our whole carriage and conuersation must be religious, ciuill and honest.

Matth. 5. 16.

1. Pet. 2. 12.

1. Thes. 2. 10.

1. Thes. 5. 22, 23.

Phil. 4. 8, 9.

Tit. 2. 12.

1. Cor. 1. 8.

Rom. 13. 8, 10.

Col. 3. 14.

1. Pet. 3. 8.

Rom. 12. 15.

Phil. 3. 16.

weepe, and to walke by the same rule, as the Apostle speaketh, so farre forth as will stand with truth and iustice. For if our bodies be vnited by society, our minds and hearts being disioyned and disioynted, wee shall bee but tyed together like *Samsons* Foxes by the railes, with firebrands betwene them; and looking with our faces a contrary way, shall hinder one another in all good proceedings. Sixthly, we must not carry our selues proudly towards one another, nor being wise in our owne conceits, mind high things; for this will make vs so stiffe in our opinions, that we will not bow vnto any mans iudgement, but rather breake off all friendship and society about euery trifle, then we will seeme to take the least foyle. But contrariwise, we must be of humble mindes and meeke spirits towards one another, condescending to men euen of low estate, in matters of truth, and things indifferent and of small waight, or dissenting from them in loue, and after a meeke and peaceable manner. Finally, wee must bee patient and peaceable in all our conuersation, and be much more ready to beare, then offer iniuries, according to the Apostles rule; *Recompence vnto no man euill for euill. Provide things honest in the sight of all men. Bee not overcome of euill, but overcome euill with good.* To which end wee must (as elsewhere hee exhorteth vs) *Put on (as the elect of God, holy and beloved) bowels of mercies, kindness, humblenesse of minde, meekenesse, long-suffering; forbearing one another, and forgiving one another, if any man haue a quarrell against any, euen as Christ forgauē vs.*

Rom. 12. 16.

Rom. 12. 17, 21.

Col. 3. 12, 13.

§. Sect. 4.

How we must carry our selues in the company of those which are worldly and wicked.
Mat. 10. 33.

1. Pet. 4. 4.

Phil. 2. 15.

Tit. 2. 7, 8.

And this ought to be our conuersation when we come in company with our brethren. But what if by accident, or by our necessary occasions, wee fall into the company of meere worldlings, and such as are irreligious and prophane? Surely we are not to cast off the cloake of our profession, and the badge and cognizance of vertuous and religious behauiour, as though we were ashamed of our Master; for if we thus deny him before men, he also will deny vs before his Father which is in heauen. And much lesse ought we to approue and applaude them in their wicked courses, or because we would not displease them, & indure their reproches & disgracefull taunts for our profession and practice of Religion, countenance their ribaudry, swearing, and profane iests, with our smiles, or ioyne in the same gracelesse courses, running together with them into the same excessse of riot, that they may not speake euill of vs. But so long as we are in their company, we must labor by all meanes to reclaime them, and to gaine them to Christ, out-countenancing their leuity and profanenesse, by our grauity and piety shining in our words, countenance, and conuersation. And first our care must bee, that in all our carriage we be vnblameable, although their malice will not allow vs as commendable. So the Apostle exhorteth vs to doe all good duties without murmuring and disputings, that we may be blamelesse and harmless, the sonnes of God without rebuke, in the midst of a crooked and peruerse nation, among whom we should shine as lights in the world. Heerein indeede like the Sunne, which though wicked men may at some times hate, because it discovereth their workes of darkenesse, yet are they so conuincted with its beauty and excellency, that they cannot for shame speake against it. Thus also he exhorteth *Titus*, to shew himselfe in all things a patterne of good workes; in doctrine shewing vncorruptnesse, grauity, sincerity, sound speech that

1. Pet. 3. 15, 16.

Eph. 4. 1.

Matth. 5. 16.

1. Pet. 3. 11, 13.

Rom. 12. 17.

1am. 1. 20.

Rom. 12. 18.

Hab. 12. 14.

Rom. 14. 19.

cannot be condemned, that he who is of the contrary part, may bee ashamed, ha-
 uing no euill to say of him. And thus the Apostle Peter perswadeth vs, not
 onely to sanctifie the Lord in our hearts, but also to make profession of the
 hope that is in vs, vpon all good occasions; hauing a good conscience, that
 whereas they who speake euill of vs, as of euill doers, they may bee ashamed that
 falsly accuse our good conuersation in Christ. Secondly, it is not enough that
 we be vnblameable in our cōuersation, and without the spots & blemishes
 of knowne sins, but we must also walke worthy our high calling, and adorne
 our profession by our practice of holinesse and righteousness, that so wee
 may not only stop their mouthes, but also (if it be possible) may be meanes
 of their conuersion, when they shall see the light of our holy conuersation.
 So our Sauour requireth of vs, that our lights should shine so before men,
 that they, seeing our good workes, may glorifie our Father which is in heauen.
 And the Apostle Peter exhorteth Christians to abstaine from fleshly lusts,
 and to haue their conuersation honest among the Gentiles, that whereas they spake
 against them as euill doers, they might, by their good workes which they should
 behold, glorifie God in the day of visitation. And though wee cannot bring
 forth alike fruits of piety, when we are in company with them that will
 not ioyne with vs in holy exercises, yet at least let vs not neglect ciuility
 and morality, & as the Apostle speaketh, provide things honest in the sight of
 all men. Thirdly, though they will not be reclaimed, neither by our words
 nor example, yet we must not for this mingle spleene and choller with our
 zeale, but carry our selues in all meekenesse and mildnesse, patience and
 forbearance; and though wee cannot by all our indeuours vnite them vn-
 to vs in the bonds of loue; yet let vs by all good meanes moue them to
 keepe the peace, and binde them to their good behaviour whilest they
 are in our company; assuring our selues, that if meekenesse and loue ioyned
 with strong reasons and good perswasions, will not preuaile with them,
 then much lesse will rough words and chollericke speeches: for heere the
 Apostle James saying is fitly verified; *The wrath of man doth not accomplish
 the righteousness of God.* And this the Apostle presseth with great vche-
 mency; *If it be possible (saith he) as much as in you lyeth, liue peaceably with
 all men.* But yet we must not be so zealous of peace, that we doe cowardly
 betray the truth, nor for peace sake forgoe our owne piety; For wee must
 so follow peace with all men, as that we follow holinesse also, without which no
 man shall see the Lord; or hereby lose any opportunity of furthering our
 neighbours saluation. For we must, by the Apostles direction, so follow
 after the things which make for peace, as that wee by no meanes neglect the
 things whereby one may edifie another. And therefore if those with whom we
 conuerse, be not desperate sinners, and more likely to hurt vs for our good
 will, then to receiue any good to themselves by our reproofes, we may ad-
 monish and rebuke them in the spirit of meekenesse and loue for their
 sinnes, that we may reclaime them, or at least, if they be such as in Christi-
 an prudence we may not make so bold with them, yet at least, let vs shew
 our dislike, when wee see God dishonoured by our countenance or some
 other signes, that wee doe not become accessaries to their wickednesse.
 Neither let any man account it Christian meekenesse and patience to sit
 by and say nothing, when Gods holy Name is prophaned, Religion scor-
 ned,

ned, and the banners of wickednesse displayed, seeing the Angel of the Church of Ephesus, which was so much commended for *patience*, had also this praise annexed; *that he could not beare with them which were euill.* And therefore it is no patience, when we let men goe on in their wickednesse, and giue them neither by word nor countenance, any signe of our dislike, but want of zeale and Christian courage, yea dastardly cowardize and too much loue of the world, which maketh vs more carefull to please men then God himselfe. Finally, we must not by such wicked company bee out-countenanced in any good, nor be moued to neglect any Christian duty, which present occasion maketh necessary. For if they be not ashamed to serue the deuill by their professed wickednes, let vs not be ashamed to serue our gracious God, by performing such duties as he requireth of vs; If they with all boldnesse glory in their prophanenesse; let not vs bee bashfull in the profession and practice of religious and pious actions: But as the Apostle *Paul* gaue thanks, and blessed the creatures in the midst of Infidels, before he would feede on them; so let vs with like boldnesse vse good communication, reade the Scriptures, sing Psalmes, & performe all other Christian duties, notwithstanding that prophane men bee in the company. Seeing thereby we shall keepe a good conscience before God and men, and may, if God giue a blessing to these holy exercises, not onely edifie those who are alike minded with vs, but also gaine them likewise vnto vs, by our good example, who are as yet otherwise disposed. By all which good duties if we preuaile nothing at all, our best course will be, as soone as wee can, to quit our selues of such company, and more carefully afterwards make choyce of better. For consorting with such companions longer then we heede, indangereth vs to be tainted and corrupted with their euill manners: and if we continue with such as we can by no good meanes make better, we are in great hazzard to be made worse, as hereafter we shall more fully shew.

Apo. 2. 2.

Al. 17. 35.

CAP. XXVIII.

Of Christian conferences, which we must vse when we are in company, for our mutuall good.

AND these are the duties which generally concerne our whole conuersation in company. The speciall duties respect either our words and conferences, or our workes and actions; In all our conferences with our brethren wee are to obserue two things. First, that our speech bee gracious. Secondly, that it be wise and prudent. Both which are required by the Apostle; *Let your speech (saith he) be alwayes with grace, seasoned with salt,* that is, wisely fitted to the time, persons, occasions, and other circumstances, and vttered prudently in due season. Our speech is gracious, when it fauoureth of grace and goodnesse, and appeareth to proceed from the Spirit of God dwelling in vs, as though he vsed our tongues to deliuer by them that which hee suggesteth and inspireth into vs; whereby it becommeth gracious and acceptable in the eares of God and all good men. And vnto this

6. Sect. 1.

That our speeches must bee gracious and prudent.

Col. 4. 6.

Eph. 4. 29.

Dan. 12. 3.

Jam. 5. 19, 20.

Heb. 3. 13.

1. Thes. 5. 14, 15.

Esa. 35. 3.

Heb. 12. 13.

Iob 4. 4, 5.

Esa. 50. 4.

§. Sect. 2.
Of Christian
admonition,
and what is re-
quired to the
right perform-
ing of this
duty.

this there is required, that it be not onely gracious in it selfe, but also to all that heare vs. In it selfe it is gracious, when as it is either holy and about spirituall and heauenly things, points of diuinity, and religious matters, our saluation it selfe, or the meanes whereby we may attaine vnto it; Gods mercies and blessings multiplied vpon vs, or his iudgements and chastizements inflicted for sinne, and such like; or else when as it is honest and ciuill, & about the things of this life, appertaining to our temporall profit, or our comfort and delight. Our speech is gracious to the hearers, when as it tendeth to their profit, either in respect of their soules, or bodies and states. It is profitable for their soules, when as it is referred to edification, and to the enriching of them with spirituall grace, and the strengthening and inabling them vnto all Christian and holy duties. Vnto which kinde of speech the Apostle exhorteth; *Let (saith he) no corrupt communication proceed out of your mouth, but that which is good for the use of edifying, that it may minister grace vnto the hearers.* And againe, *Comfort your selues together, and edifie one another.* The which dutie is diuersly performed; first, by instructing those which are ignorant in the knowledge of God and his truth, that so seeing the way of life and saluation, they may walke in it. In which, those especially faile, who like rich misers barrell and hoord vp the treasures of knowledge in their owne braines, but enuying their brethren the vse of it, will neuer communicate it in their conferences, nor let any be the wiser by their speeches that come into their company. Secondly, by informing erroneous iudgements, and reducing them out of their errors into the way of truth. The which, the Apostle *Iames* commendeth vnto vs as an excellent worke; *Brethren (saith he) if any of you doe erre from the truth, and one conuert him; let him know, that he who conuerteth a sinner from the error of his way, shall saue a soule from death, and shall hide a multitude of sinnes.* Thirdly, by giuing good counsell vnto those that want it, and prudent aduice how they shall carry themselves in all their courses, so as they may in all particular actions please God, and preserue the peace of a good conscience. Fourthly, by exhorting and pricking those forward whom we see sluggish and negligent, and to slacken their pace in the wayes of godlinesse; according to that of the Apostle; *Exhort one another daily, whilst it is called to day, lest any of you be hardened through the deceitfulnesse of sinne.* Fifthly, by comforting those that want consolation, in respect of their afflictions, temporall or spirituall, inflicted vpon their body, mind, or state. So the Apostle exhorteth vs *to comfort the feeble-minded, and to support the weak;* And againe, *Comfort your selues together, and edifie one another.* And the Prophet *Esa* likewise, *Strengthen yee the weak hands, and confirme the feeble knees.* The which duty was performed by holy *Iob*, as *Eliphaz* testifieth of him, *Thou hast instructed many, and thou hast strengthened the weak hands: Thy words haue upholden him that was falling, and thou hast strengthened the feeble knees.* And is highly commended by the Prophet as a speciall gift of God; *The Lord (saith he) hath giuen mee the tongue of the learned, that I should know how to speake a word in season to him that is weary.*

Sixthly, by admonishing those who are ready to fall, that wee may uphold them, and such as are already falne through ignorance, frailty, and infirmity, that wee may raise them vp againe. And this the Apostle requi-

reth;

reth; Brethren (saith he) if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meeknesse, considering thy selfe, lest thou also be tempted. Vnto which dutie that it may be well performed, diuers things are required. First, wisdom and knowledge in him that admonisheth. So the Apostle saith of the Romanes, that *they were filled with all knowledge, and able to admonish one another.* And first we must know, that the thing whereof we admonish our brother, be a sinne, and not either lawfull, or indifferent and rightly vsed of him. In which the Israelites failed, when they sent to admonish the Reubenites about building the Altar, and Eli in admonishing Anna to put away her drunkennesse. Secondly, we must know, that being a sinne, it is indeed committed by our brother, either vpon that sure notice which our selues haue taken, or by the credible testimony of others who are men of credit; and not when wee haue a blinde ieaalousie or vngrounded suspition, nor when we haue heard it from busie-bodies and talebearers, who will not stand vnto any thing they say; vnlesse out of loue and tendernesse of his credit, wee speake of it to this end chiefly, that he may the better cleare himselfe of these false imputations, or that we may take occasion to admonish him if we finde them true. Thirdly, we must haue knowledge and wisdom to doe it after a right manner, with obseruation of all due cautions and circumstances. As first, we must make choyce of a seasonable time, not when our brethren are at their feasts, and desirous to be cheerefull and merry; nor when they are cast downe with afflictions, the which themselves sufficiently admonish, vnlesse we see that they make no vse of them, nor are brought by them to a sight of their sinnes; but rather in their prosperity, when as they thrive in their euill courses. Not in the company of others, if the fault be secret, and not open and scandalous; in which case also Christian wisdom will finde priuate admonition best for many persons, who out of their greatnesse and naturall pride, will burst out into rage and impatiencie, when as in company we take notice of their faults. Especially, we must take heed that we doe not admonish them of their faults, before those vnto whom they desire chiefly to bee approoued, and to maintaine their credit; for this will make them either to deny the fault, or to defend it, or to excuse and extenuate it; or if they can doe none of these, to burst out into choller, as holding themselves to be much disgraced. Neither is admonition seasonable towards others, when they haue begun first to admonish vs, because it will seeme to proceed, not from loue, but from spleene; not from any dislike of their faults, but too much liking of our owne; not out of a friendly liberty to doe them good by reclaiming them from their sinne, but out of impatiencie to beare reproofe, which maketh vs to returne like for like, because we would haue both lye vnder the same guilt; whereas if we take admonition well, and performe the like dutie at another time to our neighbour, it will be imputed to the friendly liberty of loue, which seeketh to reforme the faulty, and not to anger and reuenge, which vpbraideth the like faultinesse to countenance our owne. Secondly, there is required, that we take fit occasions to admonish; as when our neighbours, either by their words and speeches, or their actions and behaviour doe offer vnto vs some fit opportunity; for if it come thus by accident, it findeth

Rom. 15. 14.

Isa. 22. 16.

1. Sam. 3. 14.

1. Sam. 2. 22.

Matth. 7. 1. 2.

deth more easie entrance, whereas if we seeme to come of purpose prepared and armed, it will seeme more harsh to them whom wee admonish, and but cause them to prepare also to make resistance. Or when being sharply taunted for their faults by their enemies, they are vexed and grieved with their reproches, then may wee take fit occasion to giue them admonition for them, that they may not be lyable to such disgraces; for this will seeme to spring out of loue, which seeketh their credit, and will moue them to take it well, when as we of the poyson of other mens raylings and reuilings, doe make an antidote by our friendly admonitions, to preferue them from taking any hurt from them for the time to come. Thirdly, we must be carefull in admonishing others, that we our selues be not guilty of the same faulrs which we task in them, lest they pay vs in our owne coyne, mete vnto vs by the same measure, and bring vs vnder the same condemnation. Yea perhaps we may incurre thereby the suspicion of hypocrites, who tell others of their sinnes to hide our owne, or like subtill thecues, raise a clamour against our neighbours, that wee may the better escape in the Hiew and Cry; or of disliking their person more then their sinne, seeing we nourish the like in our owne bosome. Or if Christian loue moue vs to admonish them in this kinde, because such sinnes beare more sway in them then in vs, being committed by them wilfully and with settled resolution, by vs through frailty, infirmity, and at vnawares, seeing they defend them, and we bewaile them, they cherish and nourish them, we condemne and labour to mortifie them; we may, being our selues faulty in this case, admonish others: but then it is best to preuent their vprauiding by confessing our owne frailty, and by applying our admonition to our selues together with them, as thereby seeking our mutuall reformation. Fourthly, our admonitions must proceed from brotherly loue, the which being a grace hidden in our hearts, wee must make knowne by the fruits of it. To which end we must vse all lenity, meekenesse of spirit, compassion in the sense of the like infirmities in our selues, with milde and gentle speeches, shewing in our hatred of their sinne, the loue of their person. And though the party may discern them, yet if we would doe any good, we may not vse any insulting speeches, contumelious words, scoffes, scornes, or byting iests; and howloeuver in some cases for lesser faults, or when we haue to deale with a froward nature, we may sweeten our admonition, by speaking merrily, and in a pleasant manner, yet wee must take heed that we retaine our grauity, lest it bee turned into a iest, and so lose all its force and efficacy. But especially wee are to take heed that our admonitions doe not appeare to haue risen out of selfe-loue, and respect to our owne particular, but out of our loue of them whom we admonish; for if this be but suspected, it will neuer take any place, because wee seeke not their good, but our owne. And secondly, that they proceed not from anger and choller, which will make it seeme a chiding and brawling, rather then an admonition; and an action of rauing, rather then of loue. In which respect, our admonitions will be the more powerfull, when as they haue no reference to our selues, either of profit or hurt, but rather such as by the faults which we reprove, accrew vnto others. Againe, to shew our loue, we are with the notice which we take of their faults, to acknowledge

ledge their good parts, and to giue them due praise for their well-deseruing. Or if their defects will afford no such occasion, wee may intermixe the vertues of their parents or deare friends; both which will sweeten our admonition, and serue like sugar to take away the distaste of their bitternesse. Neither must wee bee alwayes beating vpon one string, nor vse this soueraigne Salve for euery slight scratch; but vpon some vrgent necessitie and waighy occasion, passing by petty matters of small value, as not seeing them, or at least refering them, like little pieces of coyne, till they bee come to a summe. For to bee still admonishing for euery trifle, will make vs seeme curious busie-bodies and harsh censures, to bee voyde of loue, which maketh vs passe by infirmities, and will cause our company to bee tedious and irksome, and our admonitions by their frequencie vnrespected and of no force. Fifthly, if the parties wee admonish bee of stout spirits, and are bold enough to beare it, wee may deale plainely and particularly with them for their sinnes; but if they haue tender foreheads, and are so ingenuously bashfull, that they are apt to bee daunted, and put out of countenance, by our taking notice of their faults; it is Christian wisdom to nourish this modestie and shamesfastenesse, seeing there is no great danger, that such will bee hardened in their sinnes. And to this end, it is good to admonish them of their faults in other mens persons, which are alike knowne vnto them, and to let them see the foulennesse of their vices, when, like vnpartiall beholders, they take a view of them in other subiects. The which course also is sometimes good, when it is propounded by way of Parable in another person, as when wee haue to deale with our superiours (as *Nathan* with *Dauid*) or such as will not by plaine and direct dealing bee so easily conuincd of their sinnes. Againe, to cherish ingenuity, and to preserue men from boldnesse and impudency, it is not good in our admonitions to presse our reproofes too farre, but to giue them some little euasion, that they may not turne againe as desperate, and flie in our faces. And therefore wee are sometimes to admit of their excuses and extenuations; yea, sometimes our selues after a charitable manner, to doe it for them, giuing the best interpretation we can, either of the matter or manner of their actions, or their minde in doing them; but in the meane time these extenuations and excuses must bee referred to the person, but not to the sinne it selfe, which must bee mainly beaten downe, euen whilest wee keepe the party from sincking vnder it. Finally, as with our admonitions wee must intermixe louing and kinde speeches; so especially our care must be, that we alwayes make a friendly conclusion; and not let the admonished depart discontented and exasperated, but so winne him by our kinde vsage, that (if it be possible) he may depart, as farre in loue with our persons, as in hatred of his owne sinne; like a Patient cured of some grieuous wounds, who loueth his skilfull and faithfull Chyrurgion, when the cure is perfected, though hee complained of his rough handling him, when hee was searching them to the quicke. But if when wee haue done our best by admonition, wee cannot reclaime our neighbours from their sinnes, but that they still wilfully commit them, and continue in them without

Ee

repen-

Leuit. 19. 17.

Luke 17. 3.

§. Sect. 3.
That wee may
lawfully con-
ferre of morall
and ciuill
things.

§. Sect. 4.
That we must
carefully
auoid all cor-
rupt commu-
nication.
Nehem. 13. 23.

repentance; then is it our dutie, with due respect had to our place and calling, and also their persons and condition, freely to rebuke and re-
prooue them. And this the Lord commandeth as a testimonie of our bro-
therly loue; *Thou shalt not hate thy brother in thy heart; thou shalt in any
wise rebuke thy neighbour, and not suffer sinne vpon him.* And our Sauour
Christ requireth it as an action that concerneth our selues as well as them,
seeing if wee neglect it when wee haue a calling to performe it, wee also
are accessary vnto their sinnes. *Take heede (saith he) to your selues: if thy
brother trespass against thee, rebuke him, and if he repent, forgive him.* But
howsoever here more severity and sharpenesse is to be vsed then in our ad-
monitions, and these old festered sores are to bee handled with a rougher
hand, then if they were greene wounds, yet we must take heede, that loue
shine through these cloudes of iust anger, that it may appeare to the par-
tie reprov'd, that wee intend the cure, and not to hurt the person.
To which end all scolding and brawling, rayling and reuiling speeches
are vtterly to bee auoided, which neuer doe good, but worke in them
spleene and malice towards them that vse them, rather then any reformati-
on of their faults, or hatred of their sinnes.

And thus we are in cōpany to frame our speeches vpon all occasions, that
they may tend to the spirituall edification of our brethren. But though
such conference in companie is to bee performed as most excellent, yet
may such speeches haue their due place, which concerne morall and ciuill
things, about any subiect which may better and improve our knowledge
for the service of the Church or common wealth, or mutuall good duties
to bee performed towards one another; about the health and wel-fare of
our bodies, or our common affaires and busineses which we haue in the
world one with another, and such matters as concerne the good of our e-
states, of which wee may lawfully aduize and take counsell one of another,
for the better directing and managing of all our actions and endeouours.
Yea sometime our speeches and conferences may tend to honest delight,
and to the mutuall comfort and refreshing of one another, that our spi-
rits being cheered and reuiued, wee may bee the better fitted for duties
of an higher nature. For howsoever it be lawfull sometimes to vse speech-
es tending to our worldly profit and delight, yet let vs carefully take
heede, that wee be not (like most men at their meetings) wholly taken
vp with them, talking of nothing else but of carnall and earthly things;
but seeing God is the Author and giuer of this excellent faculty of speech,
let our tongues bee chiefly imployed (when wee are at our free choyse,
and not straightened in our desired liberty by our earthly necessities that
presse vpon vs) in such conferences as tend to Gods glory, and the mutuall
edification one of another; that so it may appeare that wee are pilgrims
on earth, and Citizens of heauen, when as our conuersation is about hea-
uently matters; and that we are free Burgeses of the new Ierusalem, when
as we speake the language of Canaan.

Much more let vs carefully auoid in our conferences, the speech of
Ashtod, which who so vseth, professing himselfe an Israelite, deserueth
to be cursed, and that there were some good *Nehemials* to smite him with
the hand of Iustice, and to plucke off his hayre. As all hurtfull speech,
which

which tendeth to Gods dishonour, swearing, blaspheming, cursing, and such as sauoureth of irreligion, profanenesse and Atheisme; or to the destruction of our owne and neighbours soules, for which Christ died; as all euill words which corrupt good manners; all filthy communication and rotten speech, which infecteth and poysoneth the hearers; all scurrility, vsauorie and obscene iests; all scoffes and bitter frumps, scornfull taunts and spitefull iests, impeaching the credit and reputation of our neighbours, which proceede, for the most part, from an affectation of the praise of wit, and so farre bewitch men, that they are ready (as wee say) to lose their friend rather then their iest, and so foolishly to exchange a precious iewell, for a trifling bable. And hereinto we may adde all speeches directly contrary vnto those that tend to edification, as such as tend to the corrupting of the iudgement of our neighbours, and to the leading of them into error, euill counsaile, and all such as discourage them in the waies of Godlinesse. Such as grieue the afflicted spirit, and make him to sinke vnder his burthen; such as incourage men vnto sinne, and countenance those, who are fearefull and bashfull, in wicked courses, or which hinder those that are salne, from rising againe, and turning vnto God by true repentance. And as wee are to auoide in all our conferences these hurtfull and pernicious speeches, so also such as are vaine and vnprofitable, as not attaining vnto our chiefe endes, the glory of God; and our own and our neighbours good; in which notwithstanding the most men spend their time, and as the Psalmist complaineth, *speake vanity euery one with his neighbour*; thinking themselves sufficiently excused, because they say no hurt. But such forget in the meane time, that the Wise man prayeth against this vanity, that the Apostle doth forbid and condemne it; and that our Sauour Christ at the day of Iudgement will call into account not onely such speeches as are hurtful, but such also as are idle and vnprofitable.

1. Cor. 15. 33.
Eph. 4. 29.
Eph. 5. 4.

Psal. 12. 1.

Pro. 30. 8.
Tit. 3. 9.

Matth. 12. 36.

CAP. XXIX.

*Of Christian prudence, which wee ought to vse
in all our conferences.*

And thus we haue spoken of graciousnesse of speech to be vsed in our conferences, and of the contrary corruptions which ought to bee shunned. The next duty required, is, that our speeches bee powdred with the salt of Christian wisdom and prudence, which not onely enableth vs to speake good things, but also to fit these speeches to the persons with whom we conferre, to occasions and opportunities, to the present purpose, vse and necessitie, so as they may be most seasonable, powerfull and effectuell for the furthering of our owne good, and theirs also that beare vs company. And this the Apostle vnderstandeth, when as hee requireth, that our speech should bee *alwaies gracious, and seasoned with salt, that wee may know how to answere euery man*, for their speciall vse and benefit. This is that fit and seasonable speech which the Wise man compareth to apples of gold, in pictures

6. Sect. I.
How wee must
carry ourselues
when we con-
ferre with
those who ex-
cell vs in gifts.

Col. 4. 6.

Pro. 25. 11.

Esa. 50. 4.
Ecc. 12. 10.

Pro. 23. 17, 18.

Pro. 7. 24.
8. 6.

Iam. 1. 19.

Matth. 25.

pictures of silver; and this is, to haue the tongue of the learned, when as wee know how to speake a word in season to him that is weary. And when as wee can fit our speeches to present occasions, and so apply them to euery sort and condition of men, as that they may be behoouefull and beneficiall to them all in their seuerall kinde. As for example, when wee conferre with such as excell vs in grace and piety, wisdom and knowledge, we must, reuerencing Gods graces and greater gifts in them, yeeld vnto them priority of speech, and attentiuely harken vnto those gracious words which proceede out of their mouthes; not spending of our small stocke which cannot enrich them, but laying vp their speeches as good treasures in our hearts, that wee may increase our spirituall store, which wee may afterwards lay out when wee come among those that haue more neede. And vnto this the wise Salomon aduise vs, Bow downe thine care (saith he) and heare the words of the Wise, and apply thine heart vnto my knowledge. For it is a pleasant thing if thou keepe them within thee, they shall withall bee fitted in thy lips. And againe; Hearken vnto me now therefore, O ye children, and attend vnto the words of my mouth. Heare: for I will speake excellent things, and the opening of my lips shall bee right things. And here the Apostle Iames rule is especially to bee obserued; Let euery man be swift to heare, and slow to speake. For the words of the Wise are of great vse and profit, power and efficacie, like goads pricking men forward in the waies of Godlinesse, and like nayles fastening and confirming their hearts in all vertuous courses. In which regard if we interrupt them in their holy and wise speeches, by interposing our vnseasonable and lesse profitable talke, wee shall, by disturbing their discourse, wrong our selues and the rest of the companie; and bee more foolish then the foolish virgins, who did not desire to put out and extinguish the lights of the wise, but that they might share and communicate with them. And therefore when wee come into such companie, let vs thinke that wee are in a rich and plentifull market, wherein wee may store our selues with what we want. In which respect let vs wholly intend to enrich our hearts with all needefull graces, by trading with these rich Marchants who abound in them; and labour by communicating with them in these holy conferences, to increase our knowledge, strengthen our faith, confirme our affiance, nourish our hopes, mortifie our corruptions, and to bee more and more enabled to new obedience and holinesse of life. On the other side, when we are in the company of those which are weake and inferiour vnto vs in knowledge and other of Gods graces, wee must bee as ready to speake vnto their instruction and edification, as to heare those which are superiour vnto vs. And as those who are of meane estate, may lawfully desire and receiue gifts from the rich, that they may impart them vnto those who are poorer then themselves, so must wee also doe in our spirituall trading one with another. Which wee neede not grudge to doe, seeing wee shall not lose by their gaine, but mutually thrive together, not much lesse increasing our owne knowledge and other graces, by teaching and communicating them, then they by learning and receiuing; these spirituall gifts herein resembling the Widdowes Cruze of Oyle which filled in emptying, and when much was taken out of it for the reliefe of the whole family, afforded no lesse store

store the next meale, or like the milke in the mothers brest, which if it be sucked by the child, continueth and increaseth, but if it be not drawne, soone faileth and dryeth vp. Neither must wee in this case bee so proud and lofty in our own conceits, as to scorne or refuse conference with those who are not equall with vs in gifts, but as the Apostle exhorteth, *wee must condescend vnto men of low estate, & stoop vnto the vnderstanding of the meaneest*, thinking it as necessary an office in Gods family, to put milke into the mouthes of little babes, as to set stronger meate before those that are able to sit at the table with vs and feede themselues. Vnto the performance of which dutie, Christian wisdome and discretion is very necessary, to giue vnto euery one a fit portion as they are able to beare, and not to glut and ouercloy weake stomacks with these spiritual dainties, till, like the Israelites Quails, they come out of their nostrils. For if they surfet through satiety, and bee crammed till it bee ready to come vp againe, they shall for the present offend God thereby, and loath this Spirituall food for the time to come. And therefore when wee meete with weakelings, let vs haue respect vnto them, and not so much consider what we could willingly giue, as what thier weake stomackes are able to digest; intermixing (as it were sawces to their meate) ciuill, morall and pleasant speeches tending to their profit or delight, that thereby, their appetite being quickned, they may feede vpon more solid and wholesome nourishment with lesse satiety.

Rom. 12. 16.

Iohn 21. 15.

§. Sect. 2.

How we must behaue our selues when we conferre with ciuill worldlings,

Again, if those with whom wee conferre are but meere worldlings, wee must wisely consider whether they bee morally ciuill, or openly prophane and desperately wicked. If they be of the former sort, we must cherish those common gifts and graces of the Spirit, which we obserue in them, yet so, as we doe our best to worke them out of a Pharisaicall conceit of them, as though they needed nomore to assure them of their saluation. To which purpose we are to take all good occasions to shew their insufficiencie, that being beaten off from this pernicious opinion, they may denie themselves vtterly, and all their owne righteousness in the worke of their iustification and saluation, and may flie vnto Christ by faith, who is onely able and all sufficient to effect them. With which we must ioyne all other good meanes, which opportunity shall offer vnto vs for the gayning of them to Christ, and making of them truly religious. And to this end wee must heedfully watch for all good occasions, which either their words or actions shall offer vnto vs, of speaking something which may bee for the vse of edifying; liking and approving any thing which is well said or done by them (as our Saviour dealt with the young man that answered him discreetly) shewing that they are not farre from the Kingdome of God; and as *Paul* with King *Agrippa*, who watched and tooke hold vpon euery word which he spake, to draw him to Christianity. Yea when none are offered by them of speaking any good, wee must seeke our occasions our selues, making choysse of such as we thinke will be most plausible, and likely to finde entertainment, as some workes, mercies, or Iudgements of God, which are fresh in memorie. And if the companie be such, as that wee cannot directly propound vnto them such sauourie discourse, let vs vse our best art and policie to scrow and winde it in by degrees,

Mat. 23. 29.

grees and by little and little; endenoring to drive in our wedges into these knottie pieces with many blowes and diuers breathings and intermissions, when as we are not able to doe it once. Or if we cannot preuaile thus farre, nor draw them to ioyne with vs in any Christian conference, yet at least let vs ioyne with them in their speeches and discourses, which are most ciuill and morally honest, that if wee can doe them no further good, yet at least wee may hereby preuent rotten, filthy, and vnfauoury speech, and so preferue our own eares from being polluted, and our hearts from being grieued with such ribauldry and corrupt communication, as is often vented in such societies.

6. Sect. 3.
How we must
deale with
those who are
openly pro-
phane.
Matib. 7. 6.

Pro. 14. 7.

Phil. 2. 15.

But if our company into which we are come, either by accident or some vrgent occasion, bee notoriously prophane and wicked, who would but make a scoffe at any speech which sauoureth of Religion; our Sauious hath giuen vs this rule for our direction, that *we must not cast holy things before dogges, nor pearles before swine, lest they trample them vnder their feet, and turning againe, all to rent vs.* Vnto which the Wise man hath adioyned another, that wee must get our selues out of such company as soone as we can: *Goe (saith hee) from the presence of a foolish man, when thou perceiuest not in him the lips of knowledge.* In the meane time, though wee haue some sociery with them, in respect of our persons, yet let vs be carefull that wee haue no fellowship with their vnfruitfull works of darkenesse, by too much familiarity, applauding their speeches, and blaunching over their vices and faults; but if wee cannot without danger take liberty of reproofing them by direct words, yet let vs doe it by shewing dislike, either by our silence or by our countenance. At least let vs giue them a reall reproofe by our contrary example, being (as the Apostle speaketh) *blamelesse and harmelesse, the sonnes of God without rebuke, in the midst of a crooked and peruerse nation, and shining among them as lights in the world.* But if they be so peaceable, that we may conceiue any hope of their patience, and that they will hearken vnto any good speech, louing admonition, or gentle reproofe, we must not neglect it, handling these festred sores with a soft hand, that so they may more quietly indure to haue afterwards salues applied which shalbe fit for their curing. Neither will it stand with Christian charity to neglect any meanes, when there is the least hope of doing the good, nor with Christian wisdom to do it after a rough and boystrous manner, proudly and imperiously, with sharpe rebukes and bitter reproofes, which like strong medicines in a weake stomacke and clogged with corrupt humours, will not stay with them, but will presently be cast vp againe, before they haue had any time to work, and so do them no good for their spirituall cure. But we must vse first prepartiuues and gentle purges, as they are able to beare: as louing insinuations, and mild admonitions, which must alwaies fauour more of the strength of argument and reason, then of choller or any other turbulent passion. And though when wee haue done all the good wee can, wee doe not presently see any fruit of our labours, yet must wee not bee discouraged, but patiently leaue the successe vnto God, and craue his blessing vpon our indeuours, knowing that the best seede commeth not vp as soone as it is sowne; and the physicke which cureth the disease, doth not as soone as it is taken, giue any euidence of the pati-

ents recovery, yea oftentimes maketh him much more sicke, whilst it is in working; both to the iudgement of others, and in his owne feeling and apprehension. Yea, though they cast vp this spirituall Physicke presently after it is taken, yet may it doe them some good, seeing some hurtfull humours may be raised with it, as some cold flegme of sluggish sloth and carelesse security, and some hot choller, which so imbittered their stomackes, that they had no appetite to any wholesome nourishment; and something also may remaine behind, which will worke vpon them when we least thinke of it.

And these are the duties which are to bee obserued in our society and conuersation one with another, in respect of our speeches and conferences. The which in these dayes, are all for the most part lamentably neglected, to the great dishonour of God, and our owne exceeding hindrance in our Christian progresse. And contrariwise, as wee finde by daily and wofull experience, all our time at our meetings, is wholly spent about earthly trifles, and things of no value. Of which neglect of the one, and too much vse of the other, there are diuers causes. As first, the malice and subtilty of the deuill, who knowing how much religious conferences doe weaken his kingdome, and build vs vp in all spirituall graces, and how much they strengthen vs vnto all Christian duties, doth vse all his Art and skill to hinder and interrupt them, by putting into mens minds matters of no vse and profit, earthly vanities, and things vterly impertinent to our persons, states, and callings. Or if we will needs talke of Religion, he is ready to propound vnto vs by some of his instruments, captious questions, or wrangling controuersies about trifles of no value, which tend not to the vse of edifying, but to cause heart-burning, and alienation of affections, strife, and contention; that so for the present he may keepe out all profitable conferences, about sanctification and the maine points of Christian Religion, and at length may breake off all such meetings, when as men finde by experience, that little or no good commeth of them. And with him ioyneth the world and worldly men to hinder these conferences; not onely by offering earthly things vnto vs, for the subiect of our speech, but also by interrupting vs, when wee haue entred into any good conference, by speaking of worldly matters, that so they may diuert our speech from going on in any Christian discourse. Vnto both which our enemies, our corrupt flesh is ready to betray vs, which is soone weary of spirituall and heavenly things, because it findeth no taste or saour in them, and is neuer satisfied in thinking and speaking of things worldly, carnall, and sensuall, as best relishing to our corrupt and fleshly appetite. A second cause is, because we are not mortified in our loue to the world, nor haue our hearts and affections weaned from it. For if they, like good instruments, were well in tune, they would vtter by our tongues heavenly harmony; but doing as they doe vpon worldly vanities, it is no maruaile, if out of the abundance of the heart the mouth speaketh, and if the chiefe fountaine being defiled, there issue from it the polluted streames of vnprofitable discourses. A third cause, is our too little loue of spirituall & heavenly things; for if our hearts were set vpon them, as our chiefe treasure, we would take delight to be still talking of them. If they were our chiefe comforts and

§. Sect. 4.
Of the manifold and dangerous abuses of Conferences in these dayes; and the causes of them.

Psal. 119.

cordials to cheare our hearts, so as they could with delight exercise themselves (with David) in meditating on them day and night; then would they also be sweeter to our mouthes, then the honey or the honey-combe. Neither would our tongues be so vnready and barren of words, when we come to speake of holy things, if our hearts and affections were set vpon them; for as the Diuine Philosopher among the Heathens obserued, Loue maketh euen those which are rude of speech eloquent, when they speake of the things beloued. Lastly, our great ignorance of holy and heauenly matters, ioyned with a pernicious feare and shame, left by our speech wee should discouer it to our disgrace, is one speciall cause which hindreth these conferences. For such is the pride of mens hearts, and their small esteeme of these spirituall treasures, that they had rather remaine penurious, then discouer their pouerty; and empty of all grace, by neglecting the meanes whereby they might bee replenished, then that men should take any notice of their emptinesse; to hide their wounds, rather then to lay them open that they might bee cured; and like foolish and beggerly Shop-keepers, they content themselves with a vaine shew, and with painted papers stuffed with straw or rags, rather then they will vse any spirituall trading with others, or lose the name and opinion of wealthy men, by taking vp such wares as they want.

§. Sect. 5.
That Christian
and religious
conferences
are exceeding
profitable.

But that wee may breake thorow all these difficulties, and remoouing these causes of hindrance, bring these neglected holy conferences into more vse, let vs consider that they are exceeding profitable, first, for the increasing of our knowledge in spirituall and heauenly things, when wee bring all wee know (as it were) to a common stocke, out of which every one may take that which best fitteth him for his particular vse, and supply his defects out of others abundance, they in the meane time hauing neuer the lesse. And as it is a singular benefit vnto every one of any Trade or Mystery, when they haue their common Halls where they may meete together, and conferre of the best courses for the managing of their affaires, seeing it doth not onely much improoue their skill, but also further them greatly in all good proceedings; so doth it exceedingly aduantage vs in our spirituall trading, both for the increasing of our knowledge, and furthering of our practice, when as wee often meete together, and conferre of those things that belong to our Christian profession. For it doth not onely improoue and better our iudgements, by communicating with others in all that they know, but also inflame our hearts and affections with the loue of spirituall things, when as we stirre vp Gods graces mutually in one another, and like coales which are heaped vp together, not onely preserve the heate of the loue, and zeale which is kindled in vs, and would coole and die if wee were scattered from one another, but also inflame those which are next vnto vs with our heate, which being set on fire, will also kindle those who are neere vnto them. In which regard, that of the Wise man is truly verified; *The lips of the righteous feede many; but fooles (who refuse all communion and fellowship with them) die and perishe for want of wisdom.* And as it is a singular meanes to inlighten our minds with the knowledge of the truth, and to inflame our hearts with the loue of it; so also to make vse of all wee know and affect by our holy practice, when

Pro. 10. 21.

when as by our mutuall exhortations, we incourage and stirre vp one another vnto new obedience, and to performe all good duties of a Christian life, and helpe both our selues and others, with such good counsels and directions, which being obserued, will make the wayes of holinesse and righteousness easie, familiar, and pleasant vnto vs. Adde heereunto the great necessity of these religious conferences, and of what great moment the use or neglect of them is for our saluation or damnation. Neither are wee with the common sort to esteeme words as winde, or if we doe; such a winde as will bring great profit, or hurt; either much furthering vs towards the Hauen of happinesse, or like a tempestuous storme, blowing vs vpon the rockes of perdition. For the Wise man saith, *A mans belly shall be satisfied with the fruit of his mouth, and with the increase of his lips shall hee be filled; Death and life are in the power of the tongue, and they that love it, shall eate the fruit thereof.* And as he expoundeth himselfe in another place; *A man shall eate good by the fruit of his mouth,* namely, if his tongue vttereth good things, *but the soule of the transgressours shall eate violence.* And our Saviour hath taught vs, that we shall be called to account for euery idle word at the day of Iudgement, *and that by our words we shall be iustified, and by our words we shall be condemned.* Finally, let vs remember how faithfull in this kind the wicked are in the devils seruice, being neuer weary in vttering such speeches as are vaine and vnprofitable, or hurtfull and pernicious; and let this make vs ashamed of our negligence, if we seldome admit such holy conferences as tend to Gods glory, whom we haue found so gracious and beautifull a Master, or being entred into them, doe waxe weary, and soone giue them ouer, vpon euery slight occasion, for want of loue and zeale to his seruice. Yea, let vs consider with what pleasure and delight our selues haue beene taken vp in the dayes of our ignorance, with idle and hurtfull communication, and let this make vs to redeeme our lost time, by being diligent and frequent in good conferences; and seeing wicked men are, and we were, not ashamed to spend much time, in speaking to Gods dishonour, and our owne and our neighbours hurt; let it now bee a shame vnto vs to bee backward and bashfull, slacke and meale-mouthed, to speake freely vnto his praise, or to omit any good occasion of discourse, which may further the saluation of our selues or our brethren.

Pro. 18. 20, 21.

Pro. 13. 3.

Mat. 12. 36, 37.

CAP. XXX.

Of those duties which concerne our workes and actions one with another, both out of contracts, and in our buying and selling.



AND thus much concerning those duties which are to be performed in our society and conuersation, respecting our speeches and conferences. Now we are to speake of those which concerne our workes and actions. And these either respect our simple and ordinary dealings out of contract, or those which are to bee obserued in contracts and bargaines one with another. Concerning the former, I shall not neede to say much more then I haue written

§. Sect. i.

That we must labour both to do and receiue all the good we can, in our dealings with others.

written before of those duties, which are generally to be performed in our whole conuersation and society with our neighbours. Only let vs obserue this principall rule, that when wee come in any company with our brethren, wee indeuour by all good meanes, both to receiue, and doe all the good wee can vnto our selues and them, improouing our society for the best aduantage to all parties. And first for our selues, we must not idly and vainely spend our time, when we are in company, but labour as much as in vs lyeth, to reape what fruit and benefit we can by it, setting our selues to listen vnto, and lay vp for our vse the good speeches, instructions, counsels, exhortations, admonitions or reproofes, which we shall heare from any, and those especially which are superiour vnto vs in Gods gifts and graces; as also to take notice of those good examples of piety or Iustice, faith, affiance in God, humility, meekenesse, patience, and such other vertues, that they may serue as patternes for our imitation; according to that of the Apostle; *Brethren, be followers together of mee, and marke them which walke so as ye haue vs for an example;* and elswhere hee exhorteth the Hebrewes to *follow the faith of those who were set over them, and had spoken vnto them the Word of God.* But because such rules through humane frailty doe sometime faile, we are not hand ouer head to conforme our selues to such ensamples, but in any doubtfull case to bring them to the maine Standard, the Word of God, and to consider, if they agree or swarue from it; and to our chiefe Patterne and Precedent Iesus Christ, to see how their example agrees with his; seeing the Apostle, though excellently graced, would not propound himselfe as an absolute patterne to be followed in all things; but *only so farre soorth as he was a follower of Christ.*

And as we must labour when we are in company to receiue, so also to doe what good we can vnto those who associate vs. Especially, wee must indeuour to take and seeke all good occasions and opportunities, of speaking or doing any thing which may further their saluation, and to vse all good meanes, both to gaine them vnto Christ, if we see no signes of their conuersion; or to build them vp in him, to enrich them with all spirituall graces, and to confirme and strengthen them vnto all Christian duties, if being conuerted, they belong to the same household of faith. Of the former, we haue the Apostle Paul a worthy example for our imitation, *who though (as he professeth) he were free from all men, yet he made himselfe seruant vnto all, that he might gaine the more. To the Iewes hee became a Iew, that hee might gaine the Iewes (that is, as he expoundeth himselfe in the next words) to them that were vnder the Law, as vnder the Law, that hee might gaine them that were vnder the Law; to them which were without Law, as without Law (though hee were not without Law to God, but vnder the Law to Christ) that hee might gaine them that were without Law. To the weake hee became as weake, that hee might gaine the weake; and in a word, made himselfe all things to all men, that he might by all meanes saue some.* And in the next Chapter he saith, *that he indeuoured to please all men in all things, not seeking his owne profit, but the profit of many, that they might be saued.* In respect of our brethren, which are already conuerted, we must, when we keepe them company, performe all Christian duties which may enrich, or confirme and strengthen in them all the gifts and graces of Gods holy Spirit. To which end, we must obserue

and

Phil. 3. 17.

Heb. 13. 7.

1. Cor. II. 1.

§. Sect. 2.
That we must
take all occasi-
ons of gayning
others to
Christ.

1. Cor. 9. 19.
10. 22.

1. Cor. II. 33.

and watch ouer one another, not as curious busie-bodies, to intermeddle with their affaires, which belong not vnto vs, or to spie out their infirmities, that wee may blaze them abroad to others; but seeing their weaknesses, that we may helpe and support them and their wants, that we may vse all good meanes to supply them, and in the meane time, to couer them vnder the vaile of charity. And finally, that we may prouoke and stirre vp one another, to the imbracing of all holy vertues, and the practising of all Christian duties, according to that of the Apostle, *Let vs consider one another, to prouoke vnto loue and good workes.*

Heb. 10. 24.

§. Sect. 3.

That in all our dealings and bargainings we must carry our selues vp-rightly and honestly.

Heb. 13. 18.

Micah 7. 2.

1. Thes. 4. 6.

Psal. 5. 6.

Zach. 8. 16.

Psal. 15. 2.

Verf. 4.

Pro. 21. 6.

Pro. 13. 11.

Apoc. 22. 15.

Ch. 21. 8.

In our contracts and bargaines, whereby we alienate or exchange the things which of right appertaine vnto vs vpon some equall and honest conditions, diuers duties are to bee obserued of all Christians, who haue trading and dealings one with another, some whereof are generall to all contracts, and some more specially respect selling and buying. In all our contracts and dealings, there is generally required, that we carry and behaue our selues simply and vprightly, honestly, and with a good conscience, as in the sight and presence of God, who seeth not onely our outward actions and dealings, but also the inward thoughts of our hearts, and our most secret and hidden intentions, according to that of the Apostle, *We trust we haue a good conscience in all things, willing to liue honestly.* And contrariwise in all our contracts, we must carefully shunne and auoyd all guile and deceit, all hollow and double dealing, tending to the vndermining and circumventing of our neighbours. So the Apostle exhorreth, that no man goe beyond or defraud his brother in any matter, because the Lord is the auenger of all such; for as the Psalmist saith, *he abhorreth the deceitfull and bloodthirstie man.* More especially we must in all our dealings obserue truth in all our words, and not onely speake it from our lips, but also from our hearts, hating & auoyding all subtil equiuocations, and mentall referuations, as tending to circumuent and deceiue those with whom we deale. Secondly, fidelity in all our promises, performing them, although it be to our owne hindrance, vnlesse he to whom they are made doth release vs of them. Thirdly, iustice in all our actions, giuing euery man his due, and dealing with others, as we would haue them to deale with vs. Fourthly, charity and compassion in remitting our right in whole or in part, when as the bargain proueth hard, and to the great losse and hinderance of our poore neighbours, who are not able to beare it. And lastly, patience and contentednesse, when we sustaine any damage and detriment, or be otherwise crossed or ouer-reached in any of our contracts, either purposely by those with whom we deale, or by some casualty or accident which could not bee foreseene. Contrariwise in all our contracts we must auoyd lying, and that which is equall vnto it, equiuocation; *For the getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seeke death.* And againe, *Wealth gotten by vanity, shall be diminished: but he that gathereth by labour, shall increase;* yea though a man could by lying, get the whole world, what would this profit him, seeing thereby hee shall lose his owne soule? For liars shall not onely be excluded out of the Kingdome of heauen, but also haue their portion in the lake which burneth with fire and brimstone, which is the second death. With like care wee must auoid in our dealings all perfidiousnesse

PRO. 10. 2.

ness and breach of promise, although it tend to our great advantage, seeing God will not bless goods gotten by breach of covenants, and though we should thrive by such courses, our worldly gain will in no sort recompence our spirituall losse. We must shun also all kinde of vniustice in our contracts, seeing though it bring in present gain, yet no profit in the end; *For the treasures of wickednesse profit nothing; but righteousness deliuereth from death.* Likewise we must auoyd all vncharitableness, raising our gain out of our neighbours losse, but as fellow-members of the same body, we must aduance, as much as in vs lieth, our mutuall profit, and in some equality thrive together. Finally, we must not, through impatiency, murmure and repine, fret and fume, when wee meete with any crosses or losses in our contracts, but be content sometime to lose as well as gain; and to this end we must not haue our eyes too much fastened vpon secondary causes and inferiour meanes, which perhaps are exceeding crosse and faulty, but lift them aboue the earth, and fixe them vpon the most wise prouidence of our good and gracious God, who gouerneth all things which seeme most contingent and casuall, and so disposeth of them, as is most for his owne glory, and the spirituall good and euerlasting saluation of all those that loue and depend vpon him.

§. Sect. 4.
That we must
sell only things
saleable.

Amos 2. 6.
Esa. 5. 23.
Esa. 1. 23.

More especially, there are diuers duties required of vs in our buying and selling. As first, that the seller be the true and lawfull owner of that hee selleth, or his deputy appointed by him; and that the buyer doe not for priuate gain buy any thing from any man, whom he thinketh not to haue any right to sell it. In which respect, they grievously offend, who buy or sell stolne goods if they know of it, and they who sacrilegiously sell and buy the liuings of the Church, and such things as are freely consecrated to the seruice of God. Secondly, the seller ought to sell, and the buyer to buy such things onely as are vendible, and may iustly bee bought and sold. In which regard, they offend, who sell or buy the gifts of the Spirit, as *Simon Magus*, or holy things which belong to God; and those who sell and buy Iustice or iniustice by bribery giuen or taken, either to fill their owne purposes, or to peruert right. They also who sell and buy truth and lyes, as false witnesses, and they that hire them to giue false testimony. But they most of all, who for corruptible things sell their soules vnto sinne, as *Achab* did, which Christ redeemed with his most precious blood. Thirdly, wee ought to sell onely such things as are fit for sale, or knowing them to bee otherwise, to acquaint the buyer with it, and so to pitch a lower price, according to their lesser value. Otherwise wee are not to sell things falsified in respect of their substance, and such as are mixt and corrupt, for such as are pure and good, which is a common fault among Merchants and Tradesmen in these dayes, who for their greater gain adulterate their wares, and iumble and intermingle things of a different degree in goodness, selling them all at the best rates. Fourthly, we are bound to sell those things only which are some way profitable for the Church and Commonwealth, either for necessary vse, or for ornament and delight. Neither ought wee to benefit our selues by such things as are vnprofitable vnto others, and much lesse by such as are in their owne nature hurtfull and pernicious, vncharitably raising our owne gain out of our neighbours losse.

losse. As those that sell popish pardons, and bookes, to ignorant people, who are likely to be seduced by them, such also as further them in their superstition and idolatrie, obscene pictures and bookes full of ribaldry and all prophanenesse, fit for nothing but to poison and corrupt such as see and reade them.

Fifthly, we ought in selling and buying, to set our wares at an equall price; the best rule whereof for the most part is the ordinarie price of the market, which valueth things not simply in their owne worth, but with consideration of all circumstances, as scarcity, plenty, time and place; and not according to the price wee gaue lesse or more, nor onely respecting whether we gayne much or little, whether we get nothing or lose thereby. For as of necessity, through the change of prices, we must sometimes lose, so it is alike necessary, that we should gain at another time, to repaire these losses, and maintaine our state. And as wee must not, when wee haue an ill bargain, exceede the market, and so transerre our losse from our selues vpon our neighbour, but patiently beare our owne crosse as imposed of God, till hee afford vs lawfull meanes to free vs of it; so when wee haue made a good bargain in respect of the difference of places or times, wee may not, vnlesse wee would be vncharitable vnto our selues, put off our gain to others, but receiue it thankfully as the blessing of God vpon our labours. But here wee must take heede, first, that wee be not ouer strict in this kinde, seeking only our owne gain and aduantage, without respect to the Common wealth, nor vncharitable towards the poore, in ioyning with others to keepe vp things in times of scarcity at the highest prices. But when wee can afford it, wee ought to abate something, and by our example to bring downe others to reasonable rates, all circumstances being considered, that neither the Common wealth generally, nor the poore in particular receiue by our being *iust ouer-much*, any hurt or damage. Secondly, we must take heede that wee vse no vniust or vncharitable courses to rayse the markets, and the prices of commodities aboue their value; as to forestall the market, and to buy vp the things which are brought, at low rates, with a purpose to set them vp, and sell them dearer soone after in the same place. Or to ingrosse commodities which are offred to common sale, that hauing them all in our hands, wee may sell them at our owne rates. In which respect they chiefly offend, who, vpon no lawfull and necessary cause, doe abuse authority to countenance their Monopolies (I neede not to expound it, seeing custome hath made this Greeke word familiar English) and get the sale of seuerall commodities appropriated vnto themselves, so as none may sell them but by benefit of their priuiledge, that so they may value them aboue their worth, and enrich themselves with the losse and damage of the Common wealth. Neither must we (as it is the vsual fault of Companies and Corporations) combine our selues together to sell our wares at a certaine rate; nor keepe in our commodities in time of plenty, to this end that we may cause a dearth; seeing by defrauding the people of Gods blessings, we shall bee exposed to their curse, as the Wise man teacheth vs. And as the seller ought not to vent his wares aboue their worth; so neither should the buyer desire to haue them vnder, if at least he know that the seller cannot so afford them; especially when

§. *Sell. 5.*
That we must
set and sell our
wares at an e-
quall price.

Eccle. 7. 16.

Prout. 26.

he hath to deal with the poore, whose necessities oftentimes constrain them to take, not what their wares are worth, but what they can get for them. In which respect, many shopkeepers in Cities and townes grievously offend, which take aduantage of their pouertie who worke for them, shamefully to oppresse them, forcing them to sell their teares, sighes and groanes with their wares, because wanting bread to put into their own and their childrens mouthes, they will not buy them off their hands, not because they are vnwilling to haue them, but because by these refusals they would beate them downe to vile prices, and such rates, that their curious skill and painefull labour in their art and trade, will scarce yeeld them so much as will, after the homelyest manner, feede & cloath them: whilst the other, who come further behinde them in art, skill and profitableness to the Common wealth then they, goe before them in stocke and riches, selling with their wares their winde and words, and doubling their price with their lies and oathes, abound in all superfluous excesse, and yet exceedingly grow in wealth.

§. Sect. 6.
That in buying and selling all fraud and deceit must be auoided.

Lastly, in respect of the manner of selling and buying, wee ought to vse honest simplicity, and carefully to auoid all fraud and deceit. In which respect, men grievously offend in these dayes, who haue & vse a thousand deuices to circumuent and defraud their neighbours. As first, by blinding their mindes with their partiall and false praises of their wares, and their eyes with false and deceitfull lights. By concealing the knowne faults of their wares, and yet coueting to get the highest prices, as if they were faultlesse. By asking for them a double price to their value, and taking it also, if the party be so simple to giue it. By abusing their acquaintance and customers vnder colour of loue and friendship, and selling their wares dearer vnto them, then a meere stranger could buy them. By telling vntruths, either about the worth of their commodities, or the price which they cost them, or the money that they haue beene offered, or that which they will take, and not vnder, and (that which is worse, though this bee too too bad among Christians) by countenancing and confirming their lyes with intermingled oathes. Vnto these, innumerable other faults might bee added, common in these dayes amongst Trademen, which I will onely name, because it is not my purpose to rake vp these filthy puddles to the bottome, but onely to point at the grossest of them with my finger as I passed by, that the conscionable Christian, who desireth to please God in all his courses, may shunne and auoyd them. As first, they offend in their manner of selling, who sell one thing for another, and when they meete with those, who being simple and ignorant, are apt to bee abused, doe thus deceiue them both in the colours and stufes. So they also, who sell that which is mixt, for that which is pure; that which is sophisticate and naught, for that which is perfect and good; that which is bad, for the middle sort; and that which is meane and indifferent, for the best. They in like manner who set false glosses on their wares, by gumming, starching, pressing, and burning, and so to cause them to seeme much better then they are, make them much worse for vse. Finally, they who vse false waights and measures, buying by a greater, and selling by a lesser; and such also as by their Art and skill increase the waight

waight and measure of their wares in shew, about that which they are in truth; as by false fingring, stretching, ouer-measuring, deceitfull balancing; making by their nimble trickes, the equall Scales to forget and lose their indifferency, and inclining on their side, to become necessary to their fraud. The buyer also ought no lesse carefully and conscionably to obserue truth and iustice in cheapning and buying his commodities then the seller, both offering an equall price to the worth of the wares according to his iudgement, and truely paying it when they are agreed. In which respect they offend, who, to bring downe the price vnder the true value, dispraise and disgrace the wares, before they haue bought them, which after they are gone, they are ready to commend as a good penny-worth; The which *Salomon* obserued as a fault in his times: *It is naught, it is naught, saith the buyer, and when hee is gone away, then hee boasteth of his bargain.* So those who offer much vnder that iust value of the wares, which their owne iudgement doth set vpon them, whereby the seller is driven to aske much aboue, that so hee falling as the other riseth, (like the Scales, which interchangeably tossing vp and downe, stand at last in their due equipoyse) hee may bring the price to some indifferencie; all which vaine-spent time and labour might well haue beene saued, many idle words spared, and diuers abuses shunned and auoyded, if on both sides they had vsed Christian simplicitie. Finally, the buyer much offendeth, vhen hauing agreed vpon the price, and comming to pay it, hee giueth not vnto the seller his full due, but either wittingly misreckoneth him in the summe, or tendreth vnto him, in stead of currant and lawfull money, slippes, and base coyne, vvaished, clipped, and light gold, or pieces of lesse value, oftentimes for those of greater, vvhich through ouer-sight, by reason of their likenesse, may very easily bee mistaken the one for the other.

Pro. 20. 14.

All which faults among buyers and sellers, which so intolerably raigne in these times, would easily bee auoyded; if, as wee professe, wee would preferre Iustice and charity before deceit and selfe-loue, and accordingly would labour to mortifie the one as hurtfull and pernicious, and magnifie the other as most excellent and profitable, both for the setting forth of Gods glory, and the furthering and assuring of our owne saluation. If wee would but consider that God is present, and beholdeth all our dealings, and will one day, as a righteous Iudge, call them to account, to reward them if they bee vpriht and iust, or to punish them, if they bee wicked and deceitfull. If finally, when wee come to summe vp our gettings in our Trades at the yeeres end, wee would put all our gaines in the one Scale, and our soules which wee haue hazzarded to euerlasting losse, by our vniust, vntrue, and deceitfull dealing, into the other, and consider how light they bee in comparison of it, which, as our Sauour hath taught vs, cannot bee counterpoysed by the waight and worth of the whole world. And so much concerning our dealings with one another in contracts and bargaynes; the which I thought necessary to bee in some brieft manner handled in this Treatise, because all Christians almost are often employed in them, and many,

6. Self. 7.

How to auoid the faults commonly committed betweene buyers and sellers.

1. Thes. 4. 6.

Mark. 8. 36.

Esa 59.15.

whose callings consist in trading, doe spend the most part of their liues in it: As also, because the corruptions of the times are so many and grievous, so backed with the multitude, and countenanced with custome, that they are scarce thought to bee any sinnes, inso much as many, which otherwise feare God, are often ouertaken with them, either through ignorance, walking according to the common course, for want of better direction; or being compelled (as they suppose) with vrgent necessity to doe as others doe; because there being so few which doe as they should, and such multitudes which vse fraud and deceit; if they should in their trading and dealings vse truth and iustice, simplicitie and honest plainenesse, they should (as the Prophet complaineth of his times) become a prey vnto others, and bee exposed to the common spoile. The which danger would in great part bee auoyded, if men could liue by faith, and cast themselues vpon Gods providence in the vse of lawfull meanes, seeing hee neuer faileth them that trust in him. And also, if there were a generall reformation of these abuses and corruptions, among them that sincerely professe Religion, and truely feare God; which might easily be done without any danger to their estates; seeing what is wanting in ill gotten gains, would bee abundantly supplied by the greatnesse of their custome; for who that is wise, would goe ordinarily to others, where hee is likely to be deceiued, when as hee may trade with them from whom he may assuredly expect honest and plaine dealing? And so much concerning those duties of Christian conuersation, which are to bee obserued in all companies and societies.

CAP. XXXI.

That Governours of families ought to traine vp those which are vnder their charge in the duties of godlinesse.

§. Sect. I.

That it is not enough for governours to be themselves religious, but they must also traine vp those which are vnder their government, in the knowledge and practice of Religion.



He next duties belonging vnto a godly life, are such as a Christian ought to performe in his family, all which may generally bee referred to this mayne duty, that hee not onely duly and diligently serue God himselfe, but also teach those who are vnder his charge to ioyne with him, and not onely by instruction shew them the right way, but also by wise and religious government, guiding and training them vp in the feare of the Lord, hee must cause them to accompany him, and to put in practice the holy duties of Gods seruice, in which he hath informed them. Neither is it sufficient that governours of families be good Christians in their owne particular and personall carriage, but according to that place wherein God hath set them, and that vocation whereunto they are called, they ought to be Christian governours, and not onely fight the Lords battels as common Souldiers, but as wise and valiant Captaines, they must leade on those which are vnder their charge, and see that they in their places performe good seruice to our grand Emperour and chiefe Commander the Lord of Hosts, as well as they. And as Stewards and Bayliffes vnder our great Lord and Master, they must appoint their children and seruants vnto their taske,

task, and see also that they performe it. And thus *Ioshuah*, as a governour of the Common-wealth, instructed the whole congregation in the Law of God, with the women, little ones, and the strangers that were comersant amongst them: And as a master of a family, vndertaketh not onely for himselfe, but also for his whole household, that hee with them would serue the Lord. And as *Dauids* care extended to the wise and religious gouernement of the whole Common-wealth, as their King and Soueraigne, so he thought these high and waightry imployments no priuiledge to exempt him, from performing his speciall duty, as a Master in the well ordering of his family. And therefore he professeth that *hee would walke within his house with a perfect heart*; neither nourishing wickednesse in himselfe; nor induring it in any of his seruants. And that hee would driue out and expulse vngodly men out of his family, and setting his eyes vpon the faithfull of the land, and such as walked in a perfect way, as his speciall fauourites, he would make choice of them for his household seruants. Yea vertuous *Hester*, though a Queene, matched with an idolatrous King, and vnder an heathenish gouernement, not onely her selfe diligently serued God by fasting and prayer, but also had so trained vp her maides in the true feare of God, that they were fit to beare her company. By which examples wee leame, that there are no distractions so great, no imployments so waightry, which should hinder any governours of families from performance of the like duties.

To which end let vs consider, first, that euery family is a member and part of the whole body, which ought to resemble it in nature and gouernment, and as it were a particular Church, in which, the publike duties are priuately to bee performed, as the Apostle teacheth vs, whereas hee saluteth *Nymphas and the Church which was in his house*; and the Master of the family representeth the Minister, and the rest of the house the people in the Congregation, who are to bee gouerned and instructed by him; whereof it is that the Apostle would not haue wiues and women to speake in the Church, and publicly to propound their doubts in the assembly, but to craue resolution of their husbands at home. Secondly, let vs consider, that inferiours are set vnder our gouernement, not as brute creatures, but as reasonable men, and therefore, that not their bodies and bodily imployments alone are committed vnto our charge for gouernement and direction, but their soules likewise, that they may bee trayned vp by vs in all religious duties, and spirituall exercises, for which wee shall giue an account vnto God, how vvee haue indeuoured to make them to thriue vnder vs in the growth of Christianity, and fitted them for the seruice of God, as vvell as how vvee haue taught them their Trades, and in vwhat sort they should demean themselves towards vs in our seruice. So that if vvee take no further care of them then vvee doe of our beasts, that is, onely so to gouerne, feede, and order them, as that they may bee fitted for earthly imployments, and for the aduancing of our worldly profit; when that their soules perish through our negligence, their blood will bee vpon our heads, and wee shall haue a fearefull account to make at the day of Iudgement. Thirdly, let vs consider that the family

10.8.35.
6.24.15.

Psal.101.

Heb.4.16.

6. Sect. 2.
Diuers reasons
which may
moue gouernours
to the
performance
of this duty.
Col.4.13.

1. Cor. 14.35.

is the Seminary of the Church and Common-wealth; and as a priuate schoole, wherein children and seruants are fitted for the publike assemblies, as it were the Vniuersities, to performe, when they meete together, all religious duties of Gods worship and seruice. And as it is a notable meanes to make Vniuersities to flourish, and the Students in them to succeed and prosper in their studies, when as the Masters of priuate schooles doe well fit and prepare them, teach and nurture them in learning and manners, before they send them thither: So if Masters of priuate families would carefully traine vp all their household in the feare of God, and in the exercises of Christian Religion all the weeke, they would with more cheerefulnesse on Gods Sabbaths come vnto the publike assemblies, and with much more reuerence and attention, care and conscience set themselves as in Gods presence to heare his Word, and call vpon his holy Name, much better vnderstand what they heare, and lay it vp in memorie, profit farre more by the vse of Gods holy Ordinances, for the conscionable practice of what they know, and thrive more in their spirituall growth in one Sabbath, then others can doe in many, who, for want of instruction in the maine principles and acquaintance with the Scriptures by priuate reading, vnderstand not what they heare in the publike Ministry; and not being seasoned all the weeke in any religious duties, can finde no taste or relish in them, when on the Sabbath they come to performe them with the rest of the congregation. Fourthly, let vs know that by this exercise, we shall not onely doe much good vnto those whom wee instruct, but also vnto our selues, seeing thereby wee doe stirre vp and increase Gods graces in our owne hearts as well as in theirs. For heereby we shall moue the Lord to impart vnto vs a larger measure of his gifts, when as wee doe so freely communicate them to the vse of our brethren; and to impart his will and counsels vnto vs, when as with *Abraham* wee will teach them vnto our children and household. Wee shall learne much in teaching others, because it will giue vs occasion to set our wits more seriously for the finding out of the truth, then in our priuate studies and Meditations, and much cleare our iudgements, when we labour to deliuer the things that we teach plainly and distinctly, which were before confusedly heaped vp together in our vnderstandings, as it were, in the whole lump. Wee shall thereby much strengthen our memories, whilest by teaching others the things wee know, wee shall worke them into them, and cause them to make a deeper impression. Finally, we shall inflame our hearts with the loue of good things, by those meanes which we vse to worke the like affection in the hearts of others; and prouoke our selues vnto a conscionable practice of what wee know, by the same arguments and reasons which wee vse to perswade them vnto it. And consequently, in seeking to saue them, we shall also thereby much further our owne saluation; according to that of the Apostle to *Timothy*, *Meditate vpon these things, giue thy selfe wholly to them, that thy profiting may appeare to all; Take heede vnto thy selfe, and vnto the doctrine, continue therein; for in so doing, thou shalt both saue thy selfe and them that heare thee.* Which priuiledges, howsoeuer they belong more principally to the publike Ministry, yet doe they in some good proportion appertaine also to those, who exercise

cise themselves in this priuate dutie of teaching their family. Fifthly, let vs consider that it is the best meanes to make our children and seruants faithfull and conscionable in performing their duties vnto vs, when they are first made carefull and conscionable in Gods seruice. For when their hearts are seasoned with the true feare of God, then doe they performe their dutie as vnto God in vs; not out of seruile feare, but for conscience sake; not for temporall rewards, but in hope and assurance of those that are heavenly and eternall; not with eye seruice as men pleasers, but with singlenesse of heart, as in the sight & presence of God, whom they labor to please in all things; seeing from him they expect the chiefeft and best part of their wages and reward. Which meanes if masters and parents neglect, let them neuer complaine of bad seruants and vntoward children: for it is iust with God, that these should neglect their duties toward them, when as they, by neglecting their duties in trayning them vp in his feare, doe cause them to neglect their duties towards him. Sixthly, let vs remember, that if we will thus set vp Gods Kingdome in our families, he will gouerne together with vs, and so by his wise and powerfull prouidence guide and prosper all our indeuours, as that they shall wholly tend to his glory and our good. For thus performing our dutie, he will double and redouble his fauours vpon vs, blessing our seruants and children for our sakes, and vs for their sakes, by causing all their labours to prosper in their hands, as wee see in the example of *Abrahams* seruant, *Iacob*, *Ioseph*, and the Souldiers and seruants of *Cornelius*, who being trayned vp in the feare of God, either by their masters or their own parents, prospered in their proceedings, and so brought a blessing vpon them & the whole families. Whereas contrariwise, the neglect of these religious duties bringeth Gods wrath vpon the governours, & those likewise that belong vnto him; according to that of the Prophet; *Powre out thy fury vpon the heathen that know thee not, and vpon the families that call not on thy Name*. Lastly, it would bee a notable incouragement to make vs diligent in performing these religious duties in our families, if wee would but consider that wee should heereby bee speciall meanes of gayning many vnto Christ, which shall heereafter bee the Crowne of our reioycing; that wee shall much more comfortably trauell in the way of holinesse and righteousnesse, and in our tedious pilgrimage towards our heavenly home, when wee goe not alone, but haue those that belong vnto vs to beare vs company, who will be ready at hand to assist vs in our iourney, to admonish vs when wee are going out of the way, to keepe vs from falling, and when we are falne, to put to their helping hand for the raising of vs vp againe, and to fight on our side against those spirituall theeuers, that come to rob vs of the rich treasures of Gods graces, and the malicious enemies of our saluation, when they incounter vs in the way, that they may soyle vs in the fight, or force vs with their fury to desist from our course, and to returne backe againe into the wayes of sinne and death. Finally, that we shall, with vn-speakable ioy and rauishing comfort, appeare before the Lord at the latter day, when being accompanied with those (whom hauing been by God committed vnto our charge, we haue carefully gouerned and guided in the wayes of saluation) we shall resigne and re-deliver them vnto God, to

Eph. 6. 5, 6, 7, 8.
Col. 3. 22, 23, 24.

Gen. 24. 51, 56.
Gen. 30. 27.
Ex. 39. 3, 22.
Act. 10. 2, 7, 23.

Ier. 10. 25.

Heb. 2. 13.

§. Sect. 3.

That it is the dutie of householders to catechize their family; and of the causes why it is neglected.

Luke 10. 42.

Heb. 5. 12.

be crowned with the same happinesse which our selues shall inioy; saying with our Sauour, of our families, as he of his Church; *Behold mee and the children which thou hast giuen me*: which will infinitely more reioyce our hearts at that day, then if hauing beene Monarchs of the whole world, we should haue left it to our posterity, as an inheritance after vs.

Now that wee may thus nurture our familie in Gods feare, and trayne them vp to the performance of all religious and Christian duties, as prayer, singing of Psalmes, reading the Scriptures, holy conferences, and such like, of which wee haue already spoken, there is required first, that we instruct them in the knowledge of God and his will; and secondly, wise gouernement, whereby they may be moued and drawne to put in practice, and make an holy vse of all that is taught and learned for the right informing of their liues. Concerning the former, it is the duty of parents and gouernours of families, that they instruct and catechize their children and seruants in the true knowledge of God, and in the maine principles of Christian Religion; which though it be a most necessary and profitable dutie to bee performed of all, yet is it in these dayes exceedingly neglected of the most, as a thing needelesse and not belonging vnto them. Of which neglect, these seeme to bee the chiefe causes; first, the profanenesse of mens mindes, and contempt of religion, which maketh them thinke this one thing so necessary in Christs iudgement, to bee in theirs of all things most vnnecessary: and that whereas knowledge in all other professions is required in some perfection, some little smattering or a bare shew, is sufficient in the profession of Christianity; which notwithstanding as farre excelleth them, as the soule the body, or heauen earth. Secondly, An erroneous iudgement, whereby they perswade themselves, that though this knowledge bee necessary for all, yet that the dutie of instructing their familie in it, belongeth not at all vnto them, but vnto the Ministers onely. Thirdly, their ignorance which disableth them vnto it, being such as the Apostle complaineth of, who when for *the time they ought to be teachers*, yet had neede to bee catechized themselves in the first principles of Religion, and to be fed with milke rather then strong meate. Which is accompanied with a carnall shame of bewraying it to their inferiours. Fourthly, A much more impious shame to be noted of those, who are as bad or worse then themselves, for men too precise and forward in things not pertaining vnto them. The last and chiefeest cause is worldly-mindednesse, whereby men are wholly taken vp with earthly affaires, so as they haue neither leysure nor pleasure to follow spirituall exercises, which so farre preuaileth with many, that they not onely neglect this dutie themselves, but also will not suffer those, who are vnder their charge, to be taught by others. First, because they would not haue them more wise or religious then themselves. Secondly, because they imagine, that they would bee lesse pliable to vniust courses, for the getting of vnlawfull gaine; and that being more intent to Gods seruice, they would become lesse diligent in the seruice of the earthly Mammon. Lastly, because they cannot indure, that any time should be spent in religious duties, as thinking all lost, which is not spent in worldly employments, and consecrated to their earthly Idoll of gaine and profit. Yea this dutie of catechizing is not onely

only neglected of household gouernours, but also of Ministers, not only such as are either idle or insufficient to teach the people, but likewise of many who are otherwise able and diligent. And that first, because they consider not the profit and necessity of this excellent exercise. Secondly, because they suppose that it is not pleasing and plausible to the people. And lastly, because they thinke it too meane a subiect for their great learning and eminent gifts. But let such in the feare of God consider, not what they are able to teach, but what the poore people, committed to their charge, are able to learne, and that they must like nurses, giue vnto their children, not the best and strongest meate, but that which they finde by experience the fittest to nourish them. Let them remember Christs charge to feede the tender Lambes, as well as the stronger sheepe; and the Apostle Pauls practice and example, who chose rather to speake five words with vnderstanding, than he might teach others, then ten thousand words in an vnknown tongue; and fitted his speech vnto those which were babes in Christ, *and fed them with milke, and not with stronger meate, because they were not able to beare it; becomming vnto the weake as weake, that hee might gaine the weake, and all things to all men, that he might by all meanes saue some.* Finally, that Salomon himselfe, who excelled in all learning and wisdom, stooped to the capacity of the meanest, and fitted his speech, that not onely the wise in heart might increase in learning, but also that the simple might attaine vnto wisdom.

And thus haue wee shewed the causes of the great neglect of this holy exercise. Let vs in the next place consider of some reasons which may reforme it, and perswade all sorts of men to put it in practice with more diligence. The which may be reduced vnto two heads, as respecting either gouernours of families, and Ministers who are to giue instruction, or inferiours in the family, as children and seruants, and people in the congregation, that they may giue themselves ouer to bee instructed by them. The former sort may be perswaded by these reasons. First, because it is Gods Commandement, that parents and gouernours of families should teach and catechize their children and seruants, not onely instructing them in the knowledge of Christian Religion, but also requiring an account of them by way of questions and answers, how they haue profited by their teaching, for the increasing of their knowledge. Thus the Lord requireth of the people of Israel, that they should not onely themselves remember and lay vp in their hearts his words and workes which they had heard and scene, but also *that they should teach them their sons, and their sonnes sonnes.* And in another place: *These words which I command thee this day, shall bee in thine heart; and thou shalt teach them diligently vnto thy children, and thou shalt talke of them when thou sittest in thine house, and when thou walkest by the way, and when thou lyes downe, and when thou risest up.* So the Psalmist saith, that God established a Testimonie in Iacob, and appointed a Law in Israel, which he commanded their fathers, that they should make them known vnto their children, &c. But if parents neglect this dutie, Ministers are tyed to performe it, both by Christs precept, who inioyned them to feede his Lambes as well as his Sheepe, and also by his example, seeing his care extended to little children, whom hee would haue to come vnto him;

Iohn 21. 15.

1. Cor. 14. 19.

1. Cor. 2. 2, 3.

Chap. 9. 22.

Pro. 1. 4, 5.

§. Sect. 4.
Reasons which may moue all Gouernours to this dutie of catechizing. First, because it is Gods Commandement.

Deut. 4. 9.

Exod. 12. 26.

Exod. 12. 26.

Psal. 78. 5, 6.

Marke 10. 14.

Luk. 2. 46.

Job. 15. 13.
The second
reason drawne
from the loue
of parents.

1. Tim. 6. 6.
and 4. 8.

6. Sect. 5.
Other reasons
inforcing the
former duty.
Prou. 22. 6.
--- nunc adhibe
puro pectore
verba puer, nunc
te melioribus
offer.
Quo semel est
imbuta recens
seruabis odorem
Testa diu.
Horat. ad Lol-
lium. epist.
lib. 1. ep. 3.

Prou. 14. 18.

1. Cor. 6. 20.
Psal. 127. 3.

him; and also in his childhood submitted himselfe to this ordinance of God, though he were replenished with all diuine wisdom, and more fit to teach, then to be taught of others, and sitting, as it is probable, among the *catechumens*, which came to be catechized, heard the Doctours, and asked them questions. Now Christs examples in holy duties are our instructions; according to that, *I haue given you an ensample, that you should doe as I haue done to you*. The second reason is drawne from the loue of parents towards their children, and of pastours towards their flocke, which ought to extend vnto the soule more then to the body, as being much the more excellent part. And therefore if they prouide for their bodies all things necessary, as food, clothing, houses, lands; how much more should they be carefull for the nourishment of their soules? which if they neglect, they shew plainly that their loue is carnall, and but to the halues, louing onely the worse part, or rather none at all: For, *Godlinesse is the chiefest gaine, and is profitable both vnto body and soule, for all things, hauing the promises of this life, and of that which is to come*.

The third reason is taken from the consideration of their naturall pronesse vnto euill, euen from the brest, as experience teacheth, which by wholesome and timely instruction is to bee preuented; that being first seasoned with this precious liquor of true Religion, and sauuing knowledge, they may retaine the taste and saour of it to the end of their dayes. According to Salomons counsell; *Traine vp (or as the word signifieth) Catechize a child in the way that he should goe; and when he is old he will not depart from it*. Vnto which, if we adde their readinesse to relapse into their naturall corruptions; if by wholesome instructions they bee not daily confirmed and strengthened in good courses; and how soone sinne will grow to a custome, and bring them to an habite of wickednesse, from which they can hardly afterwards be reclaimed; wee shall easily vnderstand the profit and necessity of this exercise. Fourthly, the desire that children and seruants should performe their duties to their parents and gouernours, should make them carefull in the first place to teach them Religion and the true feare of God. For if this be not the foundation, all other obedience is false and counterfeit, seeing they who yeeld it, are onely tyed vnto it in the carnall bonds of feare and rewards, and therefore it quite ceaseth when they cease. Neither will any with an honest heart and good conscience performe it, if it rise not out of loue and obedience towards God, but with respect of persons, selfe-loue, and such other sinister and by-respects. Fifthly, the care which euery Christian should haue to propagate the Church of God, should moue them to this duty, seeing God is thereby glorified, when as his Kingdome is enlarged and aduanced: for as the Wise man saith, *In the multitude of a people is the honour of a King*. Now this is most reasonable, that God, who created our children, should be honoured by our consecrating of them vnto his seruice, and that wee should re-deliver them vnto him, who first gaue them vnto vs, seeing they are his by a double right, both of creation and redemption, and also chalenged by him as his owne right and heritage. Sixthly, this may moue vs vnto this duty, if we consider that the time of youth is most seasonable for instruction; seeing then, like waxe, they are most apt to receiue all impressi-

ons of good oreuill, and also to retaine them when they are receiued. And therefore let it be the care of all gouernours, to stampe first Gods seale vpon their children, that thereby also they may bee marked for the children of God, before Satan hath preuented them, by sealing them for his slaues, and stamping vpon them the markes of perdition. Let them instruct them in the principles of true Religion, when as by their docible age they are most fit to learne, and most strong and able to retaine what they haue learned, in faithfull memories; lest neglecting this duty, Satan and the world teach them in their schoole of impiety, all prophanenesse and wickednesse; or if they incline at all to some Religion, doe by their instruments seduce them from the truth, sow in their minds the seeds of errors, schisme and heresies, and draw them away from God, by teaching them to offer vnto him for his pure seruice, their owne, or other mens inuentions and traditions, will-worship, superstition and idolatry.

Lastly, the examples of the faithfull in all ages, who haue been diligent in the performing of this duty, may perswade vs vnto it. Thus wee reade that *Cain* and *Abel* serued God by sacrifices, which they could not haue done, there being then no written Word for their direction, vnlesse they had bene instructed in Gods true Religion by their parents. So *Abraham* is commended for this duty, from whom God would not hide his secret counsels, *because he knew that he would command his children and his household after him, that they might keepe the way of the Lord.* Thus *Salomon* was instructed by *Dauid* his father, and by *Bathsheba* his mother, from his tender youth, to his riper age, as himselfe professeth; *I was my fathers sonne, tender and onely beloued in the sight of my mother. He taught me also, and said vnto me, Let thine heart retaine my words: keepe my commandements and liue, &c.* And we reade that *Iehosaph* the King was instructed from his tender youth in the knowledge of God, by his good vnle *Iehoiada* the Priest. So also in the New Testament, this duty was practised; for there were two sorts of *Catechumēnoi*, or such as were catechized; first, such as were *adulti*, and of ripe age, who were catechized in the principles of Christian Religion before they were baptized; as *Theophilus*, the *Eunuch*, *Cornelius*, and his household, *Apollos*, and many others, whereof these principles were called the *doctrine of Baptismes*. And the second sort borne in the Church, who being in the Couenant, were baptized in their infancie, and after that catechized, and then confirmed by the imposition of hands, whereof the principles were called the *doctrine of the imposition of hands*, in the same place; because at their confirmation they first rendred an account of their faith. And thus *Paul* remembring *Timothies* vnfaigned faith, saith, that *it dwelt first in his grandmother Lois, and his mother Eunice*, of whom hee maketh honourable mention, because they had instructed him from his youth in the doctrine of it. And therefore, if wee would bee numbred in the Calender of the faithfull, or be made happy in their rewards; let vs follow their example, and as we haue opportunity and conuenient time, let vs catechize and instruct in the principles of Christian Religion, all those that being capeable of knowledge, are committed to our charge.

And these are the reasons which may perswade gouernours to performe this duty of Catechizing; vnto which, we will adde some others, which may

§. Sect. 6.
Examples of
the faithfull
who haue ca-
techized their
family.
Gen. 4. 1, 2.

Gen. 18. 19.
1. Chron. 28. 9.
Pro. 30.
Pro. 4. 3, 4.

2. King. 12. 2.

Heb. 6. 2.

2. Tim. 1. 5.

§. Sect. 7.
Reasons moou-
ing children
to submit
themselves to
be catechized.

may mouue those who are vnder their gouernement, to submit themselves willingly vnto this Ordinance of God, to receiue instruction from them, and attentiuely to heare them, carefully to treasure vp in their hearts and memories what they haue learned, and chearefully to render an account of it, when they are called thereunto. The which I thought necessary, in respect of the backwardnesse which is to be obserued in most families and congregations amongst all sorts, not onely nor chiefly among children in yeeres, but especially such as being riper in age, are notwithstanding children in knowledge. The which is caused by their naturall auerfenesse to these religious duties, by the corruption of their iudgements, perswading them that they are vnneccessary, by the worldlinesse and prophanenesse of their hearts, which hindreth them from attending vnto instruction, and consequently maketh them vnwilling to bee called to account, because they finde themselves vnable to answere and giue any satisfaction to their teachers; by carnall pride, and proud bashfulnesse, which causeth them scornefully to cast off Christs yoke, and contemptuously to refuse subiection vnto his Ordinance, because they feare to be disgraced before others, for their ignorance and small profiting in the knowledge of Christian Religion; and finally, by the subtile malice of the deuill, which casteth before them all discouragements which hee can deuise or raise against this profitable exercise, because he well knoweth, that it is a most powerfull meanes to dispell the mists of ignorance, through which hee misleadeth men to prophanenesse, heresie, hell, and destruction, and to inlighten mens minds with sauing knowledge, to beate him from his throne, and to cast downe the strong holds of sinne, and to set vp and establish in their hearts the gracious Kingdome of Iesus Christ, by which they shall be brought to all glory and heauenly happinesse.

Now these reasons concerne not onely children in yeeres, but also children in knowledge, though they bee ancient in respect of age. The first whereof may be taken from the end of their creation and redemption, for they are created vnto good workes, which God hath ordained that they should walke in them; they are redeemed out of the hands of their spirituall enemies, that they should serue God in holinesse and righteousnesse before him all the dayes of their liues; they are not their owne, but bought with a price, that they might glorifie their Redeemer in their soules and bodies. But none can truly serue the Lord, vnlesse they know him, his will, and Word, from which they must not decline to the right hand nor to the left, and neither adde any thing to it, nor detract ought from it; for else through naturall ignorance, they will (as our Sauour chargeth the Samaritans) worship they know not what, and in stead of his true seruice, offer vnto him their owne will-worship and inuentions. Neither can wee come to this knowledge, but by the meanes which God hath ordained, one of the chiefe whereof is this religious exercise. Secondly, we haue vowed in our baptisme, that we will fight vnder Christs Banner against our spirituall enemies, which wee cannot doe without receiuing a shamefull ouerthrow, vnlesse our Christian Armour be put on and fastened vnto vs with the girdle of verity, and vnlesse wee be trained vp in this Christian warfare, and taught rightly to use the sword of the Spirit, the Word of God. Now if vowes must be paid without delay, then how

§. Sect. 8.
Reasons mou-
uing those
which are of
yeeres to sub-
mit themselves
to be catechi-
zed, if they be
ignorant.
Eph. 2. 10.
Luk. 1. 74.
Deut. 28. 14.
Deut. 12. 32.

Ioh. 4. 22.

Psal. 76. 11.

how much more this which importeth vs as much as our saluation? A third reason may be taken from Gods loue and fatherly care and prouidence watching ouer vs, and preserving vs from all perils and dangers in the time of our infancie and childehood, vnto which as we were naturally most prone, so were wee vtterly vnable to auoid them by our owne prouidence, or to vse any meanes to helpe our selues. Which consideration should moue vs, as soone as we are come to knowledge and discretion, to testifie our thankfulnessse by learning his waies, that wee may walke in them, and thereby glorifie him who hath so graciously preserved vs. Fourthly, let vs consider, that the Law was giuen, not onely to the ancient and them of ripe age, but also to children and young men, that they might *cleans*e their wayes by taking heede thereunto according to Gods Word; which made *Iosuah* to reade it vnto them all alike. And both old and yong shall be called to giue an account of their workes and waies at the last day, according to that in the Reuelation, *I saw the dead, great and small, stand before God, and the bookes were opened, &c. and the dead were iudged out of those things which were written in those bookes, according to their workes.* And therefore the young as well as the old, must prepare themselves for their reckoning, and learne both what strength the Booke of the Law hath to indite and condemne him, and how by the Gospell they may traueirse this inditement, and be acquitted from that dreadfull sentence of condemnation, by pleading full satisfaction by Iesus Christ. And therefore when his soule wallowing it selfe in carnall delights, saith vnto him; *Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth; and walke in the waies of thine heart, and in the sight of thine eyes; then let him remember, that for all these things God will bring him to iudgement.* Fifthly, consider that this age aboue all others, is most fit to receiue and retaine instruction and information in the wayes of the Lord, as also reformation and amendment of our sinfull courses. Which if it bee deferred to riper age, they will be lesse able to learne the will and wayes of God, to hold them in memory, or to obey and walke in them. For the faculties of the soule will bee more enfeebled, and they distracted with earthly cares, and loue of the world, ambition, couetousnesse, voluptuousnesse; they will then be more apt to content themselves with their ignorance, wherein they haue bin so long nuzzled; their passions will grow strong and violent, and custome of sinning laying fast hold of them, will pull them backe from the schoole of piety, yea will make them openly to professe, that they are now too old to learne; by all which, who seeth not how desperately they hazzard their saluation, who put off instruction, and neglect the meanes of it, in the time of their youth? And therefore let vs hearken to the Wise mans counsell; and remember now our Creator in the daies of our youth, while the euill daies come not, nor the yeeres draw nigh when thou shalt say, *I haue no pleasure in them.* Sixthly, let vs remember, that God would haue first fruits offered vnto him, as a type to teach vs, that the prime of our age is an oblation wherein he chiefly delighteth; that our Sauour was much pleased, when little children entertained him with their applause, *Crying Hosanna to the Sonne of Dauid; that God out of the mouth of babes and sucklings hath ordained strength, because of his enemies, that he might slay the enemy & the*

*Psal. 119.9.**Iosb. 8.35.**Apo. 20.12.**Eccles. 11.9.**Eccles. 12.1.**Matth. 21.15.**Psal. 2.*

Luke 14. 31.

6. Sect. 9.

Of the great
profit of this
exercise of ca-
techizing.

Ioh. 3. 16, 17, 36

Mar. 16. 16.

Rom. 10. 15, 17.

1. Cor. 11. 19.

1. Ioh. 4. 1.

1. Thes. 5. 21.

auenger. Finally, that in the time of the law, they were inioyned to offer vnto God the yong and lusty, & not the old and lame, to shew that the Lord would haue the prime of our age and strength consecrated to his seruice, although in the Gospell all are invited to the marriage Supper, the poore, maimed, halt and blinde, because (so we bring with vs the wedding garment) it is better in our age to come halting to the feast, and through the dimnesse of our sight, groping for the right way, then to frame worldly excuses, and absent our selues altogether.

Lastly, let the profit & manifold benefits which accompany this dutie, be an effectuall meanes to perswade vs vnto it. For they only are saued who haue faith, and they faith alone, who haue knowledge, both which come by hearing, as the Apostle teacheth vs, *How shall they call vpon him, in whom they haue not beleueed? and how shall they beleue in him of whom, they haue not heard? and how shall they heare without a Preacher?* So then faith cometh by hearing, and hearing by the Word of God. And this the Apostate *Julian* well knew, and therefore to roote out the Church, he thought it the most effectuall way, to put downe Christian Schooles, and Religious exercises, that being deprived of all meanes of knowledge, hee might leade them in their ignorance which way hee listed. Secondly, it is a notable meanes to free them from errorrs and heresies, when they are grounded in the knowledge of the truth, and the analogie of faith, that will serue them as a touchstone and rule, according to which doctrines must bee examined; which whoso want, may easily be led euen into fundamentall errorrs. For as the Apostle saith, *there must bee heresies in the world, vnto which men naturally are more inclined then vnto the truth;* and therefore we must not hand ouer head hearken vnto euery spirit, nor when we heare, iudge of them according to our naturall reason, but wee must, as the Apostle *Iohn* exhorteth vs, *try them whether they be of God or no,* by bringing them to be examined by the touchstone of his Truth. The which wee shall be vtterly vnable to doe, if we be not acquainted with the Scriptures, and haue no knowledge of the maine principles, and the analogie of faith contayned in them. Where, by the way wee may note the cause why Popery so much increaseth amongst vs, namely, because for want of catechizing in many places, the people remaine ignorant of the principles of Christian Religion, and so vpon the alleading of any carnall reason, plausible to corrupted nature, they become an easie prey to the Priests and Iesuites. Thirdly, It helpeth notably to the hearing of Sermons with profit, both because being grounded in the principles and maine parts of diuinity, wee shall bee able to referre all things wee heare to their heads, and also to examine Doctrines according to the analogie of Faith. For seeing there will be many false christs and antichrists, false prophets, false teachers, and rauenous wolues that will come in sheepes clothing; wee must not receiue all that is preached in a pulpit, *but try all things, and take that onely which is good.* The which wee cannot doe, if wee be vnacquainted with the Scriptures, and destitute of the knowledge of the principles of Christian Religion. Where, by the way wee may note the reason why most men, euen in the chiefe Cities, and places where the Gospell hath bene long preached, yea euen such as make most sincere profession of Religion,

Religion, are so void of all sound iudgment in hearing Sermons, that they are more affected with the strength of the voice, the powerfulness of arguments, looke more after the manner, then after the matter, & to a ready and fluent speech, then soundnes of Doctrine and faithfull handling of the text. Why also they so little profit by their much hearing for their increase in knowledge, & strengthening of their faith, the sanctifying of their hearts, & walking in a settled course of a Christian life. Finally, why they with such earnestnes, flock after new commers, & so easily harken vnto euery new opinion, though the broacher of it haue onely a shew of sanctity, and be quite destitute of al good learning or sound knowledge of Diuinity; namely, because the people being vngrounded, & ignorant of the principles of Religion, are wholly vnstayed and vnsettled in their iudgments, & wanting the spirit of discerning, are not possibly able to make any good choyce. Fourthly, This exercise is most profitable for such as are weake in y spiritual growth, and but babes in Christ, because it is the fittest food for their Spirituall nourishment, seeing in respect of their weakenes which maketh them vnable to digest stronger meat, they would quickly be famished & fall into a deepe consumption of all grace, if there were not prepared for them meats of such easie and light digestion. For stones (as we know) will doe little children as much good as the whole loafe, they wanting strength to cut it, or teeth to chew it; and so also it is in the spirituall nourishment, the weaklings being as vncapable of high mysteries, deepe points of Diuinity, and difficult and perplexed controuersies, as of a speech vttered in a strange language. And therefore as it must be the teachers care and wisdom to prepare fit nourishment for those vnder their charge, and to feede babes in Christ with milke; or when they prouide stronger meate for their sake who are of riper age, yet as much as they can, they must like louing nurses haue also therein respect to their little ones, diuiding and (as it were) chewing this more solid meate, and making it soft and easie with familiar similitudes, and plaine examples, as our Sauour taught his Disciples, not according to the greatnesse of his diuine wisdom, but *so as they were able to heare it*: So on the other side, those which are children in knowledge, must chiefly affect that food which is fittest for their nourishment, and not out of foolish wantonnesse and vaine curiosity, affect the hearing of learned discourses, high points of diuinity and hidden mysteries, when as they are ignorant of the easie principles, as it is the custome of many simple people, who most applaud and magnifie their teachers, when their speeches most exceed the pitch and reach of their shallow vnderstanding. Fifthly, they shall by this exercise be inabled to giue an account of their faith, not in some few points onely, like smatterers, but in all which are substantiall and fundamentall. The which will be a notable encouragement to the profession of Christ and the true Religion, especially in the time of persecution, when wee distinctly know what wee hold and beleeue, and wherein wee differ from our aduersaries; the want whereof is a great hinderance to Christian apologie, and a speciall meanes to make vs to deny Christ before men; seeing the most are ashamed to make profession of that truth, whereof when they are examined, they can giue no account; to suffer for that Religion which they cannot defend, or at least

1. Cor. 3. 2.
Heb. 5. 12, 13.

Marke. 4. 33.

1. Pet. 3. 15.

Matth. 10. 34.

Gen. 22.
or 24. 63.

Pro. 4. 4, 5.

1. King. 3. 9.

distinctly conceine, or to take vpon them like Christs Champions to fight for the truth against the enemies of it, euen to the shedding of their blood, when as they haue no skill in handling the sword of the Spirit. Lastly, heereby they shall not onely bee informed in the wayes of godlinesse, but also incited and inabled to walke in them; as we see in the example of *Isaac*, who by his fathers instruction, became obedient to the death; prayeth and meditateth in fields, and in all things followed his fathers steps. And of his seruant likewise, who being trained vp by *Abraham*, and catechized in the knowledge of God and his truth, carryeth himselfe religiously towards God, and faithfully towards his Master. And also of *Salomon*, who being taught by his father, to esteeme and labour after, aboute all things, wisdome and vnderstanding, afterwards when God putteth him to his choyce, to aske and obtaine whatsoeuer he would, be desireth *an vnderstanding heart, that hee might iudge the people, and discern betweene good and bad*. Vnto which wee might adde innumerable more examples, both of former and latter times; all which may serue as strong inducements, to perswade all weake Christians both young and olde, to bee diligent in this exercise, if, at least, they haue any care to know Gods will, or make any conscience of yeelding obedience vnto it.

C A P. XXXII.

Of family duties, which respect wife and religious gouernement.

§. Sect. I.
What things
are required
vnto wife gouernement.



1. Pet. 3. 7.

Iob 29. 3, 9.

And these are the duties of gouernours in families, which respect instruction. The second mayne duty, is wise and religious gouernment, whereby they are to moue and draw their inferiours to put in practice, and to make an holy vse of all which they teach them, in their liues and conuersations; vnto which, some things are required in the persons of their gouernours, and some things in the administration of their gouernment. In their persons diuers things are required. As first, wisdome and Christian prudence in all their courses, that they may not onely guide themselves in their owne wayes, but be able also to giue direction vnto all that belong vnto them. For that which the Apostle *Peter* requireth specially of husbands, doth generally belong vnto all gouernours, that *they dwell with their inferiours, according to knowledge*, as being a principal meanes to gaine from them due honour and authority. Secondly, that they bee not light and vaine in their carriage and gouernement, but behaue themselves in all things grauely, and with a kinde of Christian Maiesty and authority; according to the example of *Iob*, who obserued such grauity in his carriage, that *when the young men saw him, they hid themselves, and the aged arose and stood up; the Princes refrained talking, and laid their hand on their mouth*. The which, as it gaineth authority to gouernours, so the contrary leuitie and lightnesse of behauiour, doth expose their persons to scorne, and their gouernement to neglect and contempt. Thirdly, there is required, that piety, iustice, and sobriety, doe shine in the whole course of their conuersation, that so they may become examples vnto their inferiours, of an holy, righteous,

righteous and vnblameable life, then the which, nothing is more powerful and effectually, to draw inferiours to imitation of those vertues which they obserue in them. And therefore *David* intending a strict reformation of his house, beginneth first with himselfe, that hee might be an example vnto all the rest, and resolue that he will *behaue himselfe wisely in a perfect way, and walke within his house with an vpright heart*, and then that hee will banish out the wicked from his family, and entertaine and countenance the religious and faithfull of the land. Whereas contrariwise, if they take neuer so much paines in teaching them their duties, yet if they doe not make their owne liues examples of their rules, but run a contrary course in their practice, they shall not so much further them in the wayes of godlinesse by their instructions, as discourage and hinder them by their bad example. Fourthly, they must not insult ouer their inferiours with tyrannicall pride and cruelty, nor doe all they may, by reason of their power and authority, to keepe them vnder, as base vnderlings, out of a fond and false opinion, raising the pitch of their absolutenesse and greatnesse, out of their slavish deiection, who are vnder their government; but they must mixe with their power and authority, parent-like loue, brotherly humanity, and Christian mildnesse and modesty, that their inferiours may honour them as fathers, as well as feare them like Lords, and may yeeld vnto them, free, cheerefull, and voluntary obedience, subiecting to their government, not onely their bodies and outward actions, but also their hearts, wills, and inward affections. For if the hearts of Kings themselves must not be lifted up above their brethren, then much lesse should the hearts of inferiour gouernours in families bee thus exalted. Fifthly, they must gouerne in the Lord, as his Vice-gerents and Deputies, and chiefly ayme therein at Gods glory, remembring that from him they haue all their authority, and that they exercise not their owne, but the iudgements of the Lord, according to the saying of good *Iehoshaphat* to his Iudges; *Take heede what yee doe, for ye iudge not for man, but for the Lord, who is with you in iudgement*. And this must make them chiefly to ayme by their government, to containe their inferiours in the duties of piety and righteousness, that God may be glorified, both by themselves, and also by all those which are in the family. And finally, they must make it appeare in all their government, that they doe not wholly ayme at their owne particular and priuate profit, but also at their ioynt good; which is the chiefe cause why the Lord hath made them superiours vnto others, not that they may serue their turne of them, and looke no further; but that they may (like the head, the members of the body) gouerne them for their benefit. And this argument the Lord vseth to perswade inferiours to honour their superiours, *that it might goe well with themselves, in the land which the Lord gaue them*. And the Apostle mooueth them to doe that which is good, vpon the like reason, because their gouernours were the Ministers of God to them for good if they did well.

Rom. 13. 5.

Deut. 17. 20.

2. Chro. 19. 6.

Deut. 5. 16.

Rom. 13. 4.

6. Sect. 2.

Of the iustice & loue which are required in gouernement.

The things required vnto the administration of their gouernement, are iustice, and loue, the which must be tempered the one with the other, that loue may moderate and sweeten iustice, and iustice may keepe loue vnpartiall and vpright, lest our actions fauouring of nothing but iustice,

Psal. 102. 6.

Rom. 13. 3.

Mat. 25. 23.

1. Sam. 2. 39.

*Familia tuā ita
rege & cor foue,
ut te matrem
magis tuorum
quam dominam
videri velis.
Hier. ad Celan.*

seeme rigorous, and expose vs to hatred; and loue not guided nor backed by iustice, degenerate into doting fondnesse, and so expose vs to contempt; whereas both rightly mixed the one with the other, will cause reuerence and obedience. The which mixture must bee vsed in all our actions towards all vnder our gouernement, although these vertues are to bee exercised diuersly, and the one to be more manifested then the other, according to occasion, time, persons, and deserts. For though we ought to loue all, yet those especially who excell in Gods graces, and profit most in all religious, Christian, and ciuill duties; and to such, our loue must bee most manifested, to incourage them to go on in their good courses, and to draw others to follow their example. The which was *Dauids* practice, as he professeth; who, though he were indifferently iust towards all his subiects, yet his loue exceeded towards *the faithfull of the land, and those which walked in a perfect way*. But especially our loue and iustice must appeare in our rewards and chastisements, which are the mayne bonds and very sinewes of gouernement. We must reward those who deserue well, partly by our words, commending their good actions, which is a great incouragement to well-doing, as the Apostle implyeth, when hee vseth it as a reason to perswade inferiours to their duty; *Do that which is good (saith he) and thou shalt haue praise of the same*; the which, our Sauour will vse to his seruants at the last day; *Well done, good and faithfull seruant, thou hast bene faithfull ouer a few things, &c.* And partly by deeds, the which must fauour both of iustice, in giuing them their due wages, and of loue and bounty, by giuing according to our ability, gifts, to incourage them in their well-deseruing. Chastisements also must be vsed towards them, who will not otherwise be reclaimed from their faults, nor kept in due order, either in words only, by gentle or more sharpe reproofes, according to the quality of the offence, or by stripes, when nothing else will serue. For otherwise we shall offend against God in neglecting (being his Deputies) to glorifie him in his Iustice; against our selues, by becomming accessary to their sins; against the parties offending, whom we reclaime not, but suffer them to go on in their wickednes to their destructions; against those of the same family, whom by this impunity we incourage to follow their ill example; and the whole society, which is hereby made obnoxious to Gods Iustice. But this correction is only good when it is necessary, being like a sharpe salve and bitter potion, which none that are wise will vse for wantonnesse. And therefore his counsell is good, which (as God himselfe implyeth in the fifth Commandement) perswadeth a godly Matrone, that she should so gouerne her family and cherish it, as that shee should rather seeme their mother then their mistresse; and draw from them reuerence rather by louing benignitie, then rigorous seuerity. For that obedience is alwaies more faithfull and acceptable, which floweth from loue, then that which is extorted by feare. Yet if there bee no other helpe, but that correction must bee vsed as necessary; let vs in it obserue first, iustice, both in making sure, that the fault is committed, and deserueth punishment, and that the punishment doe not exceed the qualitie of the fault, which is to rage and reuenge, rather then chastize for amendment. Secondly, It must be inflicted in loue, which must appeare by moderating the punishment,

ment, that it doe not exceede necessity, respecting the parties reformation; and by the end which wee propound in our corrections, which is the good of the partie, in the amendment of his faults for the time to come, which wee must alwaies aduance by ioyning admonition and good counsaile with our chastizement, with promises of loue and kinde v- sage when as wee finde any reformation. Lastly, this loue must appeare in our patience and forbearance, not comming rashly and violently vpon the party, but after wee haue tryed in vaine all other meanes. Nor in rage and anger, as though wee came to take reuenge; but temperately and quietly, slowly and with god aduice, as propounding no other end but the parties amendment.

CAP. XXXIII.

*How wee ought to behaue our selues in the estate of prosperity,
that wee may thrive in all spirituall graces.*

WEE are now come in the last place to consider how we ought to carry our selues euery day, in respect of those seuerall estates and conditions of prosperitie and aduersitie vnto which God calleth vs. The which hauing no certaine and set time allotted vnto them by God, (for we may diuers daies together flourish in prosperity, or bee as long cast downe and humbled by troubles and afflictions, yea sometime, and that most commonly, haue them intermingled the one with other, beginning the day with ioy in our prosperous affaires, and ending it with sorrow and griefe by reason of our crosses and calamities, or contrariwise haue cause of mourning in the morning, and of reioycing before the euening) therefore the duties which concerne these seuerall estates, cannot be limited to any set time, but must follow and accompany them, as it shall please God to giue vs occasion by the interchanging our diuers states and conditions the one with the other. Of which my purpose is to speake very briefly, though they bee matters which greatly import the Christian life, because I haue largely handled them already in my Christian Warfare. And first, for prosperity, which consisteth in the possession and fruition of all Gods temporall blessings or many of them, as health, wealth, peace, plenty, libertie, fame, friendship, honours, pleasures, with wife, children, houses, lands of the best sort; they are in themselves Gods good gifts, which he delighteth to bestow vpon those that serue him, as the present pay and reward of their loue and durie; and wherein he would haue vs to delight, praying for them when we want them, and praying him when wee haue them, as being in their owne nature, and if they bee rightly vsed, testimonies of Gods loue, and signes of his gracious presence. But in respect of our corruption, this state is liable to much abuse, as not being absolutely good, but of an indifferent nature, in respect of that vse which wee make of it, remaining good to those that vse it rightly, and degenerating into euill when it is abused. Vnto which abuse wee are naturally most prone, as euery man may finde, not onely by generall obseruation, but

§. Sect. 1.
What prosperity is, and how apt wee are to abuse it through our corruption.

In the second and third part of the Christian Warfare.

Psal. 35. 37.
Eccle. 3. 22.
Psal. 118. 25.
Eccl. 116. 12, 13.
Gen. 39. 2, 3.

in his owne lamentable experience; we being herein like vnto small shipe, which carrying too great a sayle, are ouerturned in euery tempest; or like those, who hauing ill stomackes and weake braines, are ready to surfeit of the best meates, vpon the least fulnesse, and to bee distempered and ouertaken with drunkenesse in the vse of the best drinckes, if they please their appetite, and take any more of them then will satisfie nature.

§. Sect. 2.

That we must bee diligent, lest our prosperity become vnto vs an occasion of sin; and how this is to be done.

In which regard, prosperity, which is good in it selfe, becommeth exceeding dangerous vnto vs, as being an ordinary and common meanes, both to occasion our falls into many sinnes, and to hinder our rising againe by vnfaigned repentance. In which regard, it greatly behooueth vs, when we liue in this estate, to thinke that we walke in slippery places, and as it were vpon the narrow ridge of a steepe hill, the descent on both sides being headlong and dangerous, in which, if wee slide, wee are ready to tumble by degrees into a gulf of wickednesse. And consequently, as we desire to walke acceptably vnto God, and tender our owne saluation, we must with all care and circumspection looke vnto our footing, that wee may be preserued from these fearefull falls, and receiue no hurt in this dangerous passage. To which purpose, I will propound some rules concerning the right carriage of our selues in this estate, which if wee obserue, they will serue as some staves to keepe vs from slipping, and like rayles on either side of a narrow bridge ouer a deepe and dangerous riuer, preserue vs from falling and sinking into the depths of sinne and worldly wickednesse. And to this purpose wee are to looke on the left hand with all care and prouidence, that we stay our selues, by shunning the abuse of our prosperity, and on the right hand with no lesse heedfulnesse, that wee vse it rightly and in an holy manner. For the first, our care must bee, that wee so vse our worldly prosperity and temporall things, that they be not helps and inducements vnto any sinne. And to this end, let vs often consider, that they are the blessings of God, which he hath bestowed vpon vs, to incourage vs in his seruice; and therefore what a sinne and shame is it, to take occasion by his bounty the more to displease him? to vse them as the weapons of iniquity to fight on the deuils side, against our Lord and Soueraigne? and to abuse these benefits which are giuen vs of God for comforts in our pilgrimage, as impediments which hinder vs in our iourney, and as prickles in our sides, to hasten our speed towards hell and destruction.

§. Sect. 3.

That in our prosperity we must take heed lest we forget God, that his blessings doe not draw our hearts from him, and that we be not vnthankfull.

Luk. 15.

More especially let vs take heed, that by these temporall blessings we be not made more forgetfull of God, vnto which vice we are naturally prone in the time of our prosperity, because, when wee inioy all wee desire, and haue neede of nothing, wee are not sensible that wee want his helpe; nor so apt to remember him, that wee may giue him thanks for that wee haue, as to begge at his hands the things wee want; as wee see in the example of the Prodigall, who thought not on his father, when hee was in prosperity, but when he is pinched with pouerty, then hee thinketh of returning vnto him. Whereof it is, that the Lord so often warned the Israelites, that when they inioyed ease and plenty in the Land of Promise, they should beware that they did not forget him: the which notwithstanding they neglected; for as the Prophet complaineth,

As

*Deut. 6. 10, 11.
 & 8. 10, 11.
 Hos. 13. 6.*

Psal. 127. 1, 2.

1. Iob. 3. 15.

As in their pastures, so were they filled; they were filled, and their hearts were exalted; therefore they haue forgotten mee. Which that wee may not also do, let vs often consider, that it is a foule shame for vs to take occasion by these tokens of Gods loue the sooner to forget him, which he hath purposely sent to put vs in minde of his loue and bounty towards vs. Let vs as often as wee looke vpon them, remember, that they are not chiefly purchased by our owne indeuours (for how many seeke, and cannot inioy them, who farre exceede vs in wit and industry?) but that wee haue them from God, and by his blessing vpon our labours. Finally, let vs often remember, that though wee abound in these earthly things, yet they will not doe vs any good, vnlesse God giue his blessing in their vse, and make them effectuell to those ends for which hee hath giuen them. Secondly, let vs bee carefull when wee abound with temporall blessings, that they doe not draw our hearts from God, as they surely will, if wee esteeme them as our chiefe treasures, and in our affections dote too much vpon them; according to that of the Apostle *Iohn*; *If any man loue the world, the loue of the Father is not in him.* To which end let vs consider, that it is extreme folly to loue the creature better then the Creator, seeing whatsoeuer beautie, goodnesse or excellency is in them, it is infinitely more in him, from whom they haue it as a small drop out of the maine Ocean. That it is horrible ingratitude and vnkindnesse to loue Gods gifts better then the giuer, and when as a gracious Bridegroom hee sendeth them as loue-tokens, or deputies to woo our hearts, wee neglect him and dote vpon his messengers. Thirdly, let vs take heede, that by how much the Lord is more liberall in bestowing his benefits, that wee bee not by so much the more vnthankfull; which might seeme a needelesse admonition, if wee did not see by daily experience, that wee are in our pouerty more thankfull for euery small trifle, which relieueth our present necessities, then in our riches and abundance, when wee haue our wants supplied before they pinch vs; that wee are more ready to praise God for a little ease in a great sickness, then when wee inioy perfect health; and for a little sleepe after much restless waking, then when wee haue long taken our naturall and quiet repose, without any let, or the least disturbance. For wee see the worth of Gods blessings more in their want, then in their fruition, and the better wee know them, the more thankfull wee are for them. Besides, wee are apt to bee made wanton by our prosperitie, and to vex our selues more in longing after superfluities, then others in the want of necessities. And if we be crossed in these desires, and haue not our appetite satisfied to the full, wee are ready vngratefully to forget all the good things which wee inioy, and to murmur and repine as if wee had nothing. Which odious vice that wee may auoid, let vs consider when wee finde our selues inclining vnto it, how many good things wee inioy that others want, who better deserue them; that God is as sufficient and ready to giue vs what wee want, as what wee haue, if in his wisdom and goodnesse he did see them fitting for vs. That we indanger our selues to be deprived of our present blessings, by doting so vpon the things wee haue not, that we bee vnthankfull for that we haue, for
 God

§. Sect. 4.

That in our prosperity we must beware of pride, security, and hardnesse of heart, licentiousnes, and contempt of spirituall and heavenly things.

Exod. 5. 2.

Esa. 10. 8.

¶ 47. 7. 8.

Psal. 10. 10.

¶ 73. 6. 9.

2. Sam. 24. 1.

2. Chro. 32. 25.

1. Cor. 4. 7.

God seeing that our discontents arise from wantonnesse rather then want, will wisely take away the greatest part of his benefits, that wee may bee more thankfull for those that remaine.

Fourthly, let vs in our prosperity watch ouer our selues, that we be not puffed vp with pride, vnto which this estate through our corruption maketh vs prone, as we may see, not onely in the examples of former times, as *Pharaoh, Nebuchadnezzar, Babylon*, and of those wicked men, of whom the Psalmist speaketh, who being inclosed in their owne fat, spake proudly with their mouth, and flourishing in all earthly aboundance, put on pride as a chaine about their neckes; yea holy *David* and good *Ezechias* were thus ouertaken, and though in the time of their trouble they were meeke and humble, yet were their hearts lifted vp in their prosperity. The which, the experience of these times doth make too manifest, wherein not onely meeke worldlings, but euen many of the faithfull are taynted with this odious vice, by reason of their earthly aboundance, and long prospering in their worldly desires. Which that we may preuent, let vs consider, that we haue nothing but what we haue receiued, not as absolute gifts, but as our Masters goods, lent onely vnto vs for our vse, for which wee stand indebted, and must giue an account at the day of Iudgement; and what reason haue wee to bee proud of our debts? that God so hateth this vice of pride, that hee will rather withdraw from vs his spirituall graces, and his gracious assistance in the time of tentation, that by falling into other sinnes we may be cured of this, and haue our soules adorned with true humility; and therefore how much rather will hee depriue vs of temporall benefits, and things of farre lesse value, then we should continue infected with this vice, which aboue all others he most abhorreth? And when the greatnesse of our gifts and possessions beginne to puffe vs vp, let vs thinke, how we haue imployed them, and whether we haue so increased and improoued them for the glory of our Master, and good of our fellow seruants, as that we may with cheerefulnesse present our selues before God, when he calleth vs to a reckoning. Finally, in our greatest plenty of earthly things, let vs call to minde our spirituall wants, and how defectiue wee are in sanctifying and sauing graces, especially in our thankfulness vnto God for these temporall benefits; and so our plentie in the one will not so much exalt vs, as our defects in the other, which are much more excellent and necessary, will humble and abase vs. Fifthly, when wee inioy prosperity, let vs beware of security and hardnesse of heart, which is an ordinary effect that doth accompany it. For men are apt to flatter themselves in the assurance of Gods loue, when he causeth them to prosper in their courses, and giueth vnto them these outward signes of his fauour; and so to liue in their sinnes with impenitencie and hardnesse of heart, promising vnto themselves impunity, and that all shall goe well with them for the time to come. Thus *David* saith; because the wicked mans wayes prospered, Therefore Gods iudgements were high aboue out of his sight, presuming that he should neuer be moued nor come into any danger. Yea he himselfe, as he confesseth, was thus ouertaken with security, presuming in his prosperity, that he should neuer be moued. Which that wee may auoyd, let vs consider, that temporall blessings are no infallible signes of Gods loue, seeing as the

Psal. 10. 6.

Ecc. 8. 11.

Psal. 30. 6.

Wife

Wise man speaketh, *they happen to all alike*, and are more often and liberally bestowed vpon Gods enemies, who haue their portion in this life, then vpon his owne children, for whom he reserueth the euermore lasting and heauenly inheritance; that there is a vicissitude and change of all these estates, and nothing remaineth certaine vnder the Sunne; that the longer God deferreth, the more seuerely he will punish when hee commeth, and the greater our blessings are, the greater shall be our plagues, if we abuse them to security and impenitencie. Sixthly, let vs take heede when we are in prosperity, that we doe not abuse it to licentiousnesse and carnall liberty, vnto which, men in this state are most prone, as the Histories of all times and daily experience teacheth. For who seeth not, that they who abound in wealth and worldly honours, doe for the most part giue themselves ouer to all voluptuous and sensuall delights; as though God had sent them into the world, and had put into their hands such large wages of earthly blessings, that they should spend them and their precious time, in Hunting and Hawking, carding and dicing, courting, dancing and reuelling, drinking, feasting, and such like carnall pleasures? yea, who doth not perceiue, that they often abuse them to iniury and oppression, reuenge, and all kinds of vniustice, when they haue to deale with their inferiours; abusing their power and authority vnto tyranny, which they thinke neuer sufficiently manifested and magnified, till they haue borne downe and troden vnder foote, all that standeth in their way, right and reason, law, conscience, and common honestie? which abuses that we may shunne, let vs remember often the maine ends why God hath giuen vs these worldly benefits aboue others, namely, that we might be better inabled, and become more forward to glorifie him, to doe more good vnto our brethren, and abound in the workes of mercy and Christian charity, and that wee might haue better meanes to serue him with cheerefulnesse, and thereby to further our owne saluation. Of which ends, if we faile, God will either take these gifts from vs, because wee mispend them in vaine, or else let vs still keepe them for a further and greater iudgement. Let vs thinke in our greatnesse, that there is a greater then wee, who will one day call vs to a reckoning, and fearefully reuenge vpon vs the iniuries of the oppressed, and the shamefull abuse of our power and authority to vniustice and cruelty. Seuenthly, let vs beware, that our prosperity be not an occasion vnto vs of the contempt and neglect of spirituall and heauenly things, which ordinarily happeneth vnto those, vvho in their iudgements too much esteeme, and in their hearts immoderately affect these temporall blessings, as vve see in the example of those vvho vv ere inuited to the Kings Supper, *Demas, Judas*, and many others. To vv hich purpose, let vs often meditate on the excellency, profit, and necessity of Gods sauing graces, and the ineffable felicity of our heauenly inheritance, and how much these exceed the other. Let vs also often consider of the dignity of our soules, and how much they exceede in excellency our corruptible bodies, that vvee may take more care to haue them thrive in spirituall grace, and to reioyce in their assurance of future glory, then to glut our bodies vv ith sensuall delights, or to vv axe rich, and growv great in our earthly possessions. Let vs remember that the time vv ill come, that our spirituall grace, vv hich

vvorldlings

Ecc. 9. 1.

Luk. 14. 18.

3. Epist. of Iohn.
vers. 2.

§. Sect. 5.

That in our prosperity we must beware of being slothfull in Gods seruice, and that worldly things doe not become thorns and snares vnto vs.

Luk. 10. 41, 42.

Mat. 13. 22.

Ier. 32. 31.

Ezech. 33. 31.

1. Tim. 6. 10. 11.

worldlings so much contemne, will stand vs in more stead, and bring vnto our soules more sound comfort then all the wealth of the world, or Monarchy of the whole earth; and therefore that it is most extreme and fortiffolly, so farre to affect those flitting and fading vanities, as to neglect in the meane time these spirituall excellencies.

Eighthly, let it be our care in the time of our prosperity, that wee doe not grow more sluggish and slothfull in Gods seruice, in Prayer, hearing the Word, Reading, Meditation; for the more we are taken vp with our earthly imployments, the lesse we minde these holy duties and religious exercises, as we see in the experience of many, who haue beene forward in them in their sicknesse, pouerty, and meane estates, and wholly neglected them, or coldly, carelesly, and formally performe them, when they inioy health, wealth, and worldly preferments. Yea, Gods good Children oftentimes are heere with ouertaken, hauing a great dampe cast ouer their zeale and deuotion by these worldly mists; as we see in good *Martha* her selfe, who by her worldly businesse was made more cold and carelesse in attending vnto Christ. Which, that wee may auoyd, let vs consider, that when we abound with all worldly blessings, we stand more in need of spirituall helps, to keepe vs vpright in our wayes, and from falling into those sinnes, to which this prosperous state exposeth vs. And that these earthly benefits being Gods present wages, whereby he encourageth vs to doe him more diligent and faithfull seruice, it is a shamefull abuse of his bounty, to bee made thereby more slothfull and negligent. Ninthly, let vs take heed in our prosperity, that these worldly things, through our ouermuch affecting them, doe not become thornes to choake in vs the seed of Gods Word, and hinder in vs the growth of his spirituall graces, the which through our corruption they are apt to doe, as our Saviour teacheth vs in the Parable of the Sower; partly by catching hold of vs, and hindring vs from going into the holy assemblies, as wee see in the example of those, who being invited to the Kings Supper, pretended excuses and would not come; and of the Iewes, who when God spake vnto them *in their prosperity, professed that they would not hearken vnto him, nor obey his voyce*: and partly by distracting our mindes and hearts when we are there, so as wee cannot attend vnto the things deliuered; as we see in the example of the Iewes, who, when the Prophet preached vnto them, *with their mouthes made iests, and suffered their hearts to runne after couetousnesse*. Which that we may auoyd, let vs hold them in our hands, as ready to imploy them in Gods seruice, and for the good of our brethren, but not suffer them through carnall loue to take rooting in our hearts, which is Gods portion and fairest field, allotted to receiue the seede of his Word, for the growth of spirituall graces. Or if the enuious man hath sowed any of these rares and weedes in them, let vs roote them out with all care and diligence, before wee goe into the holy assemblies, that they may not choake in vs that spirituall seede, nor hinder the growth of sauing graces; and let vs, as the Apostle exhorteth vs, mortifie our earthly lusts, and flie carnall concupiscence, when we desire to bee furnished with Gods graces, by the Ministry of the Word, *and to follow after righteousness, godlinesse, faith, loue, patience, and meekenesse*.

Tenthly,

Tenthly, let it be our care when wee are in prosperity, to set a double watch ouer our selues, that we be not overcome with those manifold tentations, vnto which this estate doth chiefly expose vs, as loue of the world; earthly-mindednesse, ambition, couetousnesse, voluptuousnesse, and the rest. To which end let vs consider, that in these worldly thickers Satan cunningly layeth his most dangerous ambushments, to surprize vs with his tentations at vnawares; that they are his traps and snares, in which hee intangleth many, and keepeth them in his slavery; and his vsuall baits, whereby he allureth vs to come within the compasse of his nets of perdition, vnto which, who so stoope with a greedy appetite, *fall into many foolish and noysome lusts, which drowne them in destruction.* Finally, that they are his common wages, which he offereth as his hire, to draw men to serue him in the workes of darkenesse, wherewith hee hath preuailed with so many, that he thought it his strongest inducement to perswade our Saviour Christ himselfe to yeeld vnto him and doe him seruice. And therefore as we desire to stand in the day of tentation, to preuent our foyles, and would not hazzard the eternall saluation of our soules, let vs in our prosperity watch ouer our selues, and also earnestly desire the Watchman of Israel to watch ouer vs, that wee may be preserued from all these dangers. Finally, let vs, when we inioy prosperity and temporall blessings, aboue all things carefully take heed, that they do not hinder our heavenly happinesse, by being burthens on our shoulders, which will tire vs in our journey thitherwards, and as the Camels bunch vpon our backes, which will hinder vs from entring into the straight gate. The which our care must be redoubled by the greatnesse of the danger, seeing it is a most hard thing for the same man to inioy earth and heauen, to haue temporall felicitie in the full fruition of worldly things, and eternall happinesse in Gods Kingdome, to haue the honours, riches, and pleasures of this life, and eternall glory, lasting riches, and heavenly ioyes in the life to come. For the Apostle telleth vs, *that not many wise men after the flesh, nor many mighty, nor many noble are called vnto them;* and our Saviour hath taught vs, that it is easier for a Camell to passe thorow the eye of a needle, then for a rich man to enter into the Kingdome of God. For preuenting of which danger, and the auoyding of this incomparable losse; let vs use these earthly things, as though we used them not, or as not abusing them, making them to serue as helps in our pilgrimage to further vs in our way, by employing them to all good vses; and when they begin through our carnall loue to cling vnto vs, and to become heauy burthens to hinder vs in our race, let vs, as the Apostle exhorteth vs, *cast them off,* that we may run more cheerefully, and parting with our superfluities for the reliefe of others necessities, let vs retaine onely so much as may further vs in our journey.

But especially, let vs take heed, that wee doe not value them in our iudgements, affect them in our hearts, nor seeke after them in our actions and indeuours, more then spirituall graces and heavenly happinesse; that we doe not make Idols of them, by louing them more then God, taking more paines to get them, and more care to keepe them, and more griefe to lose them, then the assurance of his fauour, or to carry our selues acceptably in his sight; finally, though we doe not vtterly reiect them from ha-

Hh

uing

§. Sect. 6.

That we must carefully arme our selues against the tentations vnto which this estate is indangered; and take heede that it hinder not our heavenly happinesse.

1. Tim. 6. 9.
Deut. 7. 25.

Matth. 4. 9.

1. Cor. 1. 26.

Matth. 19. 24.

1. Cor. 7. 31.

Heb. 12. 1.

§. Sect. 7.

That we must not too highly esteeme, nor too earnestly affect and seek after earthly things.

uing some place in our hearts, yet let vs beware, that wee doe not giue them the chiefe seate, but let them haue entertainment, according to their owne ranke and condition, as things indifferently good, and farre short in excellencie vnto spirituall graces and heauenly glory; that though wee possesse them, yet we be not possessed of them, nor become their slaues, whereas God hath made vs their Lords and gouernours. And that wee may not thus excessiue esteeme and immoderately loue them, let vs consider, that in themselues they deserue it not, being in comparison of grace and glory, of no worth; and though they were to others of some value, yet not vnto vs who professe Christianity. In themselues they are in the former comparison to be lightly esteemed, and slightly affected, seeing they bring not vnto vs any absolute, true, and certaine good, because in their owne nature they haue not in them any such degree of goodnesse, being vaine and of no solidity, whereof it is that they doe not satisfie those that haue them, and not onely vnprofitable to their owners, for the chiefe and best vses and ends, but also mixt and distasted with many euils and miseries which doe attend vpon them. Or though they were good, yet wee haue no certaintie, either in getting or keeping them, because both they and wee are both momentany and mutable, and are euery day in danger to bee parted from one another. Yea so farre are they from any absolute goodnesse, that through our corruption, by which wee become apt to abuse them, they are causes, or at least occasions of much hurt; being pro-uocations vnto all sinne, both against God, our neighbours, and our selues, deriuing vnto vs innumerable euils, both temporall, and those ciuill and spirituall, and also eternall, as hindring the fruition of heauenly happinesse, and furthering and increasing euerlasting punishments; or though they were good in themselues, and were not through our abuse occasions of these euils; yet they are not to bee esteemed and affected in respect of vs, who are but Pilgrims on earth, hauing only the vse and benefit of them in our passage, and (as it were) in our Inne where wee are to make but short abode; and Citizens of heauen, and heires of those eternall ioyes and lasting happinesse, which infinitely exceed all worldly things, in which, being our Countrey, we doe expect durable riches and euerlasting habitations. All which reasons I doe heere but briefly touch, and content my selfe with, namely, these generall heads, because I haue largely handled, and effectually pressed them as I was able, in my second part of the Christian Warfare.

Iob. 14. 2.
Heb. 11. 9, 10.

CAP. XXXIII.

How we may rightly vse the state of prosperity, so as it may be an helpe vnto godlinesse.

§. Sect. I.
That we must vse Gods temporal blessings as helpes vnto, sauing graces and spirituall duties.



Ut it is not sufficient, that we shunne the abuses of prosperity and temporall blessings, vnlesse we also know how wee may rightly vse them; the which vse is farre better then the things themselues, as furthering vs vnto the fruition of much more excellent benefits, both in this life and the life to come. The which,

Salomon

Salomon implyeth, in making this vse a second and more perfect gift of God, which he doth not, like the other, cast out in common to men of all sorts, but reserueth it as a speciall benefit for those that feare him; *I know* (saith he) *that there is no good in them, but for a man to reioyce, and to doe good in his life, and also that a man should eate and drinke, and inioy the good of his labour; it is the gift of God.* And therefore in the next place I will set downe also some rules and cautions, wherby we may be directed in the right vse of prosperity, and the temporall blessings which doe accompany it. And first, we must vse them as helpes and effectuell motiues to stirre vs vp to vnfained thankfulness vnto God that gaue them. To which end, let vs not sacrifice to our owne nets, nor ascribe the praise of them to our wisdom and industry; but let vs receiue them at Gods hands, as his gifts and blessings, that hee may haue the whole glory of them. Yea, let vs consider that they are his free gifts, which hee bestoweth of his mere grace and bountie, without any respect of our merits or worthines, yea notwithstanding that we are lesse then the least of his mercies, and worthy rather of his iudgements and punishments. That he hath giuen them abundantly vnto vs, and vnto many other his deare children, with a sparing hand, and in a scant measure, who are farre more worthy of them; that he requireth nothing in lieu of all his benefits, but that we returne vnto him the praise that is due vnto him. And finally, that if wee be truly thankfull vnto him for his gifts already receiued, hee is ready to bestow farre greater and better vpon vs, both in this world and the world to come. Secondly, we must vse them as reasons to inflame our hearts with true and seruent loue towards God, and as fuel to nourish and increase this diuine and holy flame, desiring to approoue it to be sincere and vnfained, by affecting the giuer, better then the gifts, and by louing that also which he loueth, as his Word and will, spirituall grace, and new obedience vnto his Commandements, our neighbours for his sake, who hath beene so gracious and bountifull vnto vs aboue many others, and himselfe for his owne sake, longing more after the full fruition of his glorious presence, then to inioy all the contentment that the world can yeeld vs. And to this end let vs esteeme all his temporall blessings which wee haue receiued at his hands, not simply in their owne worth, but as pledges of his fauour, and loue-tokens which he hath sent vs to testifie his affection, as earnest pennies of a farre greater bargain, and first fruits of our heauenly haruest. Thirdly, wee must so vse them, as that they may not bee impediments, but helpes and furtherances in the seruice of God, and in aduancing the meanes of his worship, becoming more zealous in all Religious duties out of our loue towards him that so loueth vs, more frequent and diligent in holy exercises, as hauing by reason of our plenty and prosperity, more leysure from worldly employments and better opportunites of performing them. More bountifull and liberall for the erecting of Gods publique worship, with all the meanes thereof, where they are wanting, and in furthering and aduancing them, by giuing all encouragement to Gods Ministers, and all others who ioyne with vs in them, where they are already established. All which we shall the better doe, if we doe not set our hearts and affections more on them, then vpon spirituall grace and eternall glory, or the

Eccles. 5. 19.

Cap. 3. 12, 13.

Psal. 116. 12.

h. Sect. 2.

That we must vse the blessings of prosperity for the common good of Church and Common-wealth.

1. Tim. 6. 17,
18, 19.

Mat. 25. 34.

meanes of deriuing both vnto vs. If wee would learne to esteeme them, not in their owne absolute worth, but as they are meanes and instruments, which most benefit vs, when as they aduance our chiefe and mayne ends, the glory of God, and our own saluation. If we would consider that they are Gods present wages, which he graciously giueth vnto vs as temporary rewards of our imperfect seruice, not that they should pull vs backe in holy duties, but for our better encouragement, that we might serue so bountifull a Master with more cheerefulnesse. Finally, if we would remember that we shal at the day of Iudgmēt giue account how we haue imployed our Lords talents, for the aduancement of his glory, and inabling of vs for his seruice.

Fourthly, if we would rightly vse our prosperity and Gods temporall blessings, we must therein, not onely respect our owne particular, but also the common good of the Church and Common wealth, and the priuate good of all our neighbours. The former, by paying cheerefully all teasesments and tributes, which are lawfully imposed, all rights and duties which belong to all superiours in either of them, and by offering also our free-will oblation, and voluntary contributions towards any publike seruice, out of our great plenty, either for the better effecting of it, or for the easing of those, who by reason of their weake estates are not so able as wee to beare the burthen. The latter, by exercising our bounty and Christian charity in almes-deeds, and in doing the works of mercy, feeding the hungry, clothing the naked, visiting and relieuing the poore that are sicke and imprisoned. To which end, let vs consider that God hath giuen vnto vs our plenty and greater store, not as vnto absolute Lords, to spend it how we list, but as vnto Stewards, for the good also of our fellow seruants, who shal be called vnto account, if we haue beene faithfull in thus imploying them, and haue giuen to euery one in the household their due portion, that where God hath giuen much, there hee will also require much, and that they who by his bounty haue much goods and exceede in riches, doe also much good (and as the Apostle speaketh) *Be rich in good workes, ready to distribute, and willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life.* Finally, let vs consider that they are not so much to bee valued in their owne excellency, or the present profit which they bring vnto vs, seeing these commodities haue so many discommodities, that it is hard to say whether exceede; but as they are the great instruments of well-doing, and (as it were) spacious fields, in which our bounty and charity are not confined in narrow limits, but may take large liberty to walke abroad, and to exercise themselves vnto full contentment. Whereby as wee are inabled to doe good vnto many, so most of all to our selues; seeing for the present wee purchase of them their best iewels at low rates, euen their loue, hearts, and seruent prayers, for some poore pittance of earthly trifles; and for the time to come, the Lord will infinitely reward of his meere grace and large bounty, these gifts of ours which hee hath first giuen vs, as though wee were not Stewards but Owners, and in our owne right had bestowed them, not so much vpon the poore, as vpon Iesus Christ himselfe, as he will before the Saints and Angels professe at the day of Iudgement. The which excellent dutie is so necessary vnto the exercise of a godly

godly life, and is so much neglected in this cold and vcharitable age, not onely amongst gripple and greedy worldlings, who are ready rather to strip the poore, then to clothe them; and to pull the meate out of their mouthes, by depriving them through oppression of their meanes, then to feed and nourish them; but euen among professors of Religion, who seeming to make conscience of religious duties, are notwithstanding exceeding cold in their deuotion and charity; that I would much more fully and effectually haue insisted vpon and pressed it, had I not already published a full Treatise of this argument.

Fifthly, vnto the right vse of prosperity and temporall benefits there is required, that wee vse them as pilgrims and strangers, and not as Citizens of the world; for so Gods Saints haue alwaies acknowledged themselves, and that they had heere no continuing city, but sought one to come. The consideration whereof must weane our hearts and affections from the immoderate loue of the world & earthly vanities, and cause vs to fix them on heauen and heavenly things, which is our country and place of residence, to fight against our carnall lusts which fight against our soules; and to contemne and cast away whatsoeuer becommeth an hindrance in our journey towards our heavenly home. And seeing wee are Citizens of heauen, wee must haue our conuersation there, seeking those things which are above, and not those which are beneath, and thinke that nothing more doth misbecome vs, then that being the children of God, & heires apparent to his heavenly Kingdome, wee should like bale slaues spend our time and strength in the diuels drudgerie, and in toying in the workes of darkness and seruitude of sin, for the contemptible wages of earthly vanities. Sixthly, we must vse them not as durable and permanent riches and inheritances, but as things momentany and mutable, which are ready daily and hourly to leaue vs, and wee them. And therefore our best course will bee to vse so these fitting vanities, as that they may further our assurance of our heavenly patrimonie, which is permanent and euerlasting; and as our Saviour counsaileth vs, to make vs friends of the Mammon of iniquitie, by vsing them as helpes and instruments to further vs in the workes of mercy, that when they are taken from vs, and wee from them, wee may bee receiued into heavenly habitations. Finally, if wee would rightly vse our prosperity and temporall blessings, wee must not suffer our mindes and hearts to rest vpon them, but vse them onely as steps whereby wee may mount vp aloft in heavenly meditations and desires. As when wee see any beaurie or excellencie in the creatures, to thinke how infinitely they exceede in the Creator from whom they haue them; when wee are ready with the Queene of Sheba to thinke our selues happie in hearing the wisdom of an earthly Salomon, to raise our mindes higher, and to thinke on their happinesse, who attaine vnto the vision and fruition of God, and heare with rauishing admiration his all-knowing and infinite wisdom. When we are delighted with the society of Gods Saints in earth, who like our selues are full of imperfections, to take occasion hereby of meditating of that felicity wee shall haue in our heavenly fellowship, when both they and wee shall bee perfected in loue and louelynesse. When wee take pleasure in our earthly prosperity, honours, and riches,

6. Sect. 3.
Three other
Cautions to
be obserued
for the right
vse of prosper-
ity.
Gen. 47. 9.
Psal. 39. 12.
Heb. 11. 9, 13.
1. Pet. 2. 11.
Heb. 12. 1.
Phil. 3. 20.
Col. 3. 1, 2.

Luke 16. 9.

mixed with many miseries, and are but Gods common gifts, which be giueth in as great plenty to his slaues as to his sonnes, to his enemies as well as vnto his friends; nor to rest in these worldly delights, and to say with *Peter* in another case, *It is good being here*, but raise our mindes and hearts by these occasions, to an higher pitch; thinking how incomparably greater our ioy shall be, when we shall attaine vnto the full fruition of our heavenly happinesse, which shall not be embittered with any miserie, and to the inheritance which God hath prepared in peculiar for his Sonnes and Saints in whom hee is chiefly delighted. And so shall we not dote in our worldly and carnall loue, nor haue our mindes and hearts caught and intrangled in this birdlime of worldly vanities; but vse them onely for present necessity and refreshing, that so wee may againe like Eagles leave the earth, and mount aloft in heavenly meditations and desires.

6. Sect. 4.
Of the right
vse of apparell.

Christ. Warf.
second part.

And these things are generally required to the right vse of our prosperitie, and the temporall blessings which do accompanie it. We might adde some special directions concerning the right vse of the chief of them. Amongst which the most ordinary and necessarie, are food and apparell, of the former whereof I haue spoken before, and therefore will onely in some brieft manner say something of the latter, of which I haue intreated more largely in another place. And first let vs know, that wee must vse our apparell to those right ends for which they were ordained, that is, for necessity of nature to couer our nakednesse, and to keepe vs from the iniuries of the weather, and for comelinesse, ornament, and sober delight. In which respect those who profess Christianity, must carefully auoid in the vse of their apparell, pride and vaine glory, of which there is little cause, if wee consider their originall; which was to hide our shame, the fruit of our sinne; that the richest robes are no speciall priuiledges belonging to the faithfull, seeing Pagans and Heathens, worldly and wicked men and women doe most excede in them; and finally, that when wee haue made our selues as braue as *Salomon* in all his royalty, yet the Lillies and flowres of the field will farre excell vs in their natiue beautie and brauery. And seeing they were giuen to couer our shame, hide our nakednesse, and to preserue vs from the iniuries of the weather, therefore doe those sayle of their end, who out of pride, vanitie and wantonnesse, doe vse such as doe discouer them, namely, such women who lay open their naked brests to publike view, as ensignes of their owne vanity, and alluring baites to draw others vnto folly. Finally, seeing it was giuen for ornament, comelinesse and honest delight, they offend on the contrary side, who being aduanced to high places, fit not their apparell in some moderate sort to their ranke and calling, but goe in sordid and base clothes, out of a penurious minde, in a rich estate, to spare their purses and saue charges. But of this I shall neede to say little, being a rare fault in these dayes, wherein almost all offend, not onely carnall worldlings, but also professors of Religion as much as they, in excessiue brauery about their callings. But seeing there are extremes on both sides, what rules can bee giuen for the obseruing of the meane? Surely no particular rules of direction are expressed in the Scriptures, onely wee are to frame our directions from some generals, as that wee must in all these things vse

Christian

Christian frugality and sobriety, modestie and prudence. As first, in respect of the materials of our apparell, we must not be excessive in cost, nor goe more richly then becommeth our place and calling, but bee herein frugal in our expences, that wee may haue to bestow vpon better vses. Neyther doe I know how they will answeare it before God, who being as Stewards entrusted with Gods talents, doe spend them for the most part in superfluous cost about their owne apparell, and let many of their fellow seruants perish for want of clothing to couer their nakednesse. In respect of the forme, wee ought to vse Christian sobriety and modesty, abstaining from such habits and fashions as are vaine and phantasticall, light and garish, the which is forbidden by the Apostle *Peter* to Christian Matrons. Secondly, from such as belong not to our sex, as for the man to be womanish, or the woman mannish in their apparell; which tendeth to make the one effeminate, the other impudent, and both of them wanton, lasciuious and luxurious; and is therefore expressly forbidden in the Word of God, as an horrible abomination in his sight. Thirdly, wee must abstaine from strange attire, whether it be such as is strange, in respect of diuers Countries, in which regard we ought not (as it is the comon custome of our people) to imitate the fashions of other nations, which sinne being also brought into fashion, is scarce obserued, but yet so great in Gods sight, that he threatneth to punish it, euen in *Princes, themselves and Kings children, and all others that clothe themselves in strange apparell*; or whether it bee strange in respect of our profession; as when those that professe Religion, and that they are Citizens of the new Ierusalem, conforme themselves to the vaine, phantasticall, and garish fashions of the most prophane worldlings, who are meere strangers from the Common-wealth of Israel, which is so ordinary in these dayes, that men cannot, and (I feare) God will not, when he cometh to visite, put any difference betweene the one and the other. Finally, wee must obserue Christian prudence in the fashions of our apparell, the property whereof is to be choyce in choosing them, and then constant in keeping them. In which respect, wee are, as much as we can, to auoyd the common abuse of changing fashions, almost as oft as the Moone, which is a notable signe, not onely of pride and vaine-glory; but also of vanity and extreme folly, which is the mother of lightnesse and vnconstancy; seeing men often change, because they haue not wit to choose the best, or hauing chosen it, doe want wit to keepe their choice. The which is the more to be abhorred, and (as much as may be) to bee reformed amongst Christians, in respect of the needlesse cost and great damage which this often change of fashions bringeth, not only on particular persons, but euen vpon our whole Countrey and Common-wealth: I say as much as may bee; seeing they can bee but amongst the last that come into these fashions, the streame of this corruption being so violent, that it carryeth all with it, making them to be pointed at with the finger, and derided as odde and phantasticall, who keepe a fashion that all haue left. In which regard it were much to be wished, that this great abuse of apparell, both for matter and forme, which cannot be amended by any private persons, might be reformed by publike authority and generall consent of the whole Estates.

1. Pet. 3. 3.

Deut. 22. 5.

Zeph. 1. 8.

CAP. XXXV.

How we ought to bebaue our selues in the estate of affliction, so as we may profit thereby in all saving graces.

§. Sect. 1.
What afflictions are, and the diuers kinds of them.
Iob 3. 7.

BVt aduersity and afflictions take vp no lesse a part of the Christian mans life, seeing there is no day passeth, which bringeth not with it some crosses and miseries; *Man being borne vnto trouble, as the sparkes flie upward.* In which respect, it is necessary that wee adde some directions for the well-carrying of our selues in this estate. By afflictions, I vnderstand all miseries incident vnto this life, which are the fruits of sinne, and sent of God, either as punishments vpon the wicked, to satisfie the iustice of a seuerer Iudge, or as chastisements inflicted vpon the faithfull, by the hand of a gracious Father, for their correction and amendment. All things also which crosse our desires, and doe molest and grieue vs, either in their owne nature, or in our opinion and conceit, which are as innumerable in their multitude, and intolerable in their supposed waight, as those which are so in deed and truth. Afflictions that haue some true existence, are of diuers kinds; first, publike, as warres, plague, famine, ill gouernement in Magistrates, rebellion and disobedience in subiects, open persecution for the profession of the Truth, suppressing of the Ministry, and the light of the Gospel and such like. Secondly, such as fall out in societies betweene vs and others; as vnfaithfull dealing and fraudulent courses, vsed by those who commerce with vs, wrongs and oppressions, hard censures and ill reports, discourtesie and vnkindnesse from neighbours and friends, with many others of like nature. Thirdly, such as are domesticall and in our owne families; as disobedience and vnruinesse, vnthriftinesse and vntowardnesse; want of loue and dutie in our children; crosnesse and frowardnesse, riot and wastefulnesse, negligence and vnfaithfulnesse in seruants, ill successe in our worldly businesse, dammage and hurt in household commodities and the rest. Finally, such as are personall, as sores and sicknesses, pouertie and want of necessaries, exile, imprisonment, shame, contempt, losse of goods or friends, with innumerable others which are daily incident to the life of man.

§. Sect. 2.
How we ought to prepare our selues before afflictions come, that we may be able to beare them with patience when they come.

In which estate of aduersity and afflictions, accompanied with such innumerable euils and miseries of all kinds; if wee would rightly and as we ought, carry and demeane our selues so as wee should receiue no dammage to our spirituall estate, nor hindrance to our saluation; yea for the present, make our troubles and griefes more easie and tolerable; there are some things to be done before they happen, and some things when they haue already light vpon vs. Before we are to labour in mortifying and subduing of our inordinate affections and vnruely passions, that they may become in all things subiect to the will of God, and in the denying of our selues and our owne wills, that wee may in all estates submit our persons, goods, and liues to his good pleasure, and so take vp our crosse and follow Christ. More especially, we must seeke to moderate our feare, which aggravates our griefes, and is oftentimes more troublesome then the euill feared;

feared; confine our vnlimited hopes, which when they are crossed, as much afflict vs, as the losse of those comforts which we truly ioy; stint our desires according to the necessitie of nature, and not leaue them to the libertie of inordinate concupiscence; bridle and subdue our rash anger, which oppresseth vs with waights of our owne making, and maketh a mountaine of every Mole-hill; mortifie our melancholike discontent by a true faith, which will perswade vs that that estate is best for vs, in which God hath placed vs; pull downe our pride and haughtinesse of spirit, which is one chiefe cause of impatiency, murmuring and repining vnder the crosse; as though we were worse dealt with then we deserue; & cast away al emulation in prosperity, which in our afflictions will vex vs as much in the sight of others rising, as in the sense of our owne fall. Finally, we must not in our prosperity be excessiue in our ioy, for then in our aduersity we will bee as immoderate in our grieffe, lighting by so much the more heauily in our downe-fall of sorrow, by how much wee fell higher from the top of ioy. Secondly, wee must not sayne afflictions vnto our selues, nor make those things become crosses by a false conceit, which others would esteeme comforts and benefits. We must not become miserable by thinking our selues so, nor make vnto our selues burthens by a false apprehension, when as God doth not impose any vpon vs. Thirdly, we must not by feare anticipate our grieffe, nor make our selues miserable before our time, by pulling crosses presently vpon vs, through a fearefull and cowardly expectation, which either would neuer happen, or not of a long season. Fourthly, though we must not anticipate them by feare, nor make our selues presently miserable, because wee suppose we shall be so in the time to come, yet wee must by wise and Christian prouidence foresee them before they happen, not onely that wee may vse all good meanes to preuent them, but if they must needs befall vs, that wee may be prepared and so armed with patience, that they may not hurt vs. For that which is (it may bee) fabulously reported of the Cockatrice, is heere rightly moralized; If wee see them first by a wise and working prouidence, they will lose all their vigour and venome, dye and doe vs no harme; but if they first reflect vpon vs their malignant eyes, before we discern their approaching, they will hurt and kill our soules with their poysonous influences. Fifthly, wee must not in our prosperity set our hearts and affections vpon any worldly things or temporall benefits; for they who immoderately loue them when they haue them, will grieue as immoderately when they lose them; and if we looke vpon them as fee-simples & perpetuities, we shalbe more impatient in our sorrow when we are turned out of them as tenants at wil. Sixthly, we must not either cōtemne afflictions before they assault vs, nor yet conceiue that they are so strong and vresistable, that it is in vaine to oppose their fury. For a contemned enemy, though weake, getteth an easie conquest, because we being vnprepared, he findeth no resistance. And hee that is possessed with too much feare, out of an opinion of his enemies strength and his owne weakenesse, is ready to flie or yeeld before the skirmish. And therefore as we must not securely presume of victory, in confidence of our owne strength and our enemies weakenesse, so must we be bold and courageous in the assurance of Gods assistance, and as the Apostle speaketh,
neither

Heb. 5. 13.

Heb. 12. 6.

neither despise the chastening of the Lord, nor faint when we are rebuked of him. Lastly, we must take heed, that we doe not wilfully runne into afflictions, but vse all lawfull meanes to preuent them before they come, or to bee freed from them when they are inflicted. For he that loueth danger, shall perish in it, and hee that voluntarily when he needeth not, layeth a crosse vpon his owne shoulders, hath no promise that God will take it off. Wee must drinke of this bitter cup, but it is onely when our heauenly Father doth put it into our hands, otherwise we cannot say that we are chastized by him, but that wee scourge our selues with whips of our owne making, like the Lyon which is said to prouoke himselfe to anger, when there is none to hurt him, by beating himselfe with his owne taile. And as we must not voluntarily take crosses vpon vs when we may lawfully auoyd them, so may we not lye vnder them still, when God giueth vs lawfull meanes to be freed from them; but as we are to pray that we may not be led into temptation, so also that we may be *deliuered from euill*.

6. Sect. 3.
That we must
beare our af-
flictions with
patience, and
what things
are required
heereunto.

1. Sam. 3. 18.

2. Sam. 15. 26.

Mat. 26. 39, 42.

Psal. 39. 9.

Iob 39. 37.

Heb. 12. 6.

Ier. 9. 3.

Esa. 53. 7.

And these are the rules which are to bee obserued before afflictions befall vs. In our afflictions, the mayne duty to be performed, is, that we beare them with patience, which is that passiue obedience whereby wee submit our selues vnto Gods will, with all meekenesse, humility, and contentation in all estates, bearing his fatherly chastisements quietly, constantly, and willingly, till hee deliuer vs; and giue vnto vs lawfull meanes to bee freed from our afflictions. So that if wee would rightly demean our selues in the time of our troubles, wee must beare them with patience, vnto which is required, first, obedience, humility, and contentation, whereby wee meekely submit our selues vnto Gods good pleasure to bee chastized of him, and to beare that crosse which he imposeth, saying with *Eli*, *It is the Lord, let him doe what seemeth good vnto him*; and with *Dauid*, *Heere I am, let him doe vnto me, as it seemeth good in his eyes*; and with our Saviour Christ; *Not as I will, but as thou wilt*. Secondly, that we beare our crosse quietly, with *Dauid*, not opening our mouthes to murmure and mutter, because it is the Lord that hath imposed it, and professing with *Iob*, *that we will lay our hands vpon our mouthes, keepe silence, and speake no more*. And howsoeuer we may and ought to grieue moderately in our afflictions, as being the chastizements of our heauenly Father, for our sinnes, which the Apostle telleth vs we must not despise, yet we must labour as much as may be, to be free from tumultuous passion, from repining against Gods providence, or raging against the inferiour meanes of our afflictions, which are but as rods in his hands; imitating as neere as wee can the example of our Saviour Christ, *who was brought out as a sheepe to the slaughter, and as a sheepe before the shearer is dumbe, so opened he not his mouth*. Thirdly, there is required constancy, whereby wee resolute to beare our burthen so long, till God who laid it vpon vs, doe put to his helping hand and take it off; that is, we must not vse vnlawfull meanes to shift it from vs, nor murmure against Gods providence whilest it lyeth heavy vpon vs, but hold out to beare it with all patience, till God giue vs lawfull meanes to be eased of it. Which that we may doe, we must, after one assault is past, prepare our selues for another, and like good Pilots in a storme, after wee haue broken many billowes, we are not to be secure, but still be in readinesse expecting others,

others, neuer ceasing our care and diligence till, we be safely arrived in the Hauens of rest. And this our Sauour hath warned vs of, when hee saith, that he who will bee his Disciple, must take up his crosse daily and follow him; And the Apostle James would not haue our patience, onely to begin well, but to haue her perfect worke and lacke nothing. Lastly, there is required to this patience, that we beare our afflictions willingly and cheerefully; not because we can doe no otherwise, but with all alacrity and readinesse, as being sent of God, who by his wisdom and power can; and in respect of his goodnesse and truth, will dispose of them for our good. And this our cheerefulnesse must shew it selfe in our readinesse to praise and magnifie Gods Name: not so much in regard of the afflictions themselves (though in respect of that greater measure, which our sinnes haue deserued, wee haue in our greatest afflictions iust cause to blesse God with *Iob*, and with the Church to acknowledge the mercies of the Lord, in that we are not vtterly consumed) as in regard of his wisdom, goodnesse, and truth, whereby he causeth them to worke together for the best, and to serue as meanes to further our saluation. And this the Apostle Peter requireth, that if any man suffer as a Christian, he should not be ashamed, but glorifie God on this behalfe. The which was practised by Paul and Silas, who when they were cast into the dungeon, and after they were cruelly whipped, put into the stocks, bore all with patience, and exprest their thankfulness by singing of Psalmes. Secondly, our cheerefulnesse must shew it selfe, by our spirituall reioicing and ioy in the holy Ghost; not in respect of our afflictions themselves, which in their owne nature, or as they are fruits of sinne, doe iustly bring with them griefe and mourning, but in respect of the fruits and benefits, which through Gods infinite wisdom and goodnesse, they bring vnto vs in this life and the life to come. And in this regard our Sauour willeth his Disciples to reioyce in their persecutions, because their reward was great in heauen. The which they accordingly performed, reioicing when they were beat at the commandement of the Councell, because they were thought worthy to suffer rebuke for Christs Name. Vnto which high degrees of patience, though wee cannot attaine in any perfection, yet must we labour and strue after them, and though wee cannot hit the marke of perfection, yet we must shoote as neere it as we can, being in the meane time sorry for our wants and infirmities; and vsing all good meanes whereby they may be supplied.

Now the chiefe meanes whereby wee may attaine vnto patience in our tribulations, are principally two; the first, is seruent and effectuell prayer; according to that of the Apostle James; *If any of you lacke wisdom,* (that is, to beare the crosse of which he there speaketh) *let him aske it of God, which giueth to men liberally, reproaching none, and it shall be giuen him.* For it is God alone who doth comfort vs in all our tribulations. He is the God of patience and consolation, the Father of mercies, and God of all comforts, by whose wisdom directing vs, and power assisting vs, we are able to doe all things, and preserved from sinking vnder the heauiest afflictions. The second helpe and meanes of working patience in afflictions, is meditation vpon such reasons as may cause and begin it where it is not, and increase it where it is already begun. And these concerne either the induring

Luk. 9. 33.

Iam. 1. 4.

Rom. 8. 18, 28.

2. Cor. 4. 17.

Iob 1. 21.

Ier. 3. 22.

1. Pet. 4. 16.

Añ. 16. 25.

Mat. 5. 11, 12.

Añ. 5. 47.

Rom. 5. 3.

1. Thes. 1. 6.

Iam. 1. 5.

§. Sect. 4.

Of the meanes of patience, first, because God is the Author of all our afflictions.

Iam. 1. 5.

2. Cor. 13. 4.

Rom. 15. 5.

Phil. 4. 13.

induring of the crosse, or the end and issue. The former are simple, or comparative. The simple reasons arise either from the causes, which are efficient or finall, or from the subiect and adiuncts of our afflictions. And first, in our meditations we are to consider, that God himselfe is chiefe cause and principall Author of all our afflictions, whatsoeuer bee the meanes and instruments. The which may confirme our patience, and comfort vs in our afflictions, seeing they must needs be good and iust, as comming from him who is the chiefe Goodnesse in himselfe, and the Authour and fountaine of all goodnesse which is in the creatures. Secondly, that hee hath not onely in some generall manner in his eternall counsell preordained our afflictions, and left all the rest to bee disposed by chance and fortune, but that hee specially ordereth and ruleth them with his most wise, iust, and gracious providence, both in respect of their manner, measure, and continuance, making the ends of all inferiour causes to serue for his supreme ends, which are his glory and our saluation. Thirdly, that the meritorious causes of all our afflictions are our sinnes, which are so many and grievous, that our greatest afflictions are farre lesse and lighter, then by our sinnes we haue iustly deserued. Fourthly, that our afflictions are not signes of Gods hatred, nor the punishments of a iust Iudge, but the chastisements and corrections of a gracious Father; and that they proceed from his meere loue; the which appeareth, first, in the measure of our afflictions, both in respect of their quantity and time of continuance. For he hath appointed a measure which cannot be exceeded, and this quantity is small and light; and how long also they shall last and continue, the which time is short and momentany, in comparison of that super-excellent and eternall waight of glory which they shall cause vnto vs. Yea he so measureth our afflictions vnto vs, as that they do not exceed our ability to indure them; seeing he is alwayes ready to lessen our burthen, or to increase our strength that we may be able to beare it. Neither doth the Lord take delight in our smart, to inflict vpon vs more then is needfull, but measureth our afflictions, not according to desert, but so much onely as is necessary for his owne glory and our saluation.

1. Cor. 10. 13.

§. Sect. 4.
That our afflictions tend to the setting forth of Gods glory.

Fifthly, let vs also consider the ends of our afflictions, which God propoundeth vnto them, wherein his great loue shineth and appeareth. The first and chiefe whereof, is his owne glory, seeing he manifesteth his power and goodnesse, by assisting vs in our afflictions, and by taking occasion thereby to shew and try his spirituall graces which he hath bestowed vpon vs; the which should comfort vs in all our troubles, seeing God heereby vouchsafeth vs this high priuiledge to be instruments of his glory. The second end, is the good both of our neighbours and our selues. They receiue much good by our afflictions; seeing they learne by our example to feare God in his iudgements, and are restrained from the same sinnes which they see corrected in vs. Secondly, as wee are ensamples of Gods graces shining in this fiery triall, and also through our infirmities of humane frailty, that seeing Gods perfection in our imperfections, and his power and wisdom in our folly and weaknesse, they may take occasion to glorifie him. Thirdly, because by our afflictions wee are made more compassionate and more able and ready to comfort others, with those consolations

consolations wherewith our selues haue beene comforted. The which also should make vs patient in our troubles, yea euen to be thankfull, and greatly to reioyce, in that God vseth vs as meanes and instruments of our neighbours good, whom wee ought to loue as our selues, and as much as in vs lieth, to helpe them in all things which may further their saluation.

Secondly let vs consider, that the Lord vseth our afflictions as notable meanes of our owne good, and of deriuing vnto vs many singular benefits, both in respect of this life and the life to come. For first hee vseth them for trials, for the discouery of those spirituall graces which he hath giuen vs; not vnto himselte, who knowing all things, needeth no such helpes, but vnto vs and others, that hee may bee glorified in them, and take occasion thereby to glorifie vs, by crowning his gifts, when by this triall they are approoued, and may also edifie those who obserue them in vs, and mooue them to follow our good example. And likewise for the making knowne of our infirmities and corruptions, that wee may be truly humbled in the sight and sense of them. In which regard, our greatest trials not exceeding our strength, as God hath promised, should bring vnto vs an answerable measure of sound comfort, seeing they are assured signes vnto vs of the greatest measure of sauing graces in vs. Secondly, hee vseth them as effectuell meanes to further our conuersion, fitting and preparing vs thereby for the more diligent hearing of the Word, and so working in vs by both ioyned together, true contrition and humiliation. Thirdly, hee vseth them as speeciall meanes to preuent sinne, and to preserue vs from falling into it; and also to mortifie and subdue those corruptions, by all good meanes, which adhere and cleaue vnto vs; as pride, carnall concupiscence, selfe-loue, and loue of the world. The which should greatly increase our patience, and comfort vs in afflictions: for if we are willing to indure so much, to be eased of bodily and temporall euill, how much more should we chearefully indure any afflictions, to be freed from those which are spirituall and euerlasting, as the Apostle reasoneth? Fourthly, he vseth them as notable helpes to increase in vs all his spirituall graces; as sauing knowledge and remembrance of God, a lively faith, vnfaigned repentance, firme assurance, hope, loue, feare, patience, and humility, both by making vs more carefull in the vse of the meanes whereby they are begun and increased in vs, and by exercising them with these trials. And also to bring forth the fruits of these graces by new obedience, prayer, and more zealous performance of all other duties of his seruice. Finally, by our afflictions, the Lord also maketh vs more forward to imbrace all vertues, and to performe all Christian duties, which concerne both our neighbours and our selues. For whereas prosperity vsually encourageth men to wrong and oppression, affliction being sanctified vnto vs, is a notable motive to perswade vs to carry our selues iustly in all our actions; to be mercifull and compassionate towards others in their miseries; and to be meeke, humble and courteous towards all men. So also they increase the knowledge of our selues, our courage, Christian fortitude and strength to beare our crosses and miseries, as being the spiritual exercise of these graces, and finally our temperance, sobriety, modesty, chastity, as it were easie to shew, if we could heere insist in these particulars. In respect also of the

5. Sect. 5.
That God vseth our afflictions as meanes of our owne good.

1. Cor. 13. 12.
For now we see in a glasse, darkly, but then face to face.

Heb. 12. 9.

1. Cor. 13. 12.
For now we see in a glasse, darkly, but then face to face.

life to come, the Lord by our affliction deriueth much good vnto vs, vsing them as effectuell meanes, to preserue vs from condemnation, and to further our eternall glory and happinesse, both by assuring vs of these ioyes (they seruing as signes of our adoption and saluation) and by fitting and preparing vs by them for his heauenly Kingdome, by making them to serue as a way to bring vs thither, & to keepe vs from wandring in the broad way that leadeth to destruction. Yea, he maketh them to serue as meanes to increase our glory and heauenly ioyes, seeing, according to the measure of our afflictions, he giueth vnto vs an answerable measure of his graces, that we may be able to beare them, & according to the measure of our graces, he proportioneth our glory and future happinesse.

§. Sect. 6.

That this world is a place destinated to afflictions and trials.

From the subiect place of our afflictions also, we may confirme our patience, and increase our comfort. For God hath appointed vs in this world to suffer afflictions, and to inherite happinesse in the life to come; he hath made it for a place of triall and tentation, preparation and spirituall exercise; not for a Paradise of delight, but for a pilgrimage, and therefore we must looke for pilgrims entertainment; for a place, not of triumph, but of warfare, and therefore wee must expect conflicts, and the hard vsage of poore Souldiers. Againe, wee may comfort our selues by considering the adiuncts of our afflictions, as their necessity, for wee are preordained vnto them, as being necessary for the effecting the great worke of our saluation, and therefore it is in vaine to struggle with them, seeing thereby we may gaule our neckes, but not shake off our yoke, their manifold profit, of which I haue spoken, their shortnesse of continuance, and lightnesse in respect of that waight of glory, which they shall cause vnto vs. Finally, we may be comforted by considering the fellowship & assistance which we haue in all our afflictions, for we haue more with vs then are against vs; as innumerable numbers of holy Angels which pitch their tents about vs, & watch ouer vs to keep vs safe in all our wayes; Iesus Christ also, who as our yokefellow beareth greatest waight, & as our Head comunicateth with vs in all our griefes, and assisteth vs in our crosses and calamities; and God himselfe who is all-sufficient, and no lesse ready & able to vphold vs with the one hand, then to wastle with vs, and loade vs with the other.

§. Sect. 7.

That all the faithfull haue been partakers of the like, or greater afflictions with vs.

And these are the comforts which arise out of a simple consideration of our afflictions; besides which, there are others which may be raised by comparing our lesser afflictions, with those greater which others haue & shall suffer. For as the Scriptures foretell these afflictions of the faithfull, so they shew that it hath alwayes bene their portion to beare them; yea, looke for the most part how much they haue excelled in Gods graces, and so much they haue exceeded in the measure of their afflictions, as we may obserue in the examples of *Adam, Abel, Abraham, Isaac, Iacob, Moses, Iob, Dauid, Paul,* and many others. But especially we may comfort our selues in our greatest afflictions, by considering how light and small they are, in comparison of those grieuous punishments, which Christ the Son of Gods loue did suffer for vs both in his life and death. All which he suffered being iust & innocent, for our sins, leauing vs an example who are his members, to follow his steps in the same way that leadeth to happinesse; seeing God hath preordained those to be like Christ in his sufferings, who shall be like vnto him in glory.

Finally,

Finally, we may comfort our selues, by comparing our afflictions with the punishments of the wicked, from which Christ hath freed vs; seeing theirs are intolerable, but ours light & easie; theirs euermlasting, but ours short and momentany; notwithstanding that our own consciences wil tell vs, that our sins, both in their quantity and quality, number and waight, haue much exceeded many of theirs. And lastly, by cōparing them with our future ioyes and heavenly happinesse, in which respect the Apostle telleth, that *the afflictions of this present world, are not worthy the glory that shall be reuealed: for they are (as he saith in another place) light and momentany, but they shall cause vnto vs, a farre most excellent, and an eternall waight of glory.*

Rom. 8. 18.

2. Cor. 4. 17.

§. Sect. 3.
Comforts arising from the good issue of all our afflictions.

Esa. 30. 18.

And thus we may comfort our selues with present consolations whilst we endure the crosse. Besides which, there are others which arise from their issue and end, and from our assurance which we haue of our deliuerance out of our afflictions, in that time which is most fit & seasonable for Gods glory and our saluation; seeing we haue his promise for it, who is faithfull and true, good and gracious vnto all that trust in him. And in the meane time he is present with vs to heare, helpe, and relieue vs, who is most wise and all-sufficient, taking notice of all our troubles, and knowing how to deliuer vs in due time. Now if the Lord for causes best knowne to himselfe, deferreth to heare, helpe, and deliuer vs, we must waite his leasure, and vse all good meanes to strengthen our faith, hope, and patience, by meditating on his gracious promises, and on their truth and infallibility, on his infinite wise dome, which knoweth better then we when our deliuerance is most seasonable, and his omnipotent power and all-sufficiency, whereby he is able to effect it when he pleaseth. By considering also that God vsually deferreth to helpe those, whom he hath most strengthened in grace, and who are most deare vnto him, but neuer wholly failed to performe his promises at last to those who haue waited vpon him. Finally, that he deferreth to deliuer vs for the furthering of our eternall good and saluation; and that he waiteth vpon vs to saue and deliuer vs in the fittest time; and therefore there is great reason that we should wait vpon him. And these are the meanes for the strengthening of our faith, hope, and patience, when God deferreth to deliuer vs, which respect himselfe and his dealing with vs; besides which there are others that respect our selues, which is, first that wee often renew our repentance, without which, we can haue no hope of helpe and deliuerance. Secondly, that we renew our faith in Gods promises, the which is the condition of the Couenant of grace between God & vs, whereby he hath assured vs of them. Thirdly, that we humbly submit our selues to Gods good pleasure, which is one maine end why God correcteth vs, vnto which when he hath attained, he will cease his chastisements, & deliuer vs from our afflictions. Fourthly, that we trust in God at all times, both in the presence, & absence of inferiour meanes. Fifthly, we must be frequent & feruent in Prayer; and lastly, when we are freed frō any afflictions, we must be thankfull, and render vnto God praise and thankgiuing. And thus with as much breuity as I could, I haue set down how we are to carry our selues in the time of our afflictions; if any need or desire to haue these heads & maine points more fully and largely handled; I referre them to the third part of my Christian Warfare, where I purposely haue entreated of this subiect.

CAP. XXXVI.

*Of those Christian duties which are to be performed
in the Euening and Night.*

§. Sect. 1.

That the Euening must not
bee spent in
sloth and
idlenesse.

HAuing intreated of those Christian duties belonging to the day; it now followeth that wee set downe some directions how wee are to behaue our selues when the day is ended. And these are such as concerne our carriage in the Euening, before wee goe to rest; or afterwards, when wee are laid in our beds. In the Euening, if we be not taken vp with the duties of our callings; wherein in the day wee were imployed (as it is the case of many, whose states, trades, and necessary occasions require the continuance of their labours) we must not vpon the cessation of our paines, thinke our selues at full liberty to thinke, speake, and doe what we list (as it is the practice of many, who when they cannot worke any longer in their callings, spend their long Euenings in the winter season, either in sloth and idlenesse, or in vnlawfull gaming, or in vaine, fruitlesse, and oftentimes hurtfull and vsauoury communication, by traducing their absent neighbours, and blemishing their credits with slanders or vncharitable truths, or corrupting those that are present, by light and wanton discourses) but we must be carefull of spending our precious time in some meditations, speeches, and actions which are profitable for our selues, and for the edification of those that are in our company and society. For though it may bee very lawfull, and sometime necessary, after our wearisome businesse are dispatched, to take some liberty, and to spend some conuenient time in resting of our bodies, or refreshing our minds with some honest recreations; yet me thinkes it is too much, that so great a part of our time should be so imployed; seeing our liues are so short and vncertaine, and our affaires of much greater waight and importance, which tend mainely to the aduancement of Gods glory and our owne saluation, being so many, might with much more profit and true comfort challenge vnto them a great part of this time. In which regard, though I would not prescribe lawes to bind the consciences of my brethren, but leave vnto them their liberty to bee guided with Christian prudence, yet I would, as in other things, so herein also giue my aduice; namely, that they would improoue this time to the best, as becommeth wise redeemers of it, so as they may giue some good account of it vnto God when he calleth them vnto it; and not thinke that he hath giuen vnto them the comfortable warmth of the fire, to make them freeze harder in the dregs of sinne, nor the light of their candles, that they should act by them the workes of darkenesse, but that he bestoweth vpon these corporall comforts, that they might be furtherances vnto their soules in the spirituall growth, vsing such good exercises as may tend to the enlightening of their mindes in the knowledge of God and his will, and may warme their hearts with true and seruent zeale in the louing and imbracing of them.

§. Sect. 2.

Of the Euening exercises,
as Meditation,
reading, and
Christian conferences.

And first, it were fit that some little part of this time, after the surceasing
of

of our labours were spent in some short meditation, wherein wee are to recount and recall to our remembrance the special fauours and mercies of God, which in the day past hee hath vouchsafed vnto vs, either in deliuering vs from dangers corporall or spirituall, of sinne or of punishment, or in bestowing vpon vs reall and positive benefits, as his blessing vpon our labours, whereby they haue prospered vnder our hands, the comfort of his creatures, the loue and assistance of our friends, and such like: lifting vp our hearts vnto God in the acknowledgement of these benefits, and rendring vnto him such thanks and praise as is due vnto him. Secondly, as wee haue best opportunity, both in respect of our leasure and our company, it were good to spend some part of this time in reading of the Scriptures, or other holy and religious writings, the Histories of the Church, or some such Ciuill and Morall Bookes and Stories, as may make vs grow in grace and spirituall wisdom, or at least, in honest prudence, whereby we may be directed for the better carriage of our selues in the affaires of this life, by adding vnto our owne knowledge the wisdom of others, and the experience of former times. Thirdly, as occasion serueth, it is good to spend some part of this time in Christian conferences, either with our friends and familiars that accompany vs, or with those of our owne family, husbands, wiues, children, seruants, labouring in our speeches to build vp one another in all sauing grace, and to bee mutually bettered in the more cleare vnderstanding of the truth, more hearty embracing it in our hearts and affections, and the more zealous and fruitfull practice of it in our liues. But though I chiefly commend these Christian and religious conferences, yet would I not be so taken, as though I meant hereby to exclude all others, for it is lawfull also to spend some of our time in ciuill discourses, and about the affaires of this life, the duties of our callings, our worldly estates, the disposing and ordering of our businesse, or any other subiect not idle, vnprofitable, or sinfull, which present occasion shall offer vnto vs as most seasonable. Onely I would aduise, that wee doe not (as it is the common custome amongst the most) spend our time so wholly about these, as that wee doe thereby exclude the other, which in their nature are much more excellent, and for our vse farre more profitable and necessary. Lastly, wee must spend some part of this time in praying God by singing of Psalmes, as our company and occasions will giue vs opportunity; but aboue all other exercises, wee must constantly, either before or after Supper (as in our discretion wee see best and fittest for the assembling of our company) pray with our families, as before wee gaue direction for the like exercise in the Morning; Of both which, my purpose is (God assisting) to set downe some formes in the end of this Worke, for the direction and benefit of weaker Christians.

And these are the duties which are to be performed in the euening. In the night we are also to watch ouer our thoughts and actions, that they may in some sort bee sutable to those in the day, and that in all of them wee may carry our selues so as becommeth Christians. And in this regard there are some duties to be performed at our going to bed, and some in the rest of the night. At our going to bed we are generally to consider, that

§. Sect. 3.
Duties to be
done at our
going to bed.

wee are still in the sight and presence of God, who seeth our downe-lying and our vprising, and searcheth our most secret actions, yea euen our hearts and reines. And that there is also a guard of holy Angels, who are appointed by our great Lord, to pitch their tents about vs, and to watch ouer vs, that they may preserue vs from all perils and dangers, vnto which wee are, waking and sleeping, continually subiect. In regard of which glorious and holy presence, we are as carefully and conscionably to behaue our selues in all Christian duties, as if all the world should looke vpon vs. The first whereof is, that at our lying down, when all things being quiet about vs, and wee freed from all worldly distractions, wee spend some little time in holy meditations, calling to our remembrance, and examining our conuersation, how wee haue behaued our selues in the performance of all Christian duties required of vs in the day past, of which we haue before spoken. As first, how wee haue performed those generall duties which belong to euery day and all parts of it. Whether and in what manner wee haue renewed our couenant with God, by renewing of our faith and repentance. How wee haue sought the Lord our God, by consecrating our selues wholly both in our soules and bodies vnto his worship and seruice; and haue laboured to make him our owne in and through Christ, and to recouer our right in him, which we had lost in *Adam*. How wee haue profited in the sauing knowledge of him, and in our adhering vnto him with our hearts and affections, how our sweet communion with him hath bin increased, and the comfortable fellowship of his holy Spirit dwelling in our hearts sealed and assured in vs; and how we haue indeuoured to haue and hold his face and fauour in Iesus Christ. Whether wee haue kept the whole Armour of God fast buckled vnto vs, and if wee haue failed herein, then in what graces wee haue found greatest defect. How wee haue indeuoured to arme our selues against all sinne, and what new strength wee haue gathered to withstand and mortifie our corruptions, especially those vnto which wee are naturally most inclined; and with what desire and resolution wee haue imbraced all vertue, and laboured to performe all Christian duties vnto God, our neighbours and our selues. Whether wee haue rightly disposed our hearts, tongues and actions, so as they might in all things bee conformable to the Law of God. How we haue submitted our selues in all things to Gods will and pleasure, and resigned our soules, bodies, and states to be governed and guided by his wise providence, without murmuring and repining. Finally, whether wee haue beene frequent and seruent in pouring forth our soules in prayer vpon all good occasions, desiring the things wee neede, and praying him for those benefits which we haue received.

§. Sect. 4.
That we must
examine our
selues, how we
haue spent the
day past.

So likewise we may examine our selues, how we haue performed those duties which belong to the particular parts of the day; As whether wee did awake with God, and offred vnto him our morning sacrifice of prayer and meditation; with what faithfulness we haue walked in the duties of our callings, and how therein we haue ioynly aymed at Gods glory, and the good of our neighbours, together with our owne profit; whether we haue done the duties of them in the obedience and loue of God, and haue

haue performed our earthly duties, with heauenly minds and affections. Whether we haue rightly vsed our recreations, refreshing our bodies and mindes with lawfull sports, in a good manner, to right ends, with obseruation of the rules and cautions required in them, especially in respect of their time, that we haue not beene ouer-lauish to the thrusting out, but rather fitting our selues for better exercises. How wee haue carried our selues in receiuing of our food, blessing it by prayer and thanksgiuing, and vsing it with temperance and sobriety, so as wee haue thereby beene better fitted for Gods seruice. Whether wee haue rightly vsed our solitarinesse, spending our time neither idly nor vnprofitably: and how we haue behaued our selues in our society, both in our choise of good company, and in performing with them all Christian duties of piety, Iustice, and ciuill honesty, for the mutuall good of one another. How we haue performed duties belonging to the family, and what care wee haue had, that not onely our selues, but also those who are vnder our charge should serue the Lord. How we haue carried our selues in our prosperity, by praising God for it, and by so vsing it, as that wee might be the better inabled to glorify him, and to performe all good duties to our neighbours, and how also we haue profited by our afflictions and chastizements, for the drawing of vs neerer vnto God in all holy and righteous duties, and the weaning of our hearts and affections from the loue of the world. The which examination wee should not thinke too tedious and laborious, if at least wee be in our health and strength, and not disabled thereunto by our weakenesse, infirmities, and vnaptnesse to take our rest, if at the first it be but a little disturbed; in which case if our employments will afford vnto vs any fit leysure and opportunity, it were good to allot some short time vnto this exercise before our going to bed, seeing if wee bee once accustomed vnto it, wee shall performe it, at least in those points which are most necessary for our owne particular, with great facility and in a little time. Yea in truth if wee would but consider how farre some of the Heathens themselues haue proceeded in this dutie, and what singular fruits and benefits arise from it, we might well be ashamed who professe Christianity, of our great neglect, and bee moued to spare some little time from our sleepe, when as wee may improue it to so much spirituall profit and aduantage. I vse (saith *Seneca*) this authority, and daily pleade my cause with my selfe. When the light is taken away, and my wife being acquainted with my custome, holdeth her peace, I examine vvith my selfe the vvhole day past, and reuiue all that I haue said or done. I hide nothing from mine ovne scrutiny, I passe by nothing; for vvhy should I feare any thing, by reason of my errours, vvhen as I can say, See that thou doest it no more, and for this time I vvill pardon thee. And the same counsaile hee giueth to his friend *Lucilius*. Conuince thy selfe (saith hee) as much as thou canst, search into thy selfe. First, execute the office of an accuser, then, of a Iudge, and lastly, of a mediator to craue pardon; and sometime find out thy selfe. For hee willingly erreth, who knoweth not his errour, and too much loueth himselfe, who will haue others erre, that his errour may lye hid. By which exercise wee should receiue singular profit: For hereby wee should preserue our soules

Vt in hac potestate, & quotidie apud me causam dico, &c. Senec. de ira, lib. 3. cap. 36

Quantum potes, ipsum corripue, &c.

and hearts in a thriving estate, when wee doe like wise Merchants and shopkeepers, examine them and search ouer our consciences (as it were) our bookes of accounts, to see whether wee haue gayned or lost in our spirituall trading, by examining what wee haue receiued, and what wee haue layd out: which if we would doe, we should not easily be cast behind hand, when as we preuent our errors, and vse meanes to repaire our losses in their first beginnings, nor (as many are) be bankrupted in our estates at vnawares for want of care to examine them. Wee should sleepe much more sweetely and securely, when as we haue so composed and set straight our reckonings, as that wee neede not to feare though the great Iudge should before morning call vs to an account. In which regard, the same Author commendeth this exercize. The minde (saith he) is daily to be called to an account. *Sextius* vsed at the end of the day, and when he retired himselfe to rest; to examine his minde. What euill of thine hast thou cured? What vice hast thou withstood? in what art thou better, that anger will cease or be more moderate; which knoweth that it shall not escape the censure of an vnpartiall Iudge? What therefore is more excellent then this custome of examining euery day? How sweete is that sleepe which followeth the reuiue of our selues? How quiet, sound and free, when the minde is commended or admonished, and as a watchman and secret censurer of it selfe, doth iudge of it owne manners? We should also preferue our hearts in their purity and soundnesse, if not from all infirmities and corruptions, yet at least from deepe putrification and the festering fores of sinne, when as we cure the wounds being yet greene, and cast out sinne by repentance, as soone as it is first entred, not suffering it to lodge and sleep with vs, no not one night. We should hereby keepe our spirituall state well settled, so as it would not easily be shaken, or at least ouerthrowne with the assaults of the enemies of our saluation, when as we constantly looke to our Christian Armour, and watching ouer our hearts, as our chiefe forts, repaire the breaches as soone as they are made. Finally, wee shall preuent carnall security and hardnesse of heart, when wee examine our selues daily; and bee better fitted and prepared for the day of death and Iudgement, when as wee keepe our accounts euen, and haue our bookes of reckonings betweene God and our consciences made vp and in continuall readinesse. For he may soone cleare his accounts with his Master at the yeeres end, who like a faithfull and diligent Factor, doth make all reckonings straight at the end of euery day.

*Quid pulchrius
hac consuetudi-
ne exultandi to-
tam diem, &c?
Sener. de ira.
lib. 3. cap. 36.*

§. Sect. 5.
Meditations at
our first lying
downe.

Besides this examination, there are also other Meditations very profitable; as to call to our remembrance Gods manifold blessings and benefits bestowed vpon vs the day past, respecting our soules, bodies, and states; in that he hath preserued vs from innumerable euils, with which many others haue bene overtaken; for continuing vnto vs still the acceptable time and day of saluation, and suffering vs with so much patience to continue in this life, that we may make our calling and election sure, notwithstanding our manifold and grievous sinnes; for giuing vnto vs some poore desires and indeuours to doe him seruice, and to accept of it in Christ, though in it selfe full of wants and imperfections. Especially, if we haue in any measure performed the former duties of the daily exercise, we must not forget

to render vnto God the praise and glory due vnto him for it, by the gracious assistance of whole holy Spirit, we, who of our selues, are not able so much as to thinke a good thought, haue beene inabled vnto them. So likewise it is requisite, that at our lying downe we call our sinnes to our remembrance, the duties which wee haue omitted, or corruptly performed, and the vices which we haue committed, and though through Gods mercy wee haue beene preserued from grosser sinnes, yet wee must not thinke our selues so excused, but call to minde our frailties and infirmities, for which, God in his righteous iudgement might condemne vs. Our sloth and backwardnesse to good duties, our coldnesse, wearinesse, and many distractions in Gods seruice, our excesse in mirth or sorrow, the neglect of our Christian watch ouer our thoughts, senses, words and workes; our idlenesse or vnprofitablenesse, pride, selfe-loue, vniust anger, sinister conceits, and vniust censures of our neighbours, and such like. In the sight and sense whereof, we must truely humble our soules before God by vnfeigned repentance, and earnestly begge in Christs Name mercy and forgiuenesse. Finally, it is profitable then to remember our mortality and mutability, death and Iudgement; that we who now goe well to bed, may shortly bee cast vpon the bed of sicknesse, and we that now liue, may within a while be imprisoned vnder the arrest of death; yea, let vs not looke vpon it as a thing farre off, but approching at the threshold, and ready to knocke at the doore, and thinke that this very night, as well as another, may bee the time when God by sicknesse and death will summon vs to appeare before his Tribunall. And if in respect of thy health and strength this seemeth vnlkely, consider that it hath beene the case of many before thee; and that which befallerth any, may happen to all. In which regard, let vs not dare to sleepe, till through Christ we are at peace with God, haue made our accounts euen by pleading Christs satisfaction and full payment, and haue our pardon in our hands to shew, sealed to all the faithfull with his blood, and to vs in particular, by his holy Spirit and a liuely faith, applying the fruit and benefit of his death vnto vs. And then resigning our soules and bodies into the hands of him who is a faithfull Sauour, and able to keepe safe whatsoeuer is intrusted vnto him, we may with *Dauid*, lying downe in peace, take our rest; because it is he onely that maketh vs dwell in safety.

In the night also there are other duties to bee performed; for euen then we must seeke the Lord, according to the example of the Church, which professeth, that *with her soule shee desired the Lord in the night, and that with her Spirit within her shee would seeke him early*. So the Spouse in the Canticles; *By night on my bed I sought him whom my soule loneth*. And the Prophet *Dauid* was careful euen in the night to approoue himselfe vnto God, by performing these religious exercises; *I haue* (saith he) *remembered thy Name, O Lord, in the night, and haue kept thy Law*. And this the Lord requireth of vs, as being Lord both of night and day, according to that of the Psalmist; *The day is thine, and the night also is thine*. And will be serued as with our whole hearts, so with our whole time, seeing he is the God of our saluation, who day and night preserueth vs, and multiplyeth his blessings vpon vs, whereby he encourageth vs to doe him seruice. Yea, euen in the night the Lord goeth in his visitation to see how wee carry our selues, and will

Luk. 12. 19, 20.

Cuius potest accidere quod cuiquam potest. Sen.

2. Tim. 1. 13.
Psal. 4. 8.

§. Sect. 6.
Duties to bee done in the night. And first, Prayer and Thankgiuing.
Esa. 26. 9.
Cant. 3. 1.
Psal. 119. 55.

Psal. 74. 16.
Infelix tota quicumque quiescere nocte sustinet: et somnos pramiamagna vocat.
Ouid. Amor. El. 9.

Psal. 17. 3.

Psal. 139. 12.

Psal. 42. 8.

Psal. 38. 1.

Psal. 22. 2.

Lam. 2. 18, 19.

Luk. 22. 44.

Psal. 92. 2.

will call vs to account, either to reward vs if we doe well, or to punish vs if wee neglect our dutie; as *Dauid* sheweth by his owne experience; *Thou hast prooued my heart* (saith he) *thou hast visited mee in the night; thou hast tryed me, and shalt finde nothing.* And therefore wee must in the night approue our hearts and actions vnto him; and not thinke that the darkenesse giueth vs any priuiledge to doe the workes of darkenesse; seeing as the Psalmist speaketh; *The darkenesse hideth not from him, but the night shineth as the day; the darkenesse and the light are both alike to him.* Now the duties of the night doe consist chiefly in Prayer and Meditation. For when wee awake out of sleepe, we must not suffer our mindes to roue after worldly vanities, nor our hearts to be fixed vpon them, but as wee are to esteeme the Lord, and spirituall and heauenly things our chiefe treasure, so our hearts and minds at our first awaking must be exercised about them, as their chiefe ioy and comfort. And first, we must lift them vp vnto God in prayer, according to the example of holy *Dauid*, who professeth, that in the night his song should be with him, and his prayer vnto the God of his life. And againe; *O Lord God of my saluation, I haue cried day and night before thee.* The which is chiefly to be done, when the hand of God is heavy vpon vs by some grieuous affliction, because then being freed from all worldly distractions, we may with greatest zeale and feruency of Spirit, powre foorth our soules before God for helpe and deliuerance. And thus *Dauid* in his great extremity calleth vpon God day and night; *O my God* (saith he) *I cry in the day time, but thou hearest not, and in the night season I am not silent.* So the afflicted Church and people of God, in their heart cryed vnto the Lord; *O wall of the daughter of Sion, let teares runne downe like a river day and night; giue thy selfe no rest, let not the apple of thine eyes cease. Arise, cry out in the night, in the beginning of the watches, powre out thine heart like water before the face of the Lord; lift up thine hands towards him, for the life of the yong children that faint for hunger in the top of euery street.* And our Sauour Christ himselfe in his bitter agonie, made choyce of the night, as the fittest time for those powerfull and effectuell prayers which hee made for himselfe and his Church vnto God his Father. Whereby wee learne, that when we haue suites of great importance, which wee would sollicite with all earnestnesse and importunity, the night is a fit time to commend them vnto God in our feruent prayers. Yea euen at ordinary times, if there be any speciall suite which we would make vnto God, either for the assistance of his holy Spirit, for the mortifying of some strong corruption which cleaueth vnto vs, or the pardon of any sinne, which hath lately wounded our consciences, or for the obtaining of some speciall grace, wherein we finde our selues most defectiue, or for deliuerance from some imminent danger; it is most profitable that at our first waking we presently pitch vpon them, and in some short Prayer and earnest desire of the heart, offer vp our suites vnto God in the mediation of Iesus Christ. And as we are thus in the night to pray for the things we want, so also ought we to praise and giue thanks vnto God for his gifts and blessings already receiued; according to the example of *Dauid*, who did not content himselfe to shew foorth Gods louing kindnesse in the morning, but also his faithfulness in the night. The which duty, vpon extraordinary occasions, must be
extraor-

extraordinarily performed, and in some set and solemne manner; as when our hearts are raiſhed with the apprehenſion of Gods mercy and bounty, after the receiuing of ſome ſpeciall and ſingular benefit; as we ſee alſo in *Dauids* practice, who at midnight did riſe to giue thanks vnto the Lord, as he profeſſeth. The which his night-ſongs as they were his ſolace in the time of his flouriſhing proſperity, ſo the remembrance of them were his chiefe comfort in his deepeſt diſtreſſe, as being infallible ſignes of Gods loue, and his owne integrity. For when his afflictions both of body and mind were ſo great, that he had no manner of conſolation in his preſent ſenſe and feeling, he calleth to remembrance his ſongs in the night, and the ſweet viſitations of Gods holy Spirit in theſe ſpirituall exerciſes. Which example let vs learne to imitate; and if no other occaſion come preſently to our minds, yet at leaſt let vs when we awake, liſt vp our ſoules vnto God, praizing him for his gracious preſeruatiō hitherto, and our quiet reſt, and commending our ſoules and bodies into his gracious protection for the reſt of the night, deſiring the continuance of his fauour for our preſeruatiō, and of our quiet ſleepe, for the reſreſhing and ſtrengthening of our fraile and weake bodies.

Pſal. 119. 61.

Pſal. 77. 6.

The other duty is meditation, in which we are to exerciſe our mindes after an holy and religious manner, when wee cannot, or liſt not to ſleepe, and not ſuffer them to range and roue after idle, or hurtfull vanities, which will not bring vnto vs any profit. The ſubiect matter of which our meditation may be diuers, according to our ſeueral occaſions and eſtates. As firſt and principally we muſt call God to our remembrance, and meditate on his ſauing attributes, his infinite loue, mercy, goodneſſe and bounty towards vs, wherein holy *Dauid* tooke ſingular comfort and delight: *My ſoule* (ſaith he) *ſhall be ſatisfied as with marrow and fatneſſe; and my mouth ſhall praize thee with ioyfull lips: when I remember thee vpon my bed, and meditate on thee in the night-watches.* Secondly, we may make ſome part of the Word of God, the ſubiect of our meditation, as *Dauid* alſo did, *whoſe eyes prevented the night-watches, that hee might meditate in Gods Word.* The which he maketh a ſpeciall note of a bleſſed man, that hee taketh ſuch delight in the Law of God, that he meditateth therein day and night. And thus we may take occaſion to thinke of the purity and perfection of the Law, what exact righteouſneſſe it requireth, and how farre wee come ſhort of this perfection, that ſo we may be humbled in the ſight of our owne corruptions and imperfections; or of the excellency of the Goſpell, and of the gracious promiſes therein contained, applying them by a liuely faith vnto our ſelues, that our hearts thereby may be replenished, and euen raiſhed with the ſweet comforts of Gods holy Spirit, or of Gods manifold bleſſings beſtowed vpon vs, eſpecially the day paſt, and the ſingular priuiledges which we haue through *Ieſus Chriſt*; of which we ſhall haue occaſion to ſpeake more hereafter. Or finally, we may thinke of ſome texts of Scripture, which haue ſome ſimilitude with our preſent eſtate. As *that it is now high time to awake out of ſleepe, for now is our ſaluation neerer then when we beleeued. The night is farre ſpent, the day is at hand; let vs therefore caſt off the workes of darkneſſe, and let vs put on the armour of light: let vs walke honeſtly as in the day, not in rioting and drunkenneſſe, nor in chambering and wantonneſſe,*

§. Sect. 7.
Meditations
fit for the
night.

Pſal. 63. 6.

Pſal. 119. 147.

Pſal. 1. 3.

Rom. 13. 11,
12, 13.

Eph. 5. 14.

1. Thes. 5. 4, 5.

tonnesse, not in strife and enuying, &c. And againe, *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light. But ye breithren are not in darknesse, that the day of the Lord should ouertake you as a thiefe. Yee are all children of light, and the children of the day: wee are not of the night, nor of darknesse; therefore let vs not sleepe as doe others, but let vs watch and bee sober, &c.* Finally, we may from present occasions haue good matter ministred vnto vs for our meditations; as from the terrour of darknesse, wee may thinke how much more fearefull is the spirituall darknesse of sinne, from which the Lord hath graciously deliuered vs, leauing innumerable others to liue and dye in it; and that horrible estate of the wicked, who are cast into vtter darknesse, vnto whom the light shall neuer appeare, nor the Sun of righteousnesse euer shine, to bring vnto them any ioy and comfort; and so take occasion of praising the Lord for freeing vs from these feares; and notwithstanding our vnworthinesse, for causing the light of truth and saluation to shine vnto vs rather then to them. So from our awaking out of sleepe, we may take occasion to thinke of our awaking out of the sleepe of death at the day of Iudgement; and from the crowing of the Cocke, of the lowd and shrill sound of the last Trumpet, whereby being raised from the dead, we shall be summoned to appeare before Gods Tribunall, to giue an account of all that we haue done in the flesh, either good or euill; that so night and day we may prepare our selues for Christs comming, and be still in readinesse to giue vp our reckonings. Finally, as we are not much to regard our dreames, in respect of any ghesse to be made thereby of any future things; so are we not vterly to neglect them in regard of other vses. For we may not onely by them ghesse at the temperature of our bodies, and our naturall disposition in respect thereof, and vnto what sins we are most inclined; but also we may take occasion from them of good meditations; as to thinke of our owne frailty and corruption, when wee finde and feele that carnall concupiscence, euen in our sleepe, hath wrought in vs, and caused either such dreames as are wanton and lasciuious, or cholericke, prouoking vs to reuenge: and on the other side, to meditate on Gods mercy and goodnesse, if wee haue had any dreames that sauer of vertue and Religion, who by his Spirit hath sanctified our minds and hearts, which of themselves are not able naturally to thinke a good thought, or to conceiue a good desire.

6. Sect. 8.

That the profit of these duties will farre exceede the paines.

Mal. 1. 13.

Now if any obiect, that though these duties are good and commendable, yet they are hard and difficult, and that it bringeth great wearinesse thus to serue God both day and night in these spirituall and religious exercises: vnto such I dare promise, that their profit will farre exceede their paines; and their spirituall ioy and comfort, will abundantly recompence that carnall distaste which our corrupt flesh causeth in them. For if our minds and hearts be thus continually night and day taken vp for Gods vse in these religious exercises, it will bee a notable meanes to keepe out Satan and his suggestions from entring and taking possession; as they easily will, if they be swept cleane and empty of good meditations and desires. For they who are idle and doe nothing, are at the next step to doing ill; and if we be not employed in the seruice of God, the diuell will take vs vp like masterlesse men, and hire vs with the wages of sinfull pleasures,

to spend our time and strength in the workes of darkenesse. Secondly, if they bee thus replenished with good meditations at our lying downe, it will bee a notable meanes to preserve vs from vaine, idle and sinfull dreames, and contrariwise dispose vs euen in our sleepe to good thoughts and cogitations. Thirdly, if we thus keepe them well ordered at our going to bed, and throughout the whole night, wee shall with much more ease and pleasure keepe them in this state the day following, and haue them apt and ready vnto the well-performance of all good duties. For as those Oues are easily heat in the morning, in which we baked in the night; and the fire soone kindled when wee rise, which wee well raked vp and couered when wee went to bed; so if wee bee thus exercised ouer night, we shall finde the spirituall warmth thereof, making vs able and actiue for all good duties in the morning, and by adding some new fuell vnto this holy fire, we shall with much facility and comfort cause it to burne and blaze out in all Christian and religious duties. Finally, if with the five wise virgins we thus keepe our lamps trimmed night & day, being alwaies in readines, we shall not need to feare the suddaine approaching of the Bridegroom; but at the least noyse of his comming wee shall rise to meet him, and so entring with him into the marriage Chamber of heavenly happinesse, we shal there eternally solace our selues in the fruition of his loue, and those rauishing ioyes which he hath prepared for vs.

CAP. XXXVII.

That we must moderate our sleepe, and not spend too much time in sloth and sluggishnesse.

AND these are the duties of the night, which are to be performed whilest we are waking. In respect of sleepe, our dutie is that wee vse it with moderation, not satisfying thereby our carnall and sluggish concupiscence, but taking only so much as is fit and necessary to satisfie nature, that we may be more strong and vigorous, actiue and able to performe all Christian and ciuill duties. Of which there can be giuen no certaine rule, on more then of the measure of meates and drinks; for as one mans stomacke requireth more, and anothers lesse: so one mans body, for the preserving of health and strength, needeth sleepe in a greater, and anothers in a lesser and shorter proportion; as youth more then age, those of a melancholike complexion lesse then those of a sanguine or flegmatike, and the weake and sickly more then the strong and healthy. Yet generally wee may say thus much, that as in other things, so in this, nature is content with a little, in comparison of that which satisfieth the carnall appetite. That our sleepe ought to bee moderate and conuenient, and (as *Clemens* speaketh) masculine and manly, and not effeminate and luxurious, not a solution and weakning, but only a remission of the body, and therefore not to bee taken for sloth and idlenesse, but for the better inabling vs for action and imployment. For as the same Author saith, A sleeping man is of no worth, no more then he that liueth not. Neither must we measure our sleepe according to

§. Sect. 1.

That this moderation is commanded in the Scriptures, and the contrary sloth condemned.

*In primis autem
cubilis mollis
commodatus et
conuenienter vi-
tilem esse opor-
tet & mas-
culam, &c. Clem.
pedag. lib. 2.
cap. 9.
Dormiens autē
homo nullus vi-
lius est pretiū,
non magis
quā qui non
vixit. Ibidem.*

our businesse, taking too much because wee haue nothing to doe; for a true Christian will neuer want employment, either for the good of his neighbour or himselfe, of his soule or body; and therefore howsoeuer vpon some waighty occasion a man may abridge himselfe of his ordinary measure, yet ought he not to exceede and spend his time, which is so precious, in sloth and lazinesse, vpon pretence that he wanteth employment; nor sleepe any longer then is sufficient for the refreshing of his body, that it may serue his soule as a fit instrument for vertuous and ciuill actions. For sleepe was ordained not to serue our lust, but for the repairing and chearing of the spirits, and refreshing of the body: and therefore we must not out of a slothfull humour, take so much as may dull the spirits, and make the body more lumpish and heauie. For as there is a finfull excessse in eating and drinking, so also in sleeping, when as wee exceede that which nature requireth; and therefore as it were an ill excuse for gluttonie and drunkenesse, to say that we sit eating and drinking more then inough, because we haue no other businesse; so is it alike absurd, to spend our precious time in slothfull and excesssiue sleeping, because wee want other imploiment; seeing as one saith, There is no part of our liues more desperately perisheth, then that which is deputed to excesssiue sleepe. Which that wee may auoid, let vs consider, how the holy Ghost disgraceth the sluggard in the Scriptures. For first he maketh him more foolish and brutish then the silly Ant, and therefore ('as it were') putterh him to schoole to learne of her, that he might become wiser; *Go to the Ant, thou sluggard, consider her waies & be wise.* Secondly, rowzing him vp from his sleepe; *How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?* hee bringeth him, like one halfe drunke, answering in imperfect and broken sentences, and begging for a little more sleepe, as the drunkard for more drinke, when as already hee hath had too much. *Yet a little sleepe, a little slumber, a little folding of the hands to sleepe.* Thirdly, he sheweth that he is vnprofitable and good for nothing, and ready to pretend friuolous and foolish excuses, when as he is perswaded to any good action, saying, *There is a Lyon in the way,* and that which is more ridiculous, *a Lyon in the streetes,* as though the City were a Wildernesse, and the houses dennes for wilde beasts. That like the doore vpon the hindges, he turneth and tumbleth vpon his bed, and cannot be drawne from it by any perswasion, no more then the doore from the hookes by much pulling and tugging; yea that hee is so besotted on his sloth, that he had rather forgoe his meate, then take any paines to eat it: *for hee hideth his hand in his bosome, and it grieneth him to bring it againe to his mouth.* The which his follie is so much the more desperate, because in all this hee applaudeth his owne wisdom; *for the sluggard is wiser in his owne conceite, then seuen men that can render a reason.* Secondly, let vs consider, that the holy Ghost forbiddeth this sluggish sloth; *Therefore let vs not sleepe as doe others, but let vs watch and be sober,* for they that sleepe, sleepe in the night, &c. Which howsoeuer it is to be vnderstood principally of the spirituall sleep of security, that by this Allegorie and similitude the Apostle implyeth, that Christians ought not now so much to addiect themselues to sloth and sleepe, as before their conversion; because they haue farre better employments for the spending of their time;

*Nihil temporis
tam perit de vi-
ta nostra, quàm
quod somno de-
putatur. Bern.
ad fratres, de
monte.*

*Pro. 6. 6.
Vers. 9, 10, 11.*

*Pro. 26. 13, 14,
15, 16.*

1. Thes. 5. 6, 7.

time; besides that, corporall sluggishnesse is a meanes, and also an effect of carnall security, euen as the bodily watchfulnesse and sobriety is a meanes of the spirituall. And thus our Sauour Christ by like implication condemneth it in the Parable of the foolish Virgins, who spent that time in sleeping, which should haue bin bestowed in furnishing & preparing themselves to meete the Bridegroom; and directly reprocueth it in his Apostles, when euen in the night, the ordinary time of rest, they were ouertaken of sleep, when as the waighty occasions which presently pressed them, and the speciall commandement of our Sauour required, that they should giue themselves to watching and prayer.

Thirdly, consider the manifold euils which it bringeth vpo vs; for first, like a lie and cunning thiefe it robbeth vs of our time, which is our most precious iewell, and when it is lost, cannot be recouered; yea euen of that part of time which is chiefe and principall, the prime of the morning, which is fittest for spirituall exercises, as prayer, reading and meditation, and also for the ciuill duties of our callings. It maketh likewise that which remaineth, lesse seruiceable and profitable for any good vse; for when our strength is repaired by moderate rest, excessiue sleepe weakneth vs againe, making our bodies heauie and lumpish, and lesse able and actiue for any good employment; and as wee consumed the fore-part of the morning in drowzy sleeping, so the latter part in lazy stretching and slothfull yawning, making vs sluggish with too much sleeping, as the drunkard becommeth more dry with too much drinking. And when the spirits are refreshed and quickned with moderate sleepe, by that which is excessiue they become dull againe, and being drowned and stupified with slothfull vapours, they are made vnfit instruments to the soule for any good actions and employments. Whereby we are notably hindred both in the duties of Gods seruice, and in the duties of our callings, not onely because it consumeth much of our time, which should bee spent in them, but also greatly disableth vs in that which remaineth, when we set our selues to pray, heare the Word, reade, meditate, or any ciuill duties which belong vnto vs. Finally, this excessiue sleeping is exceeding hurtfull both for our soules, bodies and states; for it hurteth the braine, dulseth the wit, and much impaireth the memory, making all these faculties vnfit for their functions and operations. It breedeth obstructions and superfluous humours, and so filleth the body with innumerable diseases. It impouerisheth the estate, and bringeth them who immoderately vse it (if they bee of meane condition) to beggerie and penurie; and much disableth those who are wealthy, to the workes of mercy and Christian charity. And on this mischief accompanying sloth and sluggishnesse, the Wise Salomon much insisteth: For hee telleth the sluggard, that by his sleeping, and slumbering, and his folding of his hands together, pouerty should come vpon him as one that trauaileth, who still approacheth though hee commeth but slowly, and his want like an armed man, which cannot possibly be resisted by one that lyeth naked in his bed. So else-where hee saith; that the soule of the sluggard desireth, and hath nothing, but the soule of the diligent shall bee made fat; that because he will not plow by reason of the cold, therefore he shall beg in harvest;

Matth. 25. 13.
Matth. 26. 40.

§. Sect. 2.
The manifold euils which excessiue sleepe bringeth.

Pro. 6. 11.

Pro. 13. 4.

Pro. 30. 4.

Pro. 23. 21.

Pro. 31. 15, 21.

and haue nothing, and so in the chiefe time of others plenty, hee through his sloth shall pine in penurie. Finally, that as hee shall haue an emptie famished belly, so also a cold and rottred backe, *for drowzinesse shall cloath a man with ragges*, whereas they which haue a vigilant eye and diligent hand, cloath both themselues and those that belong vnto them with purple and scarlet, as hee sheweth in the example of the vertuous hufwife. Neither is this sluggish sleepinesse lesse pernicious to our spirituall estate, seeing it bringeth the soule also to beggery and to penurious want of all sauing graces, by taking vp the time wherein we should trade and traffike for them in spirituall exercises, of which it causeth an vtter neglect, or a short and slubbering performance, because it scarce leaueth sufficient time for the necessary dispatch of such important businesse as doth belong to our place and calling. For no sooner is the sluggard out of his bed, but euen halfe vnready hee choppeth vpon his worldly employments, and vtterly neglecting prayer, meditation and all spirituall exercises, hee thinketh himselfe sufficiently excused, because hee is scantred of time, and called away by some that attend his rising, or by the importunitie of his owne affaires; though hee haue voluntarily by his sloth brought himselfe into these straights, and might easily haue escaped them, and had time inough both for religious exercises and his worldly businesse, yea euen for the benefiting of his neighbours that neede his helpe, if he would not haue consumed so much in superfluous sleepe.

§. Sect. 3.

That the expence of our time in sloth, is displeasing vnto God; and how this is to be auoided.

But let vs know that this wastfull expence of our precious time in sloth and sluggishnesse, is very displeasing to God, who hath lent it vnto vs that wee should spend it in his seruice; and that this account will not well passe at the day of Iudgement, when God shall finde it written in the booke of our consciences, so much time consumed in superfluous sleepe, and so little imploied in the necessary duties of Gods seruice, prayer, reading, hearing, meditation; in the religious duties which wee owe to our charge and family, or in the workes of charity and mercy, helpe and comfort which wee are bound to performe vnto one another, as being children of the same Father, & fellow members of the same body. At which day fearefull will the estate be of those nice wantons and idle sluggards, who diuide the morning betweene sloth and pride, hauing scarce time, after they are risen out of their beds, to paint and dresse themselves before they come to dinner, vtterly neglecting all duties of Gods seruice, and the honest labours of a lawfull calling. But it was not my purpose to haue touched their abuses, who haue learned to out-face all that admonish them, & to put off all that can be said, with some merrie iest or scornfull smile, like the foole, laughing with great iollitie when they are going to the stocks, and are ready to be called to the barre, and carried out to execution; but onely to admonish those who desire to leade a Christian life, that they auoid such wastfull expences of precious time, consuming those good houres in superfluous sleepe, which being well employed, would make them rich in grace, and thrice happy in this life and the World to come. Which whosoeuer would doe, they must carefully obserue these two rules; first, they must be temperate in their meates and

and drinke, as being a notable meanes to preserve vs from excessive sleepe and sloth, and to make vs watchfull vnto all Christian duties, which is the reason why in the Scriptures they are conioyned; *Bee sober and watch*, because as sobriety is a cause of vigilancie, so excesse in meates and drinke is the common cause of excesse in sleepe. And this helpe *Clemens* propoundeth: Let not (saith he) our meates oppresse, but rather lighten vs, that as much as may be, our sleepe may not hurt vs, as those that swim are oppressed, when heavy burthens are fastened vpon them. The second rule is, that we doe not suffer an ill custome of lying long in bed, to bring an habit of sloth vpon vs, which is almost as hard to breake, as to alter nature. Or if wee haue already yeelded vnto it, our best course is, to dis-vse our selues from it by little and little, and so attaine by degrees to a contrary habit. For as the stomacke which is inured to hote waters, is still crauing them, and becommeth such a slugge, that it will digest nothing without these helps, whereas those that vse them not, neuer neede them; so if wee accustome our selues to immoderate sleepe, wee shall turne superfluity into a kinde of necessity, and with *Salomons* sluggard, bee still crauing for more, when as already wee haue taken too much; whereas if as soone as wee feele our spirits refreshed, and our strength repaired with moderate rest, wee would shake off sloth, and rising betimes, set our selues about some good imployment, nature would bee easily satisfied, and would neuer pull vs backe when wee are willing to rise.

1. Pet. 5. 8.

*Ne ergo cibinos
grauent, sed alle-
uent, &c. Clem.
ped. l. 1. c. 9.*

Pro. 6. 9, 10.

CAP. XXXVIII.

*Of those Christian and religious duties which we ought to performe on
the Lords Day, for the sanctifying of it.*

BEsideth the duties of a godly life which are euery day to be performed, of which wee haue already spoken, there are others which more specially belong to the Lords Day, of which wee are now to intreate. For howsoeuer we ought to deuote our selues in the whole course of our liues to Gods seruice, yet this Day is to be set apart, and consecrated wholly after a peculiar manner to Gods immediate worship, so as wee may not in any part thereof doe the duties of our callings, or any of our owne workes, which tend to the aduancing of our worldly ends. Whereof I will speake the more briefly, because I haue in part touched already the mayne points and summe of the fourth Com mandement, and because also diuers of my learned and godly Brethren haue excellently laboured in this Argument; leaving nothing for me after their plentifull haruest, but some few gleanings, vnlesse I would picke out of their sheaues, and say the same things againe which they haue better said already. And yet because my desire is, that this Treatise should be perfect in all its parts, I will briefly speake of these duties, and giue some directions for the spending of this Day in such a manner, as may be acceptable vnto God, and profitable for the enriching of our soules with all spirituall graces, and the assuring and furthering of

6. Sect. 1.

That if wee
would sanctifie
the Lords Day,
we must pre-
pare for it be-
fore it com-
meth.

our saluation. And first, if we would rightly sanctifie the Lords Day when it commeth, there is required before-hand a due preparation; neither can any action of waight and worth be well performed, which is suddenly and rashly vndertaken; and scarce euer thought on before it bee attempted, especially if there be much and mighty opposition, which will be neuer wanting in these religious duties, that so neerely concerne our saluation, till we come to keepe a perpetuall Sabbath in Gods Kingdome, seeing our spirituall and malicious enemies, the deuill, world, and our owne flesh, leaue no meanes vnassayed, which may make all Gods holy ordinances vnprofitable vnto vs.

§. Sect. 2.
Of our general
preparation in
the whole
weeke.

Now this preparation is either generall or more speciall. The generall, is in the whole weeke before, by performing those Christian and religious duties, of which I haue formerly intreated. For if the heart be kept continually in good plight and order, seasoned with the loue of piety, and settled in a good course, then the duties of the Lords day will be easie and familiar, sweete and delightfull. And as he that keepeth himselfe in breath by running euery day, holdeth out well when he is put to his best speed, and runneth that race for the getting of the Garland; whereas he who taketh his ease, is pursie and shortwinded, and running with much paine and difficultie, tyreth before he come to the goale; so if we would euery day inure our selues to run our spirituall race, in the performance of all holy duties, wee should finde our selues long-winded, actiue, and able to hold out, when as on the Lords Day wee are put (as it were) to our best speede, for the obtaining of the Garland of grace, and Crowne of glory: whereas if wee spend the weeke in slothfull ease, and pamper our selues to the full with sensuall delights; If we giue our hearts liberty to range after worldly vanities, and fix them wholly vpon earthly pleasures and profits; if we let our tongues loose to discourse onely of sensuall and terrene affaires, and neuer acquaint them with the language of Canaan; and if all our actions being suteable to them both, are wholly imployed about temporary obiects; then shall wee finde it impossible on the Lords day to withdraw them from their common haunt; seeing for want of vse, religious exercises will be tedious and vnpleasant vnto vs, and though we with some force bring them to holy duties, yet finding no tastenor delight in them, they will euer and anon steale away, or violently breake from vs, and roue and range after worldly vanities.

§. Sect. 3.
Of speciall pre-
paration to be
vsed in the
Euening be-
fore the Lords
Day.

The more speciall preparation is to be vsed on the euening before the Lords day, wherein two things are to bee performed. First, wee must remoue all impediments which might hinder vs in our rest and the sanctifying of it: and secondly, we must vse the helpes which may further vs in these holy duties. The maine hindrances which must be remoued, are two, worldlinesse, and wickednesse. By the former I vnderstand our earthly and ordinary businesse, worldly cares and cogitations, which if they keepe possession in our hearts, they will choke the seed of Gods Word, distract vs in our prayers and meditations, and make all holy exercises cold, formall, and vnprofitable vnto vs. For the preuenting whereof it is much to be desired, that we would (as much as in vs lieth, and so farre forth as will stand with the necessary duties of our callings) so order and dispose of all

our

our worldly busineses, as that they might bee wholly dispatched and settled betimes on the Saturday, whereby we should not onely be preserved from inroching vpon the Lords Day (as it is the practice of many) for the effecting of our worldly affaires, which through our negligence and forgetfulnesse being left vndone, doe then presse vpon vs as workes of necessity, but also we should haue hereby conuenient leisure, and fit time for our better preparation vnto all those holy and religious duties, which the next day are to be performed. And this is, to keepe our *foot from the Sabbath*, namely, from treading vpon Gods holy ground, and entring rashly vpon his right, when as wee appoynt and set apart an *interim* of time betweene our worldly affaires, and those holy duties of the Lords Day, as it were certaine bounds betweene vs and the Mount, to keepe vs from violating Gods Commandement, wherein wee are to weane and sequester our hearts from all worldly things, that they may bee wholly intent vnto holy exercises. In which regard the ancient practice of the Church was very commendable, (and consequently the neglect thereof to be lamented) which ordained that all labouring men, both in husbandry and trades, should giue ouer their worke betimes vpon Saturday in the afternoone, and resort to the Church, that their bodies being refreshed by rest, and their minds prepared by prayer and meditation, they might be the better inabled to performe the publike and solemne duties of Gods seruice the Day following. The which being now neglected, and both Masters and seruants taken vp with their laborious businesse, later for the most part, that night then any other in the weeke, with watching and wearinesse they are made altogether vnfit to performe Gods worship, their hearts being full fraught with their worldly affaires, nor hauing had so much leisure as to take a farewell of them; and their heads so drowzy and heauie, that they cannot hold them vp from nodding and sleeping, euen in that time which is allotted to diuine exercises.

And as we must thus in our preparation purge our hearts from worldlinesse, so must we with no lesse care cleanse them from all sinfull wickednesse. To which purpose we must search and examine them, if no sinnes lye lurking in them vnrepented of, especially such as most hinder our profiting by the publike Ministry, as wrath and maliciousnesse, (and chiefly against our teachers) filthinesse, dissimulation, hypocrisie, preiudice and forestalled opinions, voluptuousnesse, couetousnesse, worldlinesse, and such like. And yet more particularly wee must call to our remembrance what sinnes wee haue committed the weeke past, and seriously repent of them; lest continuing in our wicked courses, and cherishing our sinnes, (as it were) in our bolomes, when we present our selues before God, they moue him to abhorre vs, and our sacrifices of prayer and thankesgiuing, and to giue vs ouer to be further hardened by the deceitfulnesse of sinne: whereof it will follow, that our hearts becomming fat, our eares heauie and our eyes shut, we shall heare, and not vnderstand, and see, but not receiue, that we might be healed and conuerted. And this the Lord required of the Israelites, that they should *first wash them, and make them cleane*, (namely, in turning from their sinnes by vntained repentance) and then approch and come vnto him. The which was typically signified by that

Esai. 58. 13.
Eccles. 5. 1.
Exod. 3. 5.

§. Sect. 4.
That in our preparation we must purge our selues from all sinfull corruption.
1. Pet. 2. 1, 2.

Isa. 5.

Esai. 16.

Exod. 19. 10.

Math. 5. 23, 24.

Jer. 4. 4.

§. Sect. 5.

That in our
preparation
we must vse
all helps which
may further
vs in the san-
ctifying of the
Lords Day.
Psal. 119. 20.
Psal. 42. 1, 2.

Cant. 6. 10.

-1. 110. 3.

Psal. 1, 2, 10.

commandement of washing their clothes, before the giuing of the Law; answerable vnto which, is the sanctifying and purging of our hearts by faith and repentance from all pollution of sinne, before wee approach into Gods presence to receiue his Word. For he will not turne vnto vs, nor by his gracious promises assure vs of his fauour, till we turne from our sinnes; nor suffer the precious liquor of his Word to be corrupted and spoyled, by powring it into our hearts, whilest they continue in their pollution and vncleannes. Neither are we fit to receiue the ambassage of our reconciliation, till we haue made our peace with him. For if hauing offended our brother, we may not approach vnto the Altar to offer our gift, till wee haue first sought to be reconciled vnto him; then much lesse may we presume to offer vnto God any religious seruice, vntill first by our vnfeigned repentance, we haue made our peace with him. And if our fallow grounds must be prepared and plowed vp before they be sowed, then must wee in like manner *plow vp the fallow grounds of our hearts*, as the Prophet exhorteth, before they can be fit to receiue the seed of Gods Word.

Secondly, we must in this preparation vse all helps, which may further vs in the sanctification of the Lords Day; as, namely, those common meanes of prayer, reading the Word, and other holy writings, meditation, &c: and more especially we must worke as much as may be, longing desires in our hearts after the Lords Day, that therein wee may come into Gods holy assemblies, and be made partakers of his holy ordinances; and that we may truly say with *Dauid*; *My soule breaketh for the longing that it hath vnto thy iudgements at all times.* And againe, *As the Hart panteth after the water-brookes, so panteth my soule after thee, O God: my soule thirsteth for God, for the liuing God. O when shall I come and appeare before God?* For if wee expect it not with desire, we shall not greatly reioyce in the fruition; if it be not our longing before it approach, it will not when wee inioy it, be our delight. Now to stirre vp these longing desires after it, wee must meditate on the excellency of this Day aboue all others, seeing God hath consecrated it vnto his worship and seruice as his owne peculiar, drawing neerer vnto vs in all visible signes of his presence, and admitting vs to come neerer vnto him then at other times. Let vs thinke on the spirituall beauty and brauery of Gods House, and of his holy Assemblies graced and adorned with his speciall fauours, and with the light of his countenance, which infinitely excelleth the Sunne in brightnesse and comfort, whereby the Church *becommeth faire as the Moone, cleere as the Sunne, and terrible as an army with banners*: with which spirituall beauty being rapt vp and rauished, let vs cry out with *Dauid*; *O how amiable are thy Tabernacles, O Lord of Hosts! My soule longeth, yea euen fainteth for the Courts of the Lord; my heart and my flesh cryeth out for the liuing God, &c. A day in thy Courts is better then a thousand; I had rather bee a dore-keeper in the house of my God, then to dwell in the tents of wickednesse.* Let vs meditate on the singular priuiledges which the Lord on this Day imparteth vnto vs with a liberall hand, admitting vs into his Chamber of presence, and communicating himselfe vnto vs, by giuing vs free liberty to speake vnto him about all our wants and griuances, and to offer vnto him our suits and petitions, with a gracious promise that hee will heare and grant them; yea

yea into his Councell chamber, where he imparteth vnto vs all his secrets, and the chiefe counsels of his Kingdome; and not only causeth the great Charter of our peace, and manifold priuiledges, to be read and expounded vnto vs, but also sealeth it by his Sacraments for our owne peculiar vse. Finally, let vs consider of the manifold benefits which the Lord on that Day communicateth vnto vs. For it is Gods Festiuall, wherein hee nourisheth our soules vnto life eternall, if wee bring a good appetite to this spirituall banquet. It is his great Seale Day, wherein hee signeth and sealeth vnto vs a generall pardon for all our sins, and all our spirituall euidences of our heauenly inheritance, both by the priuie Signet of his Spirit, and the great Seale of his Sacraments. It is the Day of Gods largesse, wherein he bountifully bestoweth vpon vs the inestimable riches of his spirituall graces; and the day of mustring and training his souldiers in the spirituall warfare, wherein he armeth them at all poynts with the spirituall armour, and infuseth into them such strength and courage, that they become inuincible, and obtaine victory ouer their spirituall enemies. Finally, it is Gods market Day, wherein he freely offereth all such wares as are needfull for vs, without money; and to store vs with all prouision which shall be necessary for the preserving of our spirituall life, the whole weeke following. And who would not long after such a market, wherein is assured gaine without losse? Who would not before-hand thinke of all his wants, which he may haue supplied so easily and good cheape? And rather then by forgetting them, to liue in penury and misery, who would not, before he commeth to this market, seriously consider of his wants? take sure notice of them, and rather then faile by forgetfulnesse, put them into his Writing-Tables, for the better strengthening of his memory, that so when he commeth to this spirituall market, he may make prouision of what he chiefly needeth, and not be to seeke when hee is to make his bargain?

Esa. 55. 1.

CHAP. XXXIX.

That the whole Lords Day must be consecrated vnto him, first, by resting on it from all labour and from sinne.



And these are the duties which are to bee performed in our preparation. In the Day it selfe the maine duty is, that wee consecrate it as an holy Rest vnto Gods worship and seruice; and not in a part onely, as it is the practice of many, who thinke that they haue done all required of them, if they haue spent some few houres in the publike seruice of God, consuming all the rest of the Day about their owne affaires which respect their pleasure or profit; but we must spend the whole Day in holy and religious exercises. For the Lord requireth at our hands, that we remember to keepe holy, not some few houres only, but the whole seuenth Day; and as he alloweth vnto vs for our owne affaires; not some houres onely of euery day in the weeke, but the whole sixe dayes: so hee reserueth vnto himselfe for his seruice such a Day as he granteth vnto vs. In which regard we shall

§. Sect. 1.
That we must
spend the
whole Day in
religious ex-
ercises.

shall deale deceitfully and vngratefully with God, if we vse a double measure in sharing out the time, a shorter in allotting a Day to his seruice, and a longer for our owne worldly employments. But as he alloweth vnto vs six dayes, consisting of 24. houres; so wee are not to curtall his Day, and to shorten him of his due, but to allow vnto his seruice a Day of like length and continuance, seeing God hath made a plaine bargain with vs, that he will haue a whole Day for his seruice, as well as wee fix for our owne employments. And therefore as we would thinke that our hired labourer should deale deceitfully with vs, if being hired for a weeke to doe our worke, he should labour in our businesse some few houres every day, and spend all the rest of his time in his owne affaires: so will God thinke of vs, if we deale with him after the same manner; neither is it a lesse odious crime in his eyes to clip his precious time, when we come to pay vnto him his due tribute, which he hath giuen vnto vs in full waight and measure; then it is vnto our Prince, if wee offer vnto him for payment clipped coyne, when we haue receiued it good and currant out of his Mint. And if such a subiect deserueth to be hanged and quartered though hee payeth his tribute, because hee hath payed it in clipped coyne; how shall they escape vnpunished, who deale no lesse deceitfully with God himselfe? Besides, as God requireth, so we professe, that wee sanctifie a day vnto him; and therefore if hauing consecrated the whole, wee doe with *Ananias* keepe backe a part for our owne vse, and iustifie our action, that wee haue done all we promised, we shall both rob God of his right, and by lying vnto the holy Ghost, make our selues liable to the like punishment. Again, such a Day as God obserued for his Rest, we must according to his example keepe for ours; but he rested from all his labours a whole seventh Day, after he had finished his workes, and created nothing anew; and therefore we must rest from our workes a whole day, and not a part onely. Moreouer, as God rested the seventh Day, so he is said to haue sanctified it, that is, to haue dedicated and consecrated it as holy vnto his seruice. Now as things consecrated to holy vses may not be recalled and reuerfed in whole or in part, without sacrilegious profanation, because they are no longer in our power, but Gods right; so cannot wee without theft and sacriledge, take from God, voluntarily and wilfully, any part of that time which is consecrated to his seruice. Finally, the duties of the Sabbath are so manifold and important, as the hearing and reading of the Word, prayer both publike and priuate, meditation on that which we haue heard, and vpon the workes of creation, holy conference, and such like; that the whole day were too short, though it were altogether spent in these religious exercises; and if they bee rightly performed as they should be, they will leaue vs little time for any other employments. Yea, so farre ought we to be from imagining that any part of the Day may lawfully be spent about our owne businesse, that wee must not thinke the night it selfe exempted from diuine seruice and religious duties; for as the six dayes which God hath allowed vs for our owne workes are naturall, consisting of a night as well as of a day, and containe in them full 24. houres, according to that in Genesis, *The euening and the morning were the first day*; so the Lords Day containeth in it the like proportion of time,

Act. 5.

Leuit. 27. 28.
Act. 5. 4.

Gen. 1.

time, and therefore ought to be wholly spent in the duties of Gods seruice, as farre forth as will stand with charity and necessity of nature. As we see in the example of *Dauid*, who in the Psalme appointed for the Sabbath, professeth, that it is a good thing to shew forth Gods louing kindnesse in the morning, and his faithfulnessse in the night; and in *Paul*, who continued the exercises of Religion, as the preaching and hearing of the Word, and administration of the Sacrament when he was at Troas, euen vntill the breake of day, which though it were extraordinarie in respect of those times of persecution, yet it teacheth vs, that the night following the Lords Day is a part of it, and as it may in like cases be allotted to the publike duties of Gods seruice, so ordinarily wee should performe in some part of it pious duties of like nature, and in the rest, compose our selues to sleepe in such a Christian and holy manner by prayer and meditation, that euen as much as may be, our imaginations and dreames may retain some relish and sauour of our former religious exercises. Where, by the way wee may note, that as the Christian Sabbath is to begin at the dawning of the day, because it was instituted in remembrance of Christs Resurrection, who was that Sunne of righteousness, who brought light and life vnto vs, by performing and finishing that great worke of our Redempcion, and not ouer-night like the Iewes Sabbath, which was ordained to put them in mind of the worke of Creation; and the rather, because it was fit that there should, vpon these diuers reasons, be a difference betweene their Sabbath and ours; so also it is to continue to the dawning of the next day, as wee haue formerly shewed by *Pauls* example.

And thus we see the time of the Lords Day how long it is to continue: now we are to speake of the duties which ought to be performed in it. And these are all comprized in these two things; first, in obseruing a Rest, and secondly, in keeping it holy, or in sanctifying this Rest vnto Gods seruice. The Rest consisteth in the forbearing, or not doing of our owne workes, but onely in cases of necessity, and when the sanctification of the Lords Day requireth them, as duties tending to the aduancing of Gods seruice, or such workes of mercy and Christian charity, as belong to this Day; as the study and paines of the Minister, the trauell of the people to places of diuine worship, visiting and helping of the sicke and distressed, confounding of contentions, and making peace betweene neighbours, feeding and tending of cattell, and such like. Where, by our owne workes I vnderstand all our thoughts, words and actions, which simply or chiefly tend to our owne profit or pleasure. As first, the workes of our callings, of all kinds whatsoeuer, as all workes of husbandry, euen in the time of haruest, buying and selling, carrying of burthens, traouelling, and such like. Secondly, all kinds of recreations which are not necessary for the preserving of health and life, and tend not to the better fitting and inabling of vs for religious duties, but to sensuall and carnall delight. Of which sort are walking abroad that we may take the ayre, or that wee may conferre one with another, or meditate on the creatures, some bodily exercise in course of physicke to refresh the body, and in some cases musicke, not onely vocall by singing of Psalmes, which

Psal. 92. 1, 2.

Act. 20. 7, 12.

§. Sect. 2.

That we must rest from our owne workes on the Lords Day.

Exod. 31. 15.

Esa. 58. 13.

which is a duty of the Sabbath, but also on instruments, when as it is vsed, not for carnall and sensuall delight, but to refresh our spirits, and quicken our dull and drowzie hearts and minds, that they may with more cheerefulness returne vnto the performance of religious and holy duties; in which cases there may at some times be the same vse of these recreations, (so they be in moderation, in an holy manner, and to these ends) which is of physicke, meates and drinkes. But from all other recreations which tend onely to carnall and sensuall delight, we must wholly abstaine; first, because the Lord expressely forbiddeth vs to doe our owne pleasure on his holy Day, and contrariwise commandeth vs to call *his Sabbath our delight, the holy of the Lord, honourable, and that we should honour him, nor doing our owne wayes, nor finding our owne pleasures, nor speaking our owne words.* Secondly, because they are our owne workes, from all kindes whereof Gods Commandement restraineth vs, that wee may bee wholly deuoted to the seruice of God, and the meanes which inable vs thereunto: yea, they may in some sort be called more our owne workes, then the workes of our callings, because these are more expressely commanded, and are ordinarily more necessary, and more directly tend to Gods seruice then the other; for it is possible to liue and serue God without these recreations, but not vnlesse we walke in the duties of our callings. And therefore if these bee forbidden on the Lords Day, then much more the other which are of lesse vse and necessity. Finally, because these worldly recreations doe more dangerously and cunningly winde into our hearts, steale them away from holy duties, and distract vs in Gods seruice, then the duties of our callings, the workes and labours whereof we doe not loue for themselves, but onely as they are meanes of deriuing pleasure or profit vnto vs, whereas we loue these sensuall pleasures for themselves, and oftentimes so dote vpon them, that we neglect our worldly profit; yea the seruice of God it selfe, and the eternall saluation of our soules, that we may inioy them.

§. Sect. 3.
That on the
Lords Day we
must abstaine
from carnall
recreations.

Phil. 4. 4.

Psal. 37. 4.

Esa. 58. 13, 14.

Now if any obiection, that to deprive vs of these recreations, is to take away all the ioy and comfort of our liues; to this I answer, that it is an obiection which altogether misbecometh a Christian. For howsoeuer Infidels and carnall worldlings may reioyce chiefly in them, as hauing no greater cause of ioy and comfort; yet it ought not to bee so with the faithfull, who should chiefly reioyce in the Lord, and in the pledges and testimonies of his loue and fauour, in their Communion with him, who is their *summum bonum*, and chiefe happinesse, and the visible signes of his gracious presence; vnto which spirituall ioy David exhorteth; *Delight thy selfe in the Lord, and he shall giue the desires of thine heart.* Of which, he in many places propoundeth himselfe as an example for our imitation. Secondly, if we be spiritually, and not carnally and worldly-minded, we may make the Lords Day it selfe our delight, as he requireth, which if we doe, then we shall indeed finde *sweete delight in the Lord.* For what greater delight can there bee to a Christian, then to praise God by singing of Psalmes, who hath beene so good and gracious vnto vs? then to heare the Word, whereby God assureth vs of his fauour, and of the pardon of our finnes, and receiue the Sacrament, whereby it is sealed and assured vnto vs? then to feast our soules at this spirituall banquet, and afterwards medi-

tate on, and peruse our spirituall euidences, whereby the assurance of heavenly happinesse is conuayed vnto vs? then to be assured that wee are redeemed out of the hands of all our spirituall enemies, and restored to the glorious liberty of the Sonnes of God? then to solace our selues in the sweete society of Christ our Bridegroom in *his Banketing-house*, and to be *stayed and comforted with his flagons of wine, apples, and kinde imbracements?* which spirituall ioyes if we relish not, what doth it but argue a carnall taste and appetite, which we ought to bewaile and mortifie, and not feede and cherish it with vaine sports and worldly recreations, which is to strengthen the flesh against the Spirit, and to put weapons into it hands, whereby it will mortally stab and wound vs? But what then, shall our seruants haue no time of recreation, who haue wrought hard all the weeke? I answer, To them that are wearied with labour, the rest of the Lords Day is the best and fittest recreation for the refreshing of their bodies; and if they be spirituall-minded, the exercises of the Sabbath before spoken of, are the best recreations for the cheering of the heart and minde. For who can reasonably thinke when a man is tyred with the weekes labour, that violent exercises which are required to many recreations, and bodily labour to the most, should recreate a man more, then an holy and religious rest, hearing the Word, singing of Psalmes, holy conferences, and such like, if carnall loue did not take away all appetite from these, and supply spirits and strength for the atchieuing of the other? yea, but we must take our seruants as they are, and haue some respect to humane frailty and infirmity; and though we may perswade them to delight in spirituall exercises, yet in the meane time, till they be alike spirituall-minded with vs, we must giue them liberty to vse those recreations wherein they take pleasure. Well, let it be so, yet is it necessary that the Lords Day must be the time allotted to these sports? will we lay sacrilegious hands vpon this Day which he hath appropriated vnto his seruice, and conuert it to our owne vse and pleasure? and whereas being chiefe Lord of persons and times, he might haue reserued fixe dayes for himselfe, and allowed but one vnto vs, now that he hath dealt thus graciously and bountifully with vs, as to appropriate but one for his owne worship, and leaue fixe for our businesse, shall we thinke that one too much, and vngratefully incroach vpon it? and holding all in Kings seruice sauing a seuenth part which is reserued as an acknowledgement of our Soueraignes bounty, who gaue vs freely all the rest, shall we grudge and repine to pay this due tribute, and greedily seaze all into our hands by a false tenure? Finally, shall we thinke fixe dayes too little for those businesse which tend to the good of our bodies, and our momentany estates, and shall wee thinke one too much to be imployed for the good of our owne, and our seruants soules, and for the furthering and assuring of our owne and their euerlasting saluation? Rather therefore if recreations bee necessary for our seruants, let vs allot some of our owne time in the fixe dayes for this vse, then rob the Lord of any part of his Day, vnto which we haue no right; and not conclude with this childish, yet deuilish sophistry, That seeing of necessitie they must haue some time for their sports, therefore it must be on the Lords Day, rather then any of our owne. As if we would say, They must needs haue some mony to spend

Cant. 2. 4, 5, 6.

Rom. 8. 13.
1. Pet. 2. 11.

on their pleasures, and therefore to get it, they must rob by the high-way, or picke other mens purses, but not haue a penny of our allowance. Now if those recreations, which at other times are lawfull, or of indifferent nature, be on the Lords Day forbidden as vnlawfull; then what shall we say of such as are at no time lawfull, but simply euill and wicked? In which notwithstanding many that professe Christianity, spend a great part of the Lords Day, as if they would consecrate a feast to *Bacchus* or *Venus*, yea the Deuill himselfe, whose workes they are, rather then vnto God, who being pure and holy, condemneth and abhorreth these fruits of the flesh, and workes of darkenesse as odious and abominable.

§. *Self.* 4.

That we must
rest from sinne
of all kinds on
the Lords Day.

Thirdly, our care must principally bee on the Lords Day to abstaine from all sinne, which aboue all others is to be esteemed the most seruile worke, seeing the committing thereof is the base seruice of the deuill, and our owne carnall lusts. In which regard, as wee must at all times auoyd it, so especially on the Lords Day, which is an holy rest, consecrated to his worship and seruice, seeing we cannot offer vnto him a greater indignity, then to serue the deuill in the workes of darkenesse, when we should serue him in the exercises of piety and Religion. And as wee are carefully and conscionably to auoyd all kinds of sinne, so those principally wherewith the Lords Day is most ordinarily profaned, which being the finnes of the times and Countrey, will by the contagion of euill example, most easily poyson and infect vs, if we doe not warily auoyd them. Among these, we may number proud and laborious curiosiry in decking and adorning of the body, which doth so wholly take vp the time of some, especially of the weaker sexe, that they haue scarce any leasure for any spirituall exercises, whereby they should priuately serue God, and prepare themselves for his publike worship in the Congregation. Secondly, excessiue and vnnecessary feasting, especially of our equals, by which, seruants ordinarily are more toyled, then on any other day in the weeke, and so wholly taken vp with these busineses, that they can seldome come to the House of God to doe him seruice. So that as *Dauid* sometime seemed to enuie the happinesse of the Sparrowes and Swallowes, which had that liberty of coming into the Tabernacle which he wanted: so haue these poore Cookes and seruants cause, not only to enuy them, but euen their Masters Hawkes and Dogs, which accompany them to the House of God, when as they, whose soules are no lesse precious then their Gouvernours, and purchased at as high a rate, euen the inestimable price of Christs Blood, are constrained to stay at home with hungry and starued soules, for want of spirituall food, that they may prouide superfluity and abundance of corporall meat for the pampring of the flesh. And with this excessiue cheare we may also reckon immoderate eating and drinking of ordinary meates and drinks; for as sursetting and drunkennesse are neuer seasonable, but are alwayes vnlawfull, and to be shunned as workes of the flesh; so aboue all other times vpon the Lords Day, as being not onely in themselves sinfull, and workes of darkenesse, but also notable impediments, which disable vs vnto all holy duties, whilst oppressing the heart, surcharging the stomake, and filling the head with drowzie fumes, they make vs more fit to sleepe, then either to pray, or heare, or meditate, or to performe any other duty of Gods seruice.

And

Psal. 84. 3.

And vnto these we may adde dispatching of slight busineses, which are thought scarce worth the while vpon the weeke dayes, as vnneccessary iourneys, and idle visitations, casting vp our accounts, and setting our reckonings straight, carrying home of worke done the weeke before, giuing directions and instructions to our seruants for the dispatching of their businesse the weeke following, and such like.

Fourthly, we must refraine (as much as in vs lieth) from thinking our owne thoughts on the Lords Day, that is, not onely such as are sinfull and wicked, vaine and good for nothing at any time, but those also which are worldly and about our earthly affaires, which may bee lawfull on other dayes. For the Lord requireth not the outward man, and externall actions alone to be consecrated to his seruice, but chiefly and principally the mind and the heart, in which, aboue all other parts he delighteth. And he forbiddeth vs to walke in our owne wayes and pleasures on his Holy-day, which is to be referred to our thoughts as well as to our outward actions, seeing we delight in the one as well as the other. In which regard we must vse our best indenuour, to sequester our mindes and hearts from all worldly and earthly things, that they may be wholly exercised in spirituall and heauenly Meditations. And as it is vnlawfull to thinke and meditate on earthly things on the Lords Day, so also to spend any part of this time allotted vnto holy and religious duties, in the reading and studying of prophane Bookes, and such writings as are meereley ciuill and humane, as the Story of the times, and Histories of the Common-wealth, liberall Arts and Sciences, and such like, which may make vs more wise to the world, but not to God; fit vs for earthly employments, but neither furnish vs with spirituall grace, nor yet further our heauenly happinesse. Finally, as wee must abstaine from thinking our owne thoughts, and doing our owne workes on the Lords Day, so also *from speaking of our own words*, as the Lord requireth. By which wee are to vnderstand all discourses which are meereley worldly and about earthly things, more then charity and necessity requireth; all idle and friuolous talke, of which, if we must giue account, though it haue been vttered at ordinary times, how much more vpon the Lords Day, when as our tongues, (which as *David* calleth them, should be our glory, to glorifie God by vttering his praises) are employed in sounding out our owne froth and fooleries? All speeches about our worldly pleasures and profits, or about things impertinent, as other mens affaires, newes and nouelties which doe not concerne vs, especially in respect of our spirituall estate and condition, which we ought chiefly and soly to respect on this Day.

And these are the workes which wee must leaue vndone on the Lords Day; from which as we must abstaine, as the matter of our employments, so also from doing the Lords workes after our owne manner. Neither is it enough that we refraine from all sinfull and worldly actions, and doe the duties which God requireth of vs, seeing if wee doe them not in that sort and manner as he requireth; that is, spirituallly, holily, zealously, and religiously, with vpriight hearts and good consciences, we make them no better then prophane and seruile workes, which God will reiect as odious and abominable. For if we worship the Lord only with the outward man, and not with our hearts and soules, with the lips alone, and not in Spirit and

§. Sect. 5.

That we must not thinke our own thoughts on the Lords Day.

Pro. 23. 26.

Mat. 22. 39.

Esa. 58. 13.

Esa. 58. 13.

Mat. 12. 33.

§. Sect. 6.

That we must not doe the Lords workes after our owne manner.

Esa. 1. 12.

Chap. 29. 13.

Esa. 66. 3.

Mat. 7. 22, 23.

Truth, in shew and hypocrisie after a formall, cold, and carelesse manner, and not with vpriight hearts, substantially and zealously, he will demand of vs as of the Iewes, *Who hath required these things at your hands?* Hee will complaine of vs as of them; *This people draw neere vnto me with their lips, but their hearts are farre from me.* He will censure our seruice, as he did their sacrifices; *Hee that killeth an Oxe, is as if he slew a man: hee that sacrificeth a Lambe, as if he cut off a Dogs necke: he that offereth an oblation, as if he offered Swines blood: and he that burneth incense, as if he blessed an Idoll.* And though we pray, and preach, and heare, yea euen worke miracles in Christs Name, yet if we doe them not in a right manner, he will reiect vs at the day of Iudgement, and exclude vs from his heauenly ioyes, as being no better *then workers of iniquity.*

CAP. XL.

That we must sanctifie our rest, by consecrating it to the duties of Gods seruice.

§. Sect. I.

That we must rise betimes on the Lords Day.



And thus much concerning the rest, and things from which wee must abstaine on the Lords Day; The second thing to be considered, is the sanctifying of this rest, by consecrating it vnto those duties of Gods seruice, which vpon this day he requireth of vs. For it is not sufficient, that we refraine from working, and doe nothing, seeing our beasts doe this as well as wee, but we must make it an holy rest, abstaining from our owne workes, that wee may doe the workes of God. In which regard it is called, not onely a Sabbath, and day of rest, but Gods Sabbath and Holy-day, wherein he iniointh vs to doe him seruice. And if he abhorreth idlenesse at all times, and condemneth the neglect of our owne workes in all the rest of the weeke, then much more if we be idle vpon his Day, and spend that time which he hath allotted to his owne seruice, in sloth and idlenesse. Neither doth the Lord simply require a rest for it owne sake (seeing in it selfe it is lesse profitable and acceptable then action and labour) but as being a sanctified rest, it is a meanes to fit vs for his seruice, which is the end of it, vnto which if we attaine not, it is vaine and vnprofitable, yea wicked and sinfull. Now the duties of Gods seruice, whereby this rest is sanctified, are either priuate or publike; the which, because they are interchangeably mixed with one another, therefore I will obserue a mixt method in handling of them. The first priuate duty, is, that we awake and rise as timely this day to doe God seruice (and if we be Gouvernours of families, that wee cause those who are vnder our charge to doe the like) as we doe (or ought to doe) on any of the weeke dayes to doe our owne workes. Yea, seeing Gods workes are of much greater waight and worth, then our owne, and our spirituall gaine of grace, and meanes of furthering the saluation of our soules, and our euerlasting happinesse in the life to come, are incomparably more excellent then earthly riches and delights, therefore as wee are watchfull on the weeke dayes to pursue these, and are willing to abridge our selues of our ordinary sleepe, when we haue any good opportunity offered for the compassing of them;

them; so should we herein exceede on the Lords Day, wherein wee haue such good meanes offered of enriching our soules with the spirituall treasures of Gods sauing graces, and of attaining vnto the assistance of our heavenly ioyes, and those pleasures which are at Gods right hand for euermore; so farre forth as the frailty and infirmity of nature will suffer, and not disable vs through drowzinesse, caused by want of sufficient sleepe, vnto the publike duties of Gods seruice. And therefore farre bee it from vs that professe Christianity, to imitate the practice of carnall worldlings, who rise betimes vpon the weeke dayes to goe about their owne businesse; but when the Lords Day commeth, lie long in bed, and (as they say) take vp their penny-worths of sleepe, in which they were scanted by their earthly employments, because they thinke it an idle time, wherein they haue nothing to doe, sauing to make themselves ready and goe to Church; but rather, according to our profession, let vs imitate the example of our Saviour Christ, who did awake betimes to doe the workes of God, rising before day to pray, and afterwards preaching in the Synagogue.

Secondly, being awakened out of sleepe, we must in the first place settle our selues to performe those religious and holy duties belonging to euery morning, of which we haue formerly spoken, but with these differences; first, that wee respect in them the Lords Day, and make speciall application of them vnto that present occasion. And secondly, that we doe in an extraordinary manner stirre vp our selues to performe them with more ardent zeale, and greater deuotion then at any other time. For example, we must awake with God, and in our first thoughts set him before vs, and our selues in his presence, that we may in a speciall manner performe the peculiar duties of his seruice, which that Day aboue others he requireth of vs. And first, we must deuoutly lift vp our hearts and soules to praise his holy Name, for preserving vs the whole weeke and night past from all perils and dangers, continuing still vnto vs, life, liberty, and all good meanes and opportunities, whereby wee are inabled yet once againe to sanctifie his Sabbath, by performing vnto him the duties of his seruice; earnestly desiring the continuance of his fauour, and the gracious assistance of his holy Spirit, to guide and leade vs thorowout the day following, that wee may therein carry our selues in such an holy and religious manner, as that all the seruice which we performe vnto him, may be pleasing and acceptable in his sight, and may wholly tend to the aduancement of his glory, the edification of our brethren, the enriching of our soules with all spirituall graces, and the furthering and assuring of our saluation. After which short Prayer, we are to spend some time in holy meditation, the subiect and matter whereof may bee the infinite and inestimable loue and mercies of God, innumerable wayes shewed vnto vs, but especially in giuing vnto vs his onely begotten and dearly beloved Sonne, to dye for our finnes, and as this Day to arise againe for our iustification. In which, we may enlarge our selues as time and leasure will serue, by calling to our remembrance the particular parts of Christs Passion, as his miseries and afflictions in the whole course of his life, his betraying and apprehension, his haling to the Iudgement seate of mortall men, who was the Soueraigne Iudge of heauen and earth, his accusing and condemning, who

Mat. 1. 35, 38.

§. Sect. 2.
Of meditations fit to be used on the Lords Day.

Iob. 3. 16.

Rom. 5. 8, 10.
Phil. 1. 6.

Leuit. 10. 2.

6. Sect. 3.
Of Prayer,
Thankesgi-
uing, and rea-
ding the Scrip-
tures prinate-
ly on the Lords
Day.

was innocent, that hee might acquit vs who are malefactours. Also how he was railed and spit vpon, scourged and tormented, clothed with purple and crowned with thornes, scorned and derided, numbred among the wicked, and crucified betweene two thieues, died the death, the bitter, ignominious, and cursed death of the Crosse; and in his soule bore and endured for our sakes the anger of God, much more heauy and intolerable then all his other sufferings, which made him in that his bitter agony to sweate water and blood, and to cry out vpon the Crosse; *My God, my God, why hast thou forsaken me?* Vnto which, we may adde in our meditations the manifold and exceeding fruits and benefits of his death and resurrection redounding vnto vs, that so we may not onely bee stirred vp to vnsained thankfulness vnto God the Father, who hath of his meere loue given his Sonne, euen when wee were strangers and enemies, to doe all this for vs; and to God the Sonne, who hath, being equall with his Father, thus humbled himselfe to worke the great worke of our Redemption; and to God the holy Spirit, for applying the fruits and benefits of Christs passion and resurrection vnto vs, making them effectuell for our iustification and saluation: but also hauing our hearts inflamed with the apprehension of this their loue, we may be moued heereby to loue them againe, and bee made zealous in their seruice, thinking nothing enough which wee can doe, to glorifie them who haue beene so good and gracious vnto vs. We are to meditate also on our sinnes which we haue saine into, especially since the last Lords Day, either in the omission or imperfect performance of good duties, or in the commission of euill, that we may seriously bewaile and repent of them, before we present our selues in the holy assemblies, to performe the publike duties of Gods seruice. Seeing hee will be honoured in all that draw neere vnto him, either in his mercy, by forgiving the sinnes of the repentant, or in his iustice, by punishing those that continue in their impenitency. So also wee are to examine and search out those sinnes and corruptions, vnto which our fraile nature is most inclined, and wherewith wee haue beene most often ouertaken, that so going into Gods spirituall armorie, wee may fit our selues with such weapons as may defend and strengthen vs against them; and get such wholesome preseruatiues, as may keepe vs from being tainted and infected, after our recovery, with the like contagious poyson. Wee are likewise to examine our wants, and in what graces of Gods holy Spirit we are most defective, and in what holy duties wee are most backward and sluggish, that so wee may supply our defects when wee come into this spirituall market, by applying such doctrines and instructions, admonitions and exhortations, as shall be most fitting for this purpose.

After some time spent in these and such like meditations, we are in the next place to performe the duty of priuate prayer, which is to be fitted to the Lords Day. For prostrating our selues before the Throne of grace, in the mediation of Iesus Christ, we are to confesse and acknowledge, as our other sinnes, so those especially whereby wee haue offended God in respect of his Sabbaths, and the duties of his seruice; as our originall corruption, whereby we haue vnterly disabled our selues, in all the power and parts of our soules and bodies, to all holy duties and religious wor-

ship.

ship, and become apt and prone to the contrary finnes; and our actual transgressions, whereby we haue broken all Gods Commandements, especially those which respect his Sabbaths and seruice; as the profaning of his holy Day by vtter neglect of all holy duties, or by imperfect performance of them, want of preparation, of reuerence and attention, faith and seruency of spirit in hearing the Word, and calling vpon Gods name, want of care in laying it vp in our hearts and memories, and practising it in our liues, &c. And thus as in our Complaints wee are to bewaile other wants, so those especially which make vs vnfit to performe any acceptable seruice vnto God; and in our petitions, as wee are to beg other gifts and graces whereof we stand in need, so those aboue others, which inable vs to the better sanctification of the Lords Day, in performing vnto him his spirituall worship; as hungry and thirsting after the meanes of Gods glory, and our saluation, prepared hearts, and good consciences, faith, and seruency of spirit, reuerence and attention in hearing the Word; and Gods blessing and assistance of his holy Spirit vnto his Minister and Ambassadour, that he may speake the Word powerfully and profitably, as to all the Congregation whereof we are members, so vnto vs especially for our edification and building vp in all spirituall grace; the mortification of our speciall vices and corruptions, the increasing of our vertues, and confirming of our strength, vnto the performance of all Christian and holy duties, wherein as yet we are most defectiue. And finally, in our praises and thankesgiuing we are to magnifie Gods holy Name, as for all his blessings and benefits, so for those especially which respect this Day; As the giuing of Iesus Christ to be our Sauioyr and Redeemer, and causing this Sunne of righteousness to arise and shine vnto vs; the continuance of his Sabbaths, and the light of his Gospell, wherein hee reuealeth vnto vs his holy will concerning our saluation, and the meanes whereby we may attaine vnto it: the peace, liberty and safety which we inioy, together with his spirituall fauours, for granting vnto vs his Word and Sacraments, and making them in some measure effectuell by the inward operation of his holy Spirit; for the begetting and increasing of our faith, and the worke of Sanctification in vs, and the like. With prayer we must also, as leisure and opportunity serueth, ioyne the reading of some fit portion of holy Scriptures, for the better seasoning of our hearts, and settling of our affections vpon holy things, for the inflaming of them with the loue of Gods Law, and with longing desires after the publike meanes of our saluation. With which private exercises when wee haue prepared our selues, we must, if we be gouernours of families, vse all good meanes for the fitting and preparing of our children and seruants for the publike seruice of God; not thinking it enough for those that haue the charge of others, to performe priuate duties by themselves, vnlesse they cause their inferiours also to ioyne with them. But especially, before wee goe to the Church, we must call them all together vnto prayer, wherein, after the confession of our finnes, and earnest petition for all necessary graces, wee are to desire the assistance of Gods holy Spirit, for the sanctifying and preparing of the whole family, that they may in some acceptable manner performe all good duties which belong to the Sanctification of the Lords

Lut. i. 78, 79.

Day. Neither must we (as many doe) thinke it sufficient, that wee bring our families to Gods seruice, nor neglect the duty of priuate prayer, because it is to be performed publicly in the Congregation, and so cause one duty to shoulder and thrust out another, but wee must ioyne them together, seeing the priuate seruice of God is not onely on his holy Day acceptable in it selfe, but a notable and necessary meanes to fit and prepare vs for the right performance of his publike worship. In which respect, as we must be carefull that the publike seruice doe not exclude the priuate, either morning or euening; so much more, that the priuate doe not hinder the publike; but we must so order and dispose of these family exercises, as that they may be finished in seasonable time, and not hinder vs from comming to the beginning of publike prayer with the residue of Gods people.

§. Sect. 4.
Duties to be performed when we are going to the Church.

After all which duties performed in the family, we are, when we are ready to goe vnto the Church, or when wee are in the way, to spend that time in holy Meditations, thinking with our selues that we are going, not vpon some slight or ordinary businesse, but to present our selues in the glorious presence of the great King of heauen and earth, who being infinite in all holinesse and perfection, and a God of such pure and piercing eyes, that he seeth not onely our outward actions, but searcheth the heart, and reines, hateth and abhorreth all impurity and corruption, dissimulation and hypocrisie, all cold, formall and negligent seruice, and will be worshipped of vs in spirit and truth. Let vs call to minde that we are going, not to conferre with our companions, or with mortal men, nor much superiour vnto vs, but to speake and make our suits to Gods supreme and most glorious Maiesty; & to heare him speaking vnto vs by his Ambassadors, in whose presence the heauens are vncleane, and the blessed Angels hide their faces. And that not about ordinary and slight matters, but such waighy and important businesse, as no lesse concerneth vs, then the eternall saluation or damnation of our bodies and soules. Finally, that we are going about such affaires as will (according as we dispatch them) make vs much better or worse. For, *the Word shall prosper, to the atchieuing of that end, for which God sends it, and shall neuer returne in vaine*; either it will soften vs like wax, or harden vs like clay; either it will be Gods strong power to our saluation, and the saueur of life vnto life, or the saueur of death vnto death, for our deeper condemnation, and by performing this duty in hearing of it, we shall be neerer heauen or hell. And hauing with these and such like meditations brought our selues to the place of diuine worship, let vs enter into it with all feare and reuerence, as into Gods owne House and place of his glorious presence; saying with *Isaiah*, *Surely the Lord is in this place; how dreadfull is this place & this is none other but the House of God, and this is the gate of heauen.*

Esa. 55. 11.

1. Cor. 2. 15, 16.

Rom. 1. 16.

2. Cor. 2. 15, 16.

Gen. 28. 16, 17.

CHAP.

C A P. XLI.

Of the publike duties of Gods seruice on the Lords Day.

And thus hauing placed our selues in Gods holy Assembly, we are to ioyne with them in all duties of Gods seruice, with vnanimity of heart, and vniformity in action and gesture, as becommeth those that professe themselves to be of the same communion of Saints; carefully auoyding the proud, superstitious and ignorant practice of those, who in Gods publike seruice make a rent in the Congregation, reading of a booke when others are praying, and praying priuately to themselves, when they should ioyne with the rest of the people in the hearing of Gods Word. First then, when the Minister prayeth, we are to ioyne with him as being our spokes-man, who in our name, as well as his owne, maketh knowne our suits vnto God, and returneth vnto him praise and thankesgiuing for all his benefits. In which regard, we are to accompany him in this holy exercise, with such reuerence and attention, zeale and deuotion, faith and seruency of spirit, as if his tongue were the interpreter of our hearts. But of the duties of prayer I haue spoken before, and therefore here passe them ouer. Secondly, wee must apply our selues to heare the Word diligently and attentiuely, when it is read vnto vs by Gods Minister, not slighting it ouer as a duty of small moment, which we may as well performe at home; seeing this ministeriall reading in the Congregation, is more effectuell for our spiritual good, then our priuate reading; euen as a Sermon preached, is more powerfull and effectuell then a Sermon read, because these publike meanes are Gods holy ordinances, the which hee accompanieth with his grace and holy Spirit, infusing by them more vertue and vigour into those who rightly vse them, then by priuate exercises.

The third duty is, that we carefully and diligently heare the Word of God preached vnto vs, with all reuerence and attention, alacrity and cheerefulnesse, faith, humility, and a good conscience. First, we must heare the Word with all reuerence and feare; and to this purpose wee must remember that we are in Gods sight and presence, who taketh notice of all our carriage and behauiour. Secondly, considering that the Minister speaketh not in his owne name, but as Gods Ambassadour, we must heare that which he speaketh, not as the word of a mortall man, but as it is indeed the Word of the euertlasting God, whereby one day wee shall bee iustified or condemned. Moreouer, we must heare it with all attention; and not suffer our eyes to rooue, and our minds and hearts to bee carryed away with wandring thoughts, but our eyes must be fastened vpon the Preacher, as the eyes of our Sauour Christs hearers were vpon him; and like them, we must hang vpon his lips, as the child vpon his mothers breasts, to sucke from them the sincere milke of the Word, that we may grow vp thereby. Neither must we wantonly affect the froth of humane wit and eloquence, but the pure and powerful Word of God which is able to saue our soules; not such flashes and idle conceits as tickle the eare, but neuer pierce the heart; and worke a present delight, but neither informe the iudgement,

nor

§. Sect. 1.

That we must ioyne with the Congregation in all the duties of Gods seruice.

§. Sect. 2.

Of our hearing of the Word, and what is required vnto it.

A^l. 10. 33.E^sa. 66. 2.2. Co^r. 5. 20.1. Ti^m. 2. 13.Lu^k. 10. 16.Lu^k. 4. 20.

Chap. 19. 48.

1. Pe^t. 2. 1.

Psal. 110. 3.
Esa. 2. 2.
Psal. 122. 1.

Heb. 4. 2.

nor reforme the affections, but sound doctrine, and wholesome nourishment. For no more is the Minister bound to preach the Word in the demonstration of the Spirit and power, plainly and profitably, then the people to hunger after the sincere milke of the Word, and the wholesome food of their soules, which is fit to nourish them vnto euerlasting life. Thirdly, we must heare the Word with alacrity and cheerfulness, seeing as the Lord loueth a cheerfull giuer, so a cheerfull receiuer and hearer, and in all duties especially requireth the seruice of the heart. The which we shall the better doe, if we consider that the Word is the spirituall seed whereby we are regenerate and begotten vnto God, the food of our soules which preserueth spirituall strength, and nourisheth them to life eternall, the light that guideth vs in the way of saluation, the physicke that cureth vs of our corruptions, the meanes of working in vs all spirituall graces, and of assuring vnto vs euerlasting happinesse. Fourthly, wee must bring faith to the hearing of Gods Word, without which it will *profit vs nothing*, as the Apostle speaketh. By which faith we doe not onely stedfastly belecue those things which are soundly deliuered out of Gods Word, but also effectually apply them vnto our selues for our owne particular vse, as if they were spoken to none but vs. And thus wee must apply the threatenings of the Law for our humiliation, that wee may escape Gods Iudgements, instructions for our information, admonitions and reprehensions for our repentance and amendment; counsels for our direction, and consolations for our comfort. By which application we make the food of our soules our peculiar nourishment, for the begetting and increasing of all Gods graces in vs. Fifthly, we must heare the Word with humility, submitting our selues vnto it as Gods ordinance and Scepter of his Kingdome, to be ruled and gouerned, directed and instructed, admonished and reprobued by it, that so it may bee mighty in vs to cast downe the strong holds of sinne, and to make way for Gods graces against all oppositions of carnall reason, and proud will. Finally, wee must heare with a good conscience, propounding vnto our selues in this religious duty, the glory of God as our maine end, that knowing his will, we may serue him, in yeelding vnto it intire and sincere obedience; and next vnto it, our owne saluation, by being edified thereby in our most holy faith, and more and more enriched with all sanctifying and sauing graces. And to the end that we may daily profit in attaining vnto these ends, we must labour not onely to conceiue and vnderstand what we heare, but also to apply it vnto our owne vse for the sanctifying of our hearts and affections, and not to heare it as an vnprofitable discourse, suffering it to goe out at the one care, as it commeth in at the other, but to lay it vp in faithfull memories, that we may bring forth the fruits of it in our liues and conuersations. To which end we must carefully obserue the Preachers method and order; as the coherence of his Text with that which went before, and followeth after, the maine drift and scope of the holy Ghost in that Scripture, the explication and meaning of the words; the diuision of the Text into its seuerall parts and branches; the maine poynts of doctrine which are gathered out of them seuerally and in order, how they are proued by Scriptures, or reasons grounded on them, illustrated by similitudes, and in-

forced

forced by exhortations. And finally, the vses which are raised out of them, for confutation of errors, admonition, reprehension or consolation: or if this method be not obserued (which ordinarily is most profitable in a mixt and vulgar auditory) but the maine poynt in the Text is handled by way of common place; then are we to obserue his definitions of the vertue, vice, or other thing handled, the causes, effects and common affections, the subiect place, the time, and other adiuncts, the dissentanies and contraries, the distribution of the whole into the parts, or of the generall into the specials, and how euery branch is followed, prooued, illustrated and applyed. Or if the Sermon want method, or wee skill to conceiue it, or memory to retaine it, (for it sometime happeneth, that method which is the chiefe help of memory, through too much curiosity and multiplicity of diuisions is a meanes to confound it) yet let vs at least obserue those things that are deliuered, which we knew not before, for the increasing of our knowledge, and bettering of our iudgement, what vices are reprobued, or vertues commended, with the reasons and illustrations of them both, what hath most conuincd our consciences, what hath been well pressed and wrought effectually vpon our hearts and affections, for the withdrawing of them from any sinne, their inflaming with the loue of any thing that is good, and the stirring of them vp to the imbracing and practising of any Christian and holy duty.

The last duty in hearing is, that we continue from the beginning of the Sermon to the end, and as we are to come with the first, so wee must not (as the manner of many is) depart, till all the exercises of Religion being fully concluded, the whole Assembly bee dismissed. For as it is great vn-mannerlinesse at a solemne feast, to rise before the table is taken away, vnlesse it be in case of sicknesse, weaknesse, or some important businesse; so they which depart from this spirituall Feast before it be ended, are either very vn-mannerly and voyd of due reuerence and respect of Gods presence, and his holy ghefts, and if they be not troubled with bodily infirmities, doe shew the sicknesse of their soules, when their spirituall appetite is so queazie, that they loath their nourishment, or that they thinke the imployment which they goe about, of greater waight, or at least much more necessary, then the feeding of their soules with this spirituall *Manna*, and vsing the meanes of their saluation. Neither must we haste away after the Sermon is ended, as though wee would rush out of prison as soone as the doore is opened; but we must stay still, that we may ioyne with the Minister and the Congregation in prayer and thanksgiuing, if any bee (as there ought to be) after the concluding of the Sermon; seeing as in receiuing our corporall food, so also in the spirituall, we haue as iust cause and occasion of praising God for benefits receiued; as of praying for his blessing vpon them before we receiued them. But if it bee omitted, wee must supply this defect in respect of our owne particular, by lifting vp our hearts vnto God, praising him for causing the light of his Gospell to shine still vnto vs, and for all the wholesome instructions, admonitions, reproofes, and consolations which he hath graciously at that time imparted vnto vs. And if there be a Psalm sung, we must ioyne with the Congregation, praising the Lord with minde and voyce, and making melody vnto

§. Sect. 3.

That we must stay in the Church from the beginning to the end of the Sermon.

Num. 6. 23, 24.
&c.

§. Sect. 4.
Of our duty in
receiuing the
Lords Supper.
Luk 22. 19.

1. Cor. 11. 24,
25, 26.

§. Sect. 5.
Of our duties
to be perfor-
med when
Baptisme is
administred.

vnto him with our hearts : which being ended, we must expect the blessing of God pronounced by the mouth of his Minister, with all reuerence and deuotion, esteeming it of great efficacie, as if God himselfe did blesse vs by them. Forso we reade, that God appoynting *Aaron* to pronounce such a blessing vpon the people, saith, *that he should hereby put his name vpon them, and he himselfe also would blesse them.* And therefore being of such importance, we must not, through ouer-much haste, leaue it behinde vs as a needlesse complement.

And if the Sacrament of the Lords Supper bee administred, hauing duly prepared our selues, we are to communicate with the rest of the Congregation ; and not vnmanerly depart from this holy Feast, being invited, when we see it set vpon the Lords Table. For it is a part of Gods publike seruice, which is not left as arbitrary at our choyce, to doe, or leaue vndone, but expressly inioyned by our Sauour, *Doe this in remembrance of me.* It is a notable meanes of confirming and increasing our faith, being the Lords Seale, wherewith he hath ratified his Couenant of grace and saluation with vs ; the which being often shaken with tentations, and wounded and weakened with our sinnes, needeth often to be strengthened and renewed. It is the badge and liuery whereby we are knowne to bee Gods seruants ; and therefore comming to doe him seruice, we ought not to cast it off, when the rest of the family put it on. It is a testification of our thankfulness to God and his Christ, for all their benefits, especially that great worke of our Redemption ; and a profession of our faith, that we rest vpon the mercies of God, and the death and merits of Christ for our iustification and saluation, which wee are not to neglect when others performe it, but to take all good occasions of testifying our faith, loue, and thankfulness vnto them. It is a notable meanes to put vs in mind of Christs death, and to apply all the fruits and benefits thereof vnto our selues, when as wee see him crucified, his body broken, and his blood powred out before our eyes. It is the Sacrament of our vnion with Christ, and communion one with another, wherein wee are knit together in the bond of loue, and make profession that wee are fellow-members of the same body whereof Christ Iesus is the Head ; whereof if wee refuse to communicate, hauing no good and necessary ground for it, wee shall make a rent in the body, and deny the communion and profession of our loue one with another.

So likewise if the Sacrament of Baptisme be administred, wee are not to depart, before this holy action bee finished, but to continue in the Congregation, not as idle spectators, but as being tyed heereby to performe diuers Christian duties both vnto God, our selues, and the party baptized. In respect of God, we are to stay the administration of this Sacrament, that wee may shew our reuerence to his holy ordinances, and glorifie his blessed Name, for granting vnto his Church and vs, the vse of them. Secondly, in respect of our selues, that wee may renew our Couenant with God, by calling it afresh to our remembrance, together with his sweet mercies, and gracious promises in Iesus Christ ; and also our owne vow and couenant which we haue made with him in our Baptisme, that we may renew our resolutions and indeuours to performe it daily in
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more perfection, and in the meane time take occasion vpon our slips and failings to bewaile our wants and imperfections. That we may also call to mind what fruits we haue found of our Baptisme, and whether wee haue felt the vertue of Christ Iesus his death effectually for the mortification of our sinfull corruptions, and of his Resurrection for our spirituall quickening vnto newnesse of life. Lastly, in respect of the party baptized wee ought to stay, that we may performe vnto him such Christian duties as God requireth. First, to commend him vnto God by our prayers, that hee may be truly regenerate, ingrafted into the body of Christ as a liuely member, and so made partaker of his death, merits, and all his benefits. Secondly, that we may, as free men of this Christian Corporation by our presence, giue our assent to his outward admission into the Congregation. And finally, that we may, with the rest of the people, ioyne in praising and giuing thanks vnto God in his behalfe, for admitting him as a new member into the communion of Saints, and entertaining him for a seruant of his owne family. All which duties we neglect, if wee depart before the celebration of the Sacrament, and as much as in vs lyeth, make them vtterly voyd by our ill example; for if all should doe as wee doe (as every one may thinke such liberty belongeth vnto him, which he seeth taken by another) there should not any at all be left to performe them. The last action which is to be performed at our departing out of the Congregation (or before, if the custome be so) is, that if there be any collections for the poore, we contribute towards them, according to our ability, and their necessity, and that with a willing and cheerfull mind, knowing that *with these sacrifices God is well pleased*; that what is thus giuen, *is lent vnto the Lord*, who will bountifullly repay it in this world, and the world to come; and giuen to Christ himselfe in his poore members, who of his free and meere grace, will reward these workes of mercy, with an heauenly and euerlasting inheritance in his Kingdome. And these are the publike duties of Gods worship and seruice, which wee ought to performe in the Congregation on his Day: And that not onely in the morning (with which some content themselues) but we must renew them, or the most of them in the afternoone; as Prayer, hearing the Word, and singing of Psalmes, &c. seeing God euen in the time of the Law would haue an euening, as well as morning sacrifice offered vnto him, and therefore will not haue his seruice more negligently performed in this greater light of the Gospel, wherein he affordeth vs more plentifull meanes of our saluation. For the performance of which duties I shall not need to giue any other directions, then those which I haue before set downe for the morning exercise.

2. Cor. 9. 6, 7.
Heb. 13. 16.
Prov. 19. 17.

Math. 25. 34.

M m

C A P.

CAP. XLII.

*Of such duties as are to be performed on the Lords Day,
after our comming from the Church.*

§. Sect. 1.

That we must
meditate vpon
that which we
haue heard.



And these are the publike duties of Gods seruice, which wee are to performe on his Holy-day. The priuate duties are diuers. The first is, that at our comming home we meditate vpon those things which we haue heard, and not onely carefully recall them to our remembrance, that they may be imprinted in our memories, but also apply them vnto our owne vse, for the sanctifying of our hearts and affections, and the reforming of our liues and conuerfations, purposing with a full resolution, that wee will put in practice whatsoeuer we haue learned, both in the forsaking of those vices and sinnes which we haue heard condemned, and the imbracing and performing of those vertues and Christian duties which haue beene commended vnto vs. For if we doe not thus make it our owne, and (as it were) couer this holy seede of Gods Word in the furrowes of our hearts, the deuill will steale it away, as the birds doe the seede that falleth by the high way, and make it altogether vnfruitfull, so that after much hearing we shall still remaine children in knowledge, and in the spirituall growth of grace and godlinesse, and like riuen and leaking vessels, retaine little or nothing of this precious liquor, because it runneth out as fast as it cometh in. Secondly, with this Meditation we are to ioyne seruent and effectuall prayer, desiring Gods blessing vpon that which we haue heard, whereby it may be made effectuall for his glory and our owne saluation; and the gracious assistance of his holy Spirit, to bring home not onely to our memories, but also to our hearts & consciences, those things which we haue heard and learned, that we may, as occasion serueth, fruitfully practise them in the whole course of our liues; concluding these our prayers with praise and thanksgiuing vnto God for this gracious liberty, in inioying his Sabbaths, and in them the exercises of Religion & meanes of our saluation.

§. Sect. 2.

Of family exercises after we
are come from
the Church.

At our meales we are to spend the time in such holy and religious conferences, as may be no lesse profitable for the cheering and refreshing of our soules, then our corporall food for the nourishment of our bodies; and in the performance of such other Christian duties tending to piety and Gods seruice, as before wee prescribed for other dayes, which vpon the Lords Day, aboue all the rest, ought to be done with greatest zeale and deuotion; which being finished, it is good to sing a Psalm to Gods praise, and to reade one or more Chapters of the holy Scriptures. After which Christian exercises, wee may, if time will permit, conferre together of those things which we haue heard and learned at the forenoones Sermon, and by causing euery one (as it were) to offer his shor, to make vp the whole reckoning, one remembring what another hath forgotten, and he againe supplying that wherein the other is defectiue, whereby it will come to passe, that whatsoeuer any one hath gathered of these spiritual treasures, shall not onely be more firmly locked vp and deeply imprinted in his owne memory, but shall also serue as a common stocke for the enriching of the

the whole company. And this being done, we are then againe by Prayer and Meditation, to prepare our selues for the well performing of Gods publike seruice in the euening exercise, as we did in the forenoone, which being finished in that holy and religious manner before prescribed, and afterwards by some meditation recalled to our remembrance for our own priuate vse, it will be profitable for gouernours of families to call together their children and seruants, and either by strength of their memories, or helpe of their Notes taken of the Sermon, to repeate as neere as they can what hath beene deliuered, that so the things not marked may be better obserued, and that which was forgotten may be recalled, and by this repetition may more surely bee ingrauen in the memory. Sometimes also it will be fit and necessary to preuent negligence in the yonger sort, that the gouernours of the family doe examine them, and require of them an account of that which they haue heard, that they may see how they haue profited by the publike Ministry. For if they thinke it necessary that they should giue them an account of their worldly businesse, or how they haue layd out their moneys when they haue sent them to the Market; then much more should they examine them what spirituall Markets they haue made for the good of their soules, and how much they haue gained by the vse of Gods holy Ordinances, for the enriching of them with the treasures of knowledge. In all which, the Master of the family must shew much loue and patience, commending those who answer well, and bearing with the infirmities of such as are of meaner capacities and weaker memories, when they see that they doe their best, and doe not faile through grosse negligence, that they may not, by being shamed and disgraced, be altogether discouraged in these religious exercises. To which purpose, they must make the best they can of their imperfect answers, by enlarging and perfecting them, and supplying that in which they are defectiue. And on the other side, the inferiours must shew themselues tractable and teachable, and with willingnesse and cheerefulnesse submit themselues vnto Gods holy Ordinances, that they may profit by these exercises, and increase more and more in the knowledge of God and his will.

After the finishing of which family exercises, wee are to spend the rest of the time before Supper in other Christian duties, as in visiting and comforting those that bee sicke or in any other great affliction, and ministering vnto their necessities if they stand in need of our helpe. In making peace and friendship betweene those who are at variance, by compounding the differences which are betweene them. In meditating vpon the great Booke of the creatures, and obseruing in them the infinite and admirable wisdome and goodnesse, power and prouidence of our gracious God, that wee may take occasion to render vnto him the glory and praise of his owne workes, when wee see their wonderfull variety and comely order, their qualities and formes, their beauty and excellencie, their vse and profit for the seruice of man. Obseruing likewise in them, such good properties as are worthy our imitation, and bee ashamed that they should exceed vs in them, who haue the vse of reason, and so many religious helpes and meanes; and their ill properties, that

6. Sect. 3.
Of other priuate duties to be done on the Lords Day.
Mat. 23. 37.

wee may auoyd them; taking occasion thereby to be humbled in the remembrance of our fall from our created purity and integrity, as being the principall cause of all their defects and imperfections. So also wee may in this respect make good vse of the Creatures; when by them wee take occasion of some spirituall Meditation: As when wee see their beautie, to thinke how infinitely beautifull hee is that created them; when we consider how delightfull and profitable they are vnto man, to conceiue thereby what surpassing excellencies God hath prepared for his owne Children in his Kingdome of Glory; when wee obserue how seruiceable they are to man, to thinke how much more diligent wee should be in seruing our great Lord and Master, who hath giuen both to them and vs our birth and being. More particularly, when we behold the earth whereof we were made, let vs take occasion to thinke of our owne basenesse, and that we shall be resolu'd into earth againe; when we see the flowers of the field, let vs thinke of the momentany mutability of worldly prosperity, and of our owne mortality, who are like vnto them; when we looke vpon the Suns glorious brightnesse, let vs take occasion thereby to thinke of Gods glorious Maiesty, and of the glory and brightnesse of the Saints in heaven, who shall farre exceed it. Of which, we haue our Sauour Christ an example for our imitation, who tooke occasion from corporall bread and water, to discoure of the spirituall Mahna and Waters of life; from a worldly feast, to speake of a spirituall banquet, and of the living waters of his grace and holy Spirit, giuen to all that belecue in him. And this is a fit and profitable exercise on the Lords Day commended vnto vs by the Scriptures, and practice of the Church, as hēereby it appeareth, in that the Psalmie, which was specially appointed for the Sabbath, containeth in it for the most part a Meditation vpon the workes of God.

Eccle. 12. 7.
Esa. 40. 6.

Iob 4. and the 6.

Luk. 14. 15,
16 17.
Iob. 7. 38, 39.

Psal 92.

§. Sect. 4.
That the evening must be spent in religious exercises.

In the euening of the Lords Day we are not to surcease our Christian and religious exercises, but after wee haue at supper refreshed our bodies with the vse of Gods creatures, and our soules with holy conferences, wee are to spend some time in singing of Psalmes, and in reading the Scriptures, or other religious and profitable writings. After which duties performed, all in the family ought to ioyne together in hearty and effectuall prayer (not thinking themselues excused from priuate duties, because they haue beene at the publike exercises of Religion) wherein as wee are to acknowledge other finnes and imperfections, so those especially wee haue shewed the day past in our cold, formall, weake, and negligent performance of the duties of Gods seruice. And as we are to craue other blessings, so especially that the Lord by his grace and holy Spirit will blesse vnto vs the meanes of our saluation, and Ministry of his Word, whereof we haue been partakers on that Day, writing the things we haue learned in our memories and hearts, and inabling vs to put them in practice, and to make vse of them in the whole course of our liues. And finally, as we are to praise God for all his other mercies, so particularly for giuing vs time to sanctifie his Sabbaths, and suffering vs to inioy the blessed light of his Word and Gospell, for granting vs liberty with such peace and safety, to tread in his Courts, and to make our suits and supplications knowne vnto Him, with assurance to haue them heard and granted. And thus hauing finished

shed this holy exercise, and the time of sleepe approaching, we must prepare our selues thereunto with such religious Meditations, as on other dayes were prescribed, the which at this time are to be done with extraordinary zeale and deuotion; and so commending our soules and bodies into the hands of God, we are to desire him that he will watch ouer and sanctifie vs so with his grace and holy Spirit, that we may spend the night also in an holy Rest, being freed from worldly, carnall, and sinfull dreames, and hauing our phantasies and thoughts, our hearts and affections, both sleeping and waking, taken vp and exercised in good and godly Meditations: And that he wil so season our hearts with the sauour of the Dayes religious exercises, that euen in sleepe our dreames may relish of their sweetnesse, and when we awake, our thoughts and Meditations may bee wholly taken vp and exercised about such holy things, as tend chiefly to the glory of God, and the euerlasting saluation of our soules.

And these are the duties which ought to bee done on the Lords Day; which if we would performe after a right manner, so as they may bee acceptable vnto God; then our care must be, that howsoeuer we haue many wants and imperfections in our best and most religious seruice, yet that we doe performe it with integrity and sinceriry of heart, labouring and struing to the vttermost of our power, to doe all that which God hath commanded, and as neere as we can in that manner, and according to all other circumstances as he requireth, being heartily grieued in our soules when we faile, that we can doe them no better. For example, though we find in vs naturall auerfenesse to the strict keeping of Gods Day holy, and much dulnesse and spirituall deadnesse in the duties of Gods seruice; yet if our hearts be vpriight with God, we will labour to make his Day our delight, and to consecrate it wholly as an holy Rest vnto his worship, with all alacrity and cheerefulness as he requireth; and we will strue to finde such spirituall sweetnesse in holy and religious duties, as may make vs to delight much more in them, then in our ordinary food, when wee come vnto it with hungry appetites. And finding our corruptions so hanging vpon vs, that we faile much in satisfying our holy desires, we will heartily bewaile our auerfenesse and vntowardnesse, our drowzinesse and wearinesse in holy duties, and seeing our frailties and infirmities, will resolute to labour after more perfection. Againe, howsoeuer through forgetfulnessse, negligence, or other distractions, we may omit some of those duties before prescribed, for the spending of the Lords Day, yet if our hearts bee vpriight before God, we will not blesse and please our selues in this negligence; but indeuour in some sort to performe them all as we are able, without omitting any of them; As both the priuate and publike meanes of Gods worship, Prayer, Meditation, hearing, reading, singing Psalmes, holy conferences and the rest, so farre soorth as God granteth vnto vs time and opportunity. And if we haue through forgetfulnessse or negligence omitted any, we will be vnfaignedly sorry for it, and purpose amendment for the time to come. Furthermore if we sanctifie this Day with integrity of heart, then will we consecrate the whole Day to this holy Rest as God hath appointed, and not abridge him of any part of his due, or voluntarily spend any houre of the Day in prophane and worldly exercises. And howsoeuer wee may

§. Sect. 5.

That we must performe all our seruice to God in integrity and sincerity of heart.

Esa. 58. 13.

through our frailty and corruption be often ouertaken, thinking our owne thoughts, speaking our owne words, and doing sometime our owne workes on the Lords Day, yet if our hearts be vpright before God, we will not please our selues in this prophanation, but our hearts smiting vs for it, we will repent, make humble confession of it among our other sinnes, and earnestly desire to be freed, not onely from guilt and punishment of it by Gods gracious pardon, but also from the corruption it selfe for the time to come by his grace & holy Spirit. Finally, hauing laboured to performe these duties of the Lords Day in the greatest perfection wee are able, and hauing in some poore measure satisfied our selues in them; yet if our hearts be vpright with God, we will not be proud of any thing which wee haue done, nor exalt our selues aboue others which we thinke come short of vs, but we will humbly praise God for that which we haue receiued, and ascribe all that is good in vs to his free grace and holy Spirit; yea, wee will easily discern and acknowledge our best actions stained with so many corruptions, and mingled with so many imperfections, that when vve haue done all we can, we are but vnprofitable seruants, who are sufficiently rewarded if we be not punished.





THE FOVRTH BOOKE, CONTAINING IN IT THE PROPERTIES OF A GODLY LIFE, and of all the duties which are *required vnto it.*

C A P. I.

*That all duties vniuersally of a godly life, must be performed in
sincerity and integrity of heart.*



Having shewed what the godly life is, and the duties which are required vnto it generally in the whole course of our conuersation, and more specially those which belong vnto euery day, it now followeth, according to that order which we haue propounded, that we intreate of the properties of this Christian life, and the duties belonging to it, which may serue as markes and signes, whereby wee may know them, and also distinguish them from all other which are false and counterfeit. All which may be referred to two heads, the first sort, respecting the duties themselves, the other our manner of doing them, and that both in respect of the action, and also the time of their continuance. The first property respecting the duties themselves, or the matter and forme of them, is Vniuersality; for God being the vniuersall Creator, preseruer, and Soueraigne Lord of all things, will haue vs wholly taken vp in performing of all duties of his seruice, and requireth of vs vniuersall and totall obedience, both in respect of the subiect and object of it. In respect of the subiect or person that performeth it, the Lord requireth the obedience, not of some few or many parts alone, but of the whole man, internally in the soule, and all the faculties of it, especially the heart and will; and externally, in all the powers and parts of the body, and chiefly our tongues and speeches, and our workes and actions. Internally, God inioyneth vs to serue him in the duties of a godly life, with all our hearts and soules, which is that wherein he chiefly delighteth, and without which, all outward actions, be they neuer so formall and glorious, are vaine and worthlesse, yea lothsome and odious in his sight. And heereunto there are two things required, which are so like and neere in nature, that they are commonly taken the one for the other, but yet (as I take it) they may be distinguished, though neuer seuered.

§. Sect. i.
Of that vni-
uersall and
totall obedi-
ence which is
required.

§. Sect. 2.

Of integrity
and sincerity.
Deut. 10. 12.
and 6. 4.
and 26. 16.
Matth. 23. 37.
Psal. 119. 10.

1. King. 18. 21.

2. King. 17. 33.

Hof. 10. 2.

Iam. 1. 8.

Psal. 12. 2.

§. Sect. 3.

Reasons mo-
uing vs to im-
brace integri-
ty and sincerity.

1. Because the
Lord chiefly
loueth and de-
lighteth in it.

Psa. 51. 6, 16, 17

1. Chron. 29. 17.

1. Sam. 16. 7.

Deut. 26. 16.

The first is integrity, whereby we serue the Lord in all Christian duties with our whole hearts, according to Gods Commandement; *Thou shalt feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God, with all thy heart, and with all thy soule.* The which *Dauid* performed, as he professeth: *With my whole heart haue I sought thee; O let me not wander from thy Commandements.* Vnto which is opposed, seruing God by the halues, lamely and haltingly, diuiding our hearts betwene him and his enemies, the diuell, Idols, and the earthly Mammon; like the Israelites which halted betwene God and *Baal*, the true *Iehouah*, and Idols of the Heathens, and the Samaritans, who feared the Lord, and serued their owne gods. And of such the Prophet *Hofea* complaineth; *Their heart (saith he) is diuided*; namely, betwene the true *Iehouah*, and their Idols. And the Apostle *James* calleth them double-minded, who are vnstable in all their wayes, one while offering vnto God some formall seruice, and another while seruing the world, and their owne lusts. And as they haue double hearts, so also double tongues, *speaking vanity to their neighbours with flattering lips, and with an heart and an heart, or a double heart.* The second is sincerity and vprightnesse of heart, without any mixture of guile and falshood, when as wee worship God in simplicity, truth, and singlenesse of heart, and in performing the duties of his seruice, doe lay aside all carnall, worldly and by-respects, and doe them onely in conscience of his Commandement, and out of a desire to glorifie him by our obedience to his holy will, seeking him therein with our whole hearts, and not our selues and our owne worldly ends, like seruile mercenaries, who serue their masters, not out of any loue they beare him, but onely for their owne gaine and aduantage. Vnto which is opposed dissimulation and hypocrisie; which maketh men to content themselves with outward shewes, which haue no substance; with outward profession, without all sound praetice; with a dead carcase of Religion, without the soule of sincerity, or any vertue and vigour appearing in their actions; and with a formall, false and counterfeite seruice in the outward man, without any substance or truth in the inward parts.

Now because these two are neuer seuered, neither in the subiect, nor in our praetice, I will not disioyne them in my discourse; but will shew, first, the reasons which may moue vs to performe all our seruice vnto God, and the duties of a godly life with integrity and sincerity; and then the meanes whereby we may attaine vnto it. For the former, wee are to imbrace this integrity and sincerity, truth and vprightnesse of heart in all duties of a godly life, because the Lord chiefly loueth and delighteth in them, preferring them much before all outward duties, seeing they neuer so glorious. For *he loueth truth in the inward parts*, and esteemeth it farre aboue all legall sacrifices, and therefore after all they are abrogated and abolished, retaineth it still in all duties of his seruice. And as *Dauid* also speaketh in another place; *He tryeth the heart, and hath pleasure in vprightnesse. Neither doth he see as man seeth; for man looketh to the outward appearance; but the Lord looketh vpon the heart.* Whereof it is, that hee chiefly requireth this integrity and sincerity in all his seruice; *Thou shalt keepe his Statutes and Iudgements with all thine heart, and with all thy soule.* So *Ioshuah*:

Feare

Fear the Lord, and serue him in sincerity and truth. And Samuel; Fear the Lord, and serue him in truth, and with all your heart. And this God requireth of Abraham, Walke before me, and be vpright. And Dauid of his sonne Salomon; Know thou the God of thy father, and serue him with a perfect heart, and with a willing minde. And finally, our Sauiour saith, that hee requireth it of all who offer to doe him any seruice, that as he is a Spirit, so also they should worship in spirit and in truth. And as we must generally obserue it in all Gods worship, so in all the parts and duties of it: For we must call vpon God in sincerity and truth, if wee desire that hee should heare vs; wee must with Dauid, Praise God with vprightness of heart; and, in singing Psalmes, and hymnes, and spirituall songs, we must not chiefly respect the vncall tune, but make melody vnto the Lord with our hearts, as the Apostle speaketh. We must keepe vnto God the spirituall Passeouer, not with the old leauen of malice and wickednes, but with the unleauened bread of sincerity and truth. We must doe the workes of mercy, and giue our almes with our hearts, as well as with our hands, for the Lord loueth a cheerefull giuer: And in a word, whatsoeuer duty we performe vnto others, we must doe it heartily, as vnto the Lord, and not vnto men. On the other side, he condemneth dissimulation and hypocrisie, as vices which are most lothsome and odious vnto him: yea so much doth the Lord abhorre it, that in the Law hee forbiddeth the very signes and shewes of it. He would haue no leauen in his Passeouer, nor their garments made of linsiey-woolsey, nor their fields plowed with an Oxe and an Asse, nor sowne with seeds of diuers kinds; nor that God cared for these things, but to shew, vnder these types and shadowes, how much he detesteth all hypocrisie and double-dealing.

Secondly, this may moue vs to imbrace integrity and sincerity, because the Lord so highly esteemeth it, that he accepteth of our obedience as perfect which springeth from it, though it bee stained with much corruption, and ioyned with many imperfections. Whereof it is, that in the Scriptures integrity and perfection are promiscuously put the one for the other; and those are said to haue been perfect before God, who in simplicity and vprightness of heart laboured after perfection, and serued God in sincerity and truth; as Noah, Abraham, Iob, Dauid, Asa, Zachary and Elizabeth, though they had many corruptions and imperfections, which in the Scriptures are recorded of them. And contrariwise the best graces, or rather the most glorious shewes of them, and the most resplendent and formall actions which are not ioyned with it, are no better at the best then glorious sinnes in Gods sight: whereof it is that the Lord specially requireth in all our graces and vertuous actions, that they bee in sincerity and truth, without dissimulation and hypocrisie. So that wisdom which is from aboue, is without hypocrisie and dissimulation, though carnall men thinke them most wise who most excell in it. Our faith must bee vnfained, and so must our repentance also, and with our whole heart; and not like Abahs, in outward shew onely, dissembled and disguised. Our loue must not be in speech and tongue onely, but in deed and truth: we must call vpon God in truth and sincerity, or else our prayers will be but meere lip-labour, which God will not heare or regard. And therefore Dauid vseth his sincerity in praying, as an argument to perswade the Lord to giue him audience;

*Iosb. 24. 14.
1. Sam. 12. 24.*

*Gen. 17. 1.
1. Chron. 28. 9.*

Iohn 4. 24.

Psal. 145. 18.

Psal. 119. 9.

*Col. 3. 6.
1. Cor. 5. 8.*

*2. Cor. 9. 7.
Col. 3. 23.*

*Exod. 12. 15.
1. Cor. 5. 8.
Leuit. 22. 19.
Deut. 22. 9, 10.*

6. Sect. 4.

That our imperfect obedience is accepted of God, if it be done in sincerity and integrity.

*1. Tim. 3. 17.
1. Tim. 1. 5.
Iosb. 2. 12, 13.*

1. Iohn 3. 18.

Psal. 145.
Esa. 29. 13.

2. Cor. 2. 17.
Act. 10. 33.
1. The. 2. 13.

§. *Seet.* 5.
That the
soundnesse of
all graces and
holy duties
consisteth in
the sincerity
of them.
Rom. 2. 28. 29.

1. Sam. 16. 7.

Luk. 16. 15.

§. *Seet.* 6.
Of there-
wardsof sin-
cerity and
integrity.
Psal. 84. 11.
Psal. 73. 1.

1. King. 2. 4.
and 3. 6.
and 9. 4. 5.

2. Chron. 6. 14.

Esa. 38. 3.

Psal. 145. 18.

Psal. 7. 10.

Prov. 11. 6.
and 28. 1.

audience; *Giue care* (saith he) *vnto my prayers, which goe not out of fained lips.* And *Ezechias* his integrity of life, as a reason to moue him for there-
pealing of the sentence of death, and prolonging of his dayes. Remember
now, O Lord, (saith he) *I beseech thee, how I haue walked before thee in truth,*
and with a perfect heart, &c. Finally, our preaching must not bee deceitfull,
like those which make *Marchandize of the Word*; but as of sincerity, of God, and
in the sight of God. And our hearing likewise of the Word, must be in sin-
cerity, as in Gods presence, and as those that heare the Word, not of man,
but of God. For otherwise our seeming graces and vertuous actions, like
beautifull pictures which want life, spirit and motion, are not substantiall
in Gods sight, but shewes and shadowes onely, if integrity and sincerity
be wanting, not looking vnto Gods glory, or shewing any loue and obedi-
ence vnto him, but onely vnto our worldly and carnall ends and by-re-
spects of our owne pleasure, profit or preferment.

Thirdly, we must performe all holy duties of a godly life in sincerity
and integrity, because otherwise wee cannot approue our selues for sound
Christians accepted of God, what outward shew fouer wee make; nor
our badges and signes of Christianity such, as will giue vnto vs any assu-
rance that we are in the Couenant of grace: for as the Apostle saith, *Hee*
is not a Iew which is one outwardly, neither is that Circumcision which is out-
ward in the flesh; But he is a Iew which is one inwardly, and Circumcision is that
of the heart, in the Spirit, and not in the letter, whose praise is not of men but of
God. And though such duties as are done in hypocrisie, may get the ap-
plause of men, and gaine their praises, causing them who doe them to be
magnified and extolled; yet God no further regardeth them, then to vi-
lifie, condemne and punish them; *For hee seeth not as man seeth, for man*
looketh but to the outward appearance; but God looketh vnto the heart: In which
regard, that which is highly esteemed amongst men, is abomination in the sight
of God, as our Sauour speaketh.

Fourthly, because the Lord doth richly reward this integrity and sin-
cerity, with the blessings of this life, and that which is to come: *For the*
Lord is a Sunne and a Shield, he will giue grace and glory; and no good thing
will he withhold from them that walke vprightly. In this life hee multiplyeth
all his fauours vpon them who serue him in sincerity and truth. For, *he is*
good vnto them which are cleane in heart. And to such he limiteth all his gra-
cious promises, which he performeth vnto them vpon this condition only.
So he promiseth vnto the Kings of Israel and Iudah, that hee will con-
firme their Kingdome vnto them, and their posterity after them, if they
would walke before him in truth, with all their heart, and with all their
soule. Whereof it is that *Salomon* affirmeth, *that the Lord kept Couenant,*
and shewed mercy vnto his seruants that walked before him with all their hearts.
And therefore *Ezechias* intreateth God to performe this promise vnto
him and his posterity, grounding his faith on his obseruing this con-
dition, seeing *hee had walked before God in truth, and with a perfect heart.*
So God is neere vnto them that call vpon him, to all that call vpon him in truth,
and will saue and deliuer them from all perils and dangers, and out of the
hands of all their enemies: *For he saue the vpright in heart, as David af-*
firmeth. And so *Salomon* saith, *that the righteousness of the vpright shall de-*
liuer

liuer them; which maketh them bold and confident as Lions in perillous times, as elsewhere he speaketh. In the life to come, God also crowneth the sincere and vpright seruice of the faithfull with ioy and happinesse: for he giueth not onely *grace* in this life, but *glory* also in the life to come, *to those that walke vprightly*. And such shall here dwell in his Tabernacle, and hereafter in the Mountaine of his holinesse. So *Salomon* saith, that *he who walketh vprightly, shall be saved*: and *Dauid* affirmeth, that *the vpright shall dwell in Gods presence*: and our Sauour Christ saith, that they shall bee blessed in the vision and fruition of God, which is the height and perfection of our heavenly happinesse. And therefore seeing this integrity and sincerity is such a precious treasure, as maketh vs both happy and blessed here, and in the world to come; it is no maruell if the faithfull haue alwayes esteemed it as their chiefest and choycest Iewell, preferring it before all earthly things, yea euen life it selfe; as we see in the example of *Iob*, who pariently suffered himselfe to be stripped of all his worldly substance, but clasped so fast to his integrity, when his wife and friends would haue pulled it from him, that he would not leaue his hold to the very death; *God forbid* (saith he) *that I should iustifie you*, (to wit, whilst you goe about to censure and condemne me of dissimulation and hypocrisie) *till I dye, I will not remoue mine integrity from me. My righteousness I hold fast, and will not let it goe, my heart shall not reprob me, so long as I liue*. If then we delight in that wherein God chiefly delighteth, and will doe that which he requireth, and flee from that which he abhorreth; if wee would haue our selues and our seruice accepted of him as perfect, which notwithstanding are full of imperfections and corruptions: If we would haue any true sauing grace, or performe any Christian duty pleasing vnto God; if we would be numbred amongst sound Christians, or would inioy any of Gods blessings in this world, or in the world to come, then let vs labour daily in the vse of all good meanes whereby we may attaine vnto this sincerity and integrity of heart, and performe all the duties of Gods seruice and of a godly life in vprightnesse and truth.

Psal. 84. 11.

Psal. 119. 3.
Prou. 28. 18.
Psal. 32. 2.
and 119. 1.
Matth. 5. 8.

Iob 27. 5, 6.

CAP. II.

Of the meanes whereby we may attaine vnto integrity and sincerity.

Now the meanes hereof are diuers. First, wee must set God before our eyes, and our selues in his presence, performing all the duties of his seruice, not as those who haue men onely to looke vpon and censure vs, who alone behold the outward actions, but as in the sight of God, who searcheth and tryeth the very secrets of the heart and reines, and knoweth whether our hearts be vpright, and our actions performed in sincerity and truth, or deceitfull and done in hypocrisie, not aiming at his glory in obeying his Commandement, but at by-respects and worldly ends: Herein following the example of *Dauid*, who desiring to walke in the way of Gods Commandements with an vpright heart, vsed *to set God alwayes before his eyes*. For carrying our selues in all our conuersation as in Gods presence, is the meanes

§. Sect. I.

The first meane is, to set God before our eyes, and our selues in his presence.
Ier. 17. 10, 11.

Psal. 16. 8.

to

Gen. 5. 22, 24.

Gen. 17. 1.

1. Chron. 28. 9.

2. Cor. 3. 17.

§. Sect. 2.

The second meanes is to meditate on the excellency, profit, and necessity of integrity and sincerity.

Psal. 84. 11.

2. Cor. 2. 17.

Matth. 6. 2.

§. Sect. 3.

The third meanes of integrity and sincerity.

Gen. 17. 1.

to make vs vpright in all our wayes, whereof it is that this pbrale of wal-
king with God, is vsed, to signifie the integrity of Gods seruants in all
their conuersation; and God himselfe perswading *Abraham* to vpright-
nesse, exhorteth him to walke before him, as a meanes thereof; *Walke be-
fore me* (saith he) *and be vpright*. So *Dauid* vseth it as an argument to per-
swade *Salomon* to serue the Lord with a perfect heart, and a willing mind, be-
cause the Lord searcheth all hearts, and vnderstandeth all the imaginations of
the thoughts. And *Paul* in his preaching shunneth all deceit in handling
Gods Word, and vseth all sincerity, because he spake as in Gods sight and
presence.

The second meanes is, to meditate on the excellency, profit, and necessi-
ty of this sincerity and vprightnesse of heart. The excellency heerein ap-
peareth, in that the Lord so highly esteemeth it, that he approueth them
as perfect, who serue him with this integrity, though they bee neuer so full
of wants and weaknesse, and neglecteth, yea seuerely punisheth the most
glorious workes of Hypocrites which are done without it. It is most
profitable, seeing God withholdeth nothing from them that walke vp-
rightly; for he is vnto them a *Sunne* and a *Shield*; a *Sunne* for consolati-
on, a *Shield* for protection; a *Sunne* to giue them life, a *Shield* to defend
life giuen; a *Sunne* to make them fruitfull in all good, and a *Shield* to
preferue them from all euill; and hee will giue vnto them grace in this
life, and glory and happinesse in the life to come. Finally, the necessity
of this integrity and sincerity hereby is manifest, seeing the best graces
which are without it, are false and counterfeit, our wisdom diuellish, our
faith dead, our repentance fained, our loue worldly and carnall, our zeale
dissembled, our Religion hypocrisie, and all the seeming good duties
which we performe, of no esteeme in Gods sight. For if sincerity be wan-
ting, our prayers are but lip-labour, our preaching a kind of merchan-
dizing for the hire of worldly gaine, as the Apostle implyeth; our recei-
uing the Sacraments no more accepted in vs, then in *Iudas*, and *Simon
Magus*; our giuing of almes, not being done with vpright hearts to
please God, but to be praised of men, shall haue the hypocrites reward;
that is, glory before men, and eternall shame before God, his Saints and
holy Angels.

The third meanes is, to consider that nothing shall be wanting vnto vs,
for protection from dangers, or supply of necessities, if we will serue God
in sincerity. For he is all-sufficient without the helpe of inferiour meanes,
and a most powerfull and bountifull Master, who is both able and willing
to reward and protect all such as doe him faithfull seruice; so as there is
no cause why we should halt betweene him and the world, or giue any
place to dissimulation and hypocrisie, for feare or fauour, as though wee
could no otherwise escape danger, or obtaine things necessary for the sup-
plying of our wants, vnlesse we be more carefull to please men then God;
seeing he is all-sufficient in himselfe to protect and prouide for vs, and
hath both the hands and hearts of all men at his disposing, so as they can
neither helpe nor hurt vs, but so farre forth as he is pleased to vse them as
instruments to serue his prouidence. And this argument the Lord vseth
to perswade *Abraham* vnto this sincerity; *I am God all-sufficient; walke be-
fore*

fore me and be upright. As though he should say, Though thy idolatrous friends forsake thee, and thy heathenish enemies oppose thee, because thou hast renounced their Idols, and wholly deuoted thy selfe to worship me in truth; yet let not this discourage thee in thy sincerity, seeing I am all-sufficient to reward and defend thee. So the Prophet telleth *Asa*, that there was no cause why he had relyed vpon the King of Syria, and not vpon the Lord his God, seeing he is mighty and all-sufficient to preserve all those whose heart is perfect towards him.

2. Chron. 16. 9.

The fourth meanes is, that we keepe a narrow watch ouer our hearts, labouring daily to approue their sincerity vnto God. For naturally they are deceitfull, and much hypocrisie and dissimulation lyeth lurking in them. In which respect it is necessary, that we often examine them, with what purpose we performe good actions, what causes moue vs, and at what ends we aime. And if we finde them worldly and carnall, let vs labour to purge them from these corruptions, according to that of the Apostle *Iames*; *Cleanse your hands, ye sinners, and purifie your hearts, ye double-minded.* And when we finde them ready to halt betweene God and the world, either for feare, or for the getting of some earthly benefite, and to start aside from their sincerity, we are to call them backe, and finding other bonds too weake to binde these fugitiues vnto sincerity in Gods seruice, we are to tye them hereunto by solemne couenant, according to the example of *Asa* and *Iosiah*, who thus bound themselues and their subiects, that with all their hearts and soules they would seeke and serue the Lord.

§. Sect. 4.
The fourth meanes is, to watch ouer our hearts.
1. Cor. 17. 10.

Jam. 4. 8.

2 Chron. 19. 12.
and 34. 31.

§. Sect. 5.
The fifth meanes, to meditate on the Day of Iudgement.
Eccles. 12. 14.
2. Cor. 5. 10.

Finally, let vs often meditate on the Day of Iudgement, when as the secrets of all hearts shall be disclosed, and all hidden things brought to light, and laid open to the view of men and Angels; according to that of Ecclesiastes; *God will bring euery worke into Iudgement, with euery secret thing, whether it be good, or whether it be euill.* And of the Apostle Paul: *Wee must all appeare before the Iudgement seat of Christ, that euery man may receiue the things done in his body, according to that he hath done, whether it be good or bad.* And then naked sincerity will shine most gloriously, when the gilded vaile of hypocrisie being pulled off, the filthy corruption which was hid vnder it, will appeare vgly and abominable in the sight of the holy Saints and blessed Angels. Then shall the vpright in heart hold vp their heads in the confidence of a good conscience, when the hypocrites and dissemblers shall be confounded with shame, their deceit and secret wickednesse being discovered in the sight of all men. Then shall they who haue serued God in sincerity and truth, receiue their heavenly Inheritance with triumphant ioy, when guilefull and double-hearted men shall bee banished out of Gods presence, and cast into outer darknesse, where shall bee weeping and gnashing of teeth.

Matth. 24. 31.

CAP. III.

*That we must ioine with inward integrity, the seruice of the body
and the outward man.*

§. Sect. I.
That God re-
quireth out-
ward seruice
to be ioined
with the in-
ward.

Rom. 6. 12, 13.

Vers. 19.

Rom. 12. 1.
1. Thef. 4. 3.

1. Cor. 3. 16.

1. Cor. 6. 20.

1. Thef. 5. 23.

2. Cor. 7. 1.
Añ. 24. 16.
Heb. 13. 18.
Rom. 12. 17.
Inter Christianum & gentilem
non fides tantum
debet, sed etiam
vita distinguere.
& diuersam re-
ligionem per di-
uersa opera mon-
strare. Hier. ad
Celam.

BVt howsoever the Lord doth chiefly require and delight in the inward seruice of the soule, and the integrity and sincerity of the heart; yet doth he not rest in it alone, but requirereth also the seruice of the body and outward man, and that we should at all times, and vpon all occasions, expresse and approoue our inward piety in our external practice, and the vprightnesse of our hearts, which is onely knowne to him, by our holinesse and righteousness shining in the whole course of our liues and conuersation, which is subiect to mans view, that thereby we may be iustified, that is, declared righteous before them, as by the other we are knowne vnto our selues to be iustified by faith before God, of which, that inward holinesse and obedience is a principall fruit. And because euery one would be ready to boast of the sincerity of the heart which cannot be discerned, God would haue vs to approoue and make it knowne, by bringing forth the fruits of it in our outward and bodily seruice. So the Apostle exhorteth vs, *not to let sin raigne in our bodies, that we should obey it in the lusts thereof; neither yeeld our members as instruments of vnrighteousnesse vnto sinne, but yeeld our selues vnto God, as those that are alieue from the dead, and our members as instruments of righteousness vnto God.* And as we haue yeelded our members seruants to vncleannesse and to iniquity, so we should now yeeld our members seruants to righteousness vnto holinesse. That we should present, not onely our soules, but our bodies likewise, a liuing sacrifice, holy, acceptable vnto God, which is our reasonable seruice, that we should possesse our vessels in purity and honour, and preserue our bodies from all defilement, as it becommeth the Temples of the holy Ghost. For God, who hath created, redeemed, and doth continually preserue both soule and body, will bee serued and glorified by them both, and as he is in these respects, Lord and owner of the whole man; so hee will haue the whole to serue him, according to that of the Apostle: *Ye are bought with a price, therefore glorifie God in your body and in your spirits which are Gods.* The inward seruice of the heart therefore is not sufficient, vnlesse it be expressed in the outward seruice of the body, but wee must be sanctified thorowout, and our whole Spirit, and soule and body, must be preserued blamelesse vnto the comming of our Lord Iesus Christ. And we must cleanse our selues from all filthinesse, as well of the flesh as of the Spirit, and perfect our holinesse in the feare of God. We must with the Apostle, exercise our selues to haue our consciences voyde of offence, both towards God and towards men; and labour not onely to haue in all things a good conscience before him, but also to liue honestly in the view of the world; and provide things honest in the sight of all men, as well as those which are holy and religious in the sight of God. For as one saith, Not onely faith ought to distinguish betweene a Christian and an heathen, but the life also; and our diuers religions ought to bee demonstrated and shewed by our diuers workes. Yea in truth, these will alwayes necessarily and inseparably goe together;

together; neither is it possibly for a man to haue a sincere and vpright heart, but it will shew it selfe in the outward conuersation, words, and actions, seeing it is the fountaine and roote from which they flow and spring; and such as it is, either good or euill, cleane or polluted, such will they be also. For if the heart be the *Inditer of a good matter*, the tongue will be the *pen of a ready Writer*; If the heart be prepared, so will the tongue also, and both ioyning together, will sing and giue praise; whereof it is that the Apostle James concludeth, that *if any man seeme religious, and bridleth not his tongue, this mans religion is vaine*. And also, that *pure Religion and vndefiled before God*, will shew it selfe in the workes of mercy and Christian charity before men: for as in the bodily, so in the spirituall estate, the health and welfare of the heart is best discerned by the pulse in the hand, neither can there be an vpright heart, where the actions are vniust. And therefore the Psalmist describing a true Citizen of Heauen, doth ioine heart, hand, and tongue all together; *He that hath cleane hands and a pure heart, speaketh the truth from it, and hath not lift vp his soule vnto vanity, nor sworne deceitfully*.

Now the reasons which may mooue vs to ioine outward practice with inward integrity, respect God, our neighbours, or our selues. In respect of God, first, because he commandeth that we haue not only in our selues the oyle of Grace, but that we also cause the light of it to shine outwardly before men. He would haue vs inwardly to repent with vnfeigned contrition in our hearts, but withall, that we *bring forth fruits meete for repentance in our liues*. He desireth aboue all that we should *loue him with all our hearts and soules*, but he would haue vs also to approoue the sincerity of our affection, by *keeping his Commandements*; especially, by *louing one another as Christ hath loued vs*. Secondly, we must bring forth the fruits of our inward sincerity in our outward practice, that men seeing the light of our godly liues, may take occasion thereby to *glorifie our heauenly Father*, for herein he is glorified, if wee bring forth much fruit; the which, being the maine and supreme end of all things, we are, in whatsoeuer wee doe, chiefly to aime at it, as the Apostle exhorteth. Thirdly, wee must ioine outward conformity vnto our inward sincerity, to testifie our thankfulness vnto God for his innumerable benefits both spirituall and corporall, without which we shall fall into the vice of vngratitude, which is so odious both to God and men. In respect of our neighbours also, wee must approoue our inward piety by our outward practice, that wee may edifie them by our good example; for if *our lights shine before them, they will glorifie our Father which is in heauen*; if we haue our conuersation honest among vnbeleeuers, they will giue glory to God in the day of their visitation. Secondly, to auoyd offence which they are ready to take, when they see our conuersation contrary to our profession. Now we must giue no offence in any thing, because there is a fearefull woe denounced against those by whom offences come, and that iustly, because, as much as in them lyeth, they destroy those for whom Christ hath died. Thirdly, that we may hereby gaine them to Christ, when they see our holy conuersation coupled with feare. Wherein we are to follow the Apostles example, who pleased all men in all things, not seeking his owne profit, but of many that they might be saued. In respect of our

Psal. 45. 1.
& 108. 1.

Iam. 1. 26. 27.

Psal. 24. 4.
& 15. 2.

§. Sect. 2.
Reasons mo-
uing vs to per-
forme outward
service.

Mat. 5. 16.

Mat. 3. 8.

Ioh. 14. 15.
& 15. 12.

Mat. 5. 16.
1. Pet. 2. 12.

Ioh. 15. 8.

1. Cor. 10. 31.

Mat. 5. 16.
1. Pet. 2. 12.

2. Cor. 6. 3.

Mat. 18. 7.

1. Cor. 8. 11.

1. Pet. 3. 1, 2.

Mat. 7. 17.
Iam. 3. 27.

2. Pet. 1. 10.

Job. 15. 2.

Eph. 4. 1.
Mat. 5. 48.

1. Pet. 1. 15, 16,
17.

6. Sect. 3.
That Christi-
an apologic
and outward
profession of
the Truth is
required.

Rom. 10. 10.

Psal. 1. 6. 10.

Psal. 22. 22, 23.

1. Pet. 3. 15.

Mat. 7.

selues, we are to approue our sincerity by our outward practice in an holy conuersation, that heereby we may be assured that our hearts are vpriight before God, seeing the goodnesse of the tree can no otherwise be knowne, then by the good fruits which it beareth, nor the life of Grace discerned, but by the breath of holy and righteous words and actions. Secondly, because we can no otherwise haue the peace of a good conscience, in the assurance of our election and saluation, vnlesse we bring forth in our liues the fruits of sanctification. Thirdly, because by our outward obedience our inward graces are exercised, and by exercise increased, which otherwise will faint and languish. Neither will God giue vs the Talents of his graces, vnlesse we will put them out to vse, that he may be glorified, and our brethren aduantaged by their increase. Whereas if like good Vines we be fruitfull in the duties of piety and righteousness, he will *purge and prune vs, that we may bring forth more fruit*. Fourthly, that we may adorne our profession, when as we walke worthy that *high calling whereunto we are called*, and approue our selues to be the children of God, and heires of heauen, by resembling our heavenly Father in holinesse and righteousness; according to that of the Apostle; *As he that hath called you, is holy, so bee ye holy in all manner of conuersation; Because it is written, Be ye holy, for I am holy. And if ye call him Father, who without respect of persons iudgeth according to every mans worke, passe the time of your sojourning heere in feare.*

Now as wee are to exercise the wholly body in the outward practice of obedience, and the duties of a godly life, as our eyes in seeing, our eares in hearing, &c. so especially must we approue our practice of piety, both by our words and workes. By our words, both by Christian profession and holy communication. For if our hearts bee vpriight before God, and serue him in sincerity and truth, then will wee make an outward profession of what wee inwardly belecue, namely, that God is our God, and we his Children and seruants, and that wee imbrace his truth of Religion, and will in all things conforme our selues vnto his reuealed will. So the Apostle saith, that, *as with the heart man beleueth vnto righteousness, so with the mouth hee confesseth to saluation*. And the Psalmist; *I beleued, and therefore I spake*; the which, as it was his owne practice, as appeareth in those words, *I will declare thy Name vnto my brethren, in the midst of the Congregation will I praise thee*: so in the next words hee telleth vs, that it is generally the practice of all that feare God; *Ye that feare the Lord, praise him, all ye the seede of Iacob, glorifie him*. The which profession of our faith ought not to bee forced and constrained, but free and liberall, as oft as wee haue any hope thereby to glorifie God, or edifie those that heare vs; according to that of the Apostle Peter; *Sanctifie the Lord God in your hearts, and bee ready alwayes to give an answer to euery man that asketh you a reason of the hope that is in you, with meekenesse and feare*. For otherwise, if our profession is likely to tend to Gods dishonour, by exposing his Truth to skorne and blasphemy, and our persons to the rage and violence of prophane miscreants, our Saviours rule must take place, *Cast not that which is holy vnto Dogs, nor pearles before Swine, &c.* And as wee are to bee free and cheerefull in our profession; so also to bee bold and couragious, not fearing the face of

of man, nor denying or suppressing the truth, for feare or fauour, either to please men, or to auoyd our owne trouble, according to the example of *Dauid*; who professeth that hee would *speake of Gods Testimonies before Kings*, and would not bee ashamed; and the Apostle *Paul*, who professed before the *Gouernour*, that *after that way which was called heresie*, by the enemies of Gods Truth, hee worshipped the God of his Fathers, beleeuing all that was written in the Law and the Prophets. To which purpose, wee are alwayes to remember that saying of our Sauour Christ; *Whosoever shall confesse mee before men, him will I confesse also before my Father which is in heauen. But whosoever shall deny mee before men, him will I also deny before my Father which is in heauen.* Secondly, vvee must testifie our integrity of heart by our holy communication, the principall scope whereof must bee, the glory of God, according to the example of *Dauid*, who professeth that hee had not hid Gods righteousness within his heart, but had declared his faithfulness and saluation, and had not concealed his louing kindnesse from the great Congregation. And next vnto it, our speech must tend to the furthering of our owne saluation, and edification of our brethren. For if our hearts bee sincere and holy, such also will our conferences bee, as before wee haue shewed more at large.

Secondly, with our words and outward profession, wee must ioine also our workes and actions, in doing seruice vnto God, without which wee cannot approoue our hearts to bee vpriight before him. Neither is it sufficient to make vs accepted of God, that wee speake religiously, and make a glorious profession of the Truth, vnlesse our practice be sutable in the works of holinesse and righteousness. It is not enough (as our Sauour hath taught vs) to cry, *Lord, Lord*, for entring into Gods Kingdom, vnlesse we do the wil of his Father which is in heauen; no nor yet that we haue prophesied and preached in his Name, seeing we shal be excluded & depart from him, if we be workers of iniquity. For not the hearers and talkers of the Law, but the doers thereof shall be iustified. Neither will God render vnto vs according to our outward profession, but according to our deeds, & we shal receiue at Christs appearing to Iudgement, not according to our words and shewes, but according to that we haue done, whether it be good or bad. Yea in truth, bare profession without practice, doth make vs the more odious in Gods sight. And if we deny God in our works, who we professe to know with our words, we become abominable hypocrites, who dishonour him more by their sins then any other. In which regard, the Lord would haue none to make profession of Religion, who do not indeuour to practise what they know in their liues. What hast thou to doe to declare my Statutes, or that thou shouldest take my Covenant into thy mouth; seeing thou hatest instruction, and castest my words behind thee? And such our Sauour reprooueth; Why call ye me Lord, Lord, and doe not the things which I say? Before therefore we compass Gods Altar, to offer vnto him with our tongues the sacrifice of praise, wee must first with *Dauid*, wash our hands in innocencie. If we would approoue the sincerity of our faith, & outward confession of the Truth, we must with those beleeuers in the Acts of the Apostles, shew it by our deeds. If we would make it manifest that our harts are inwardly inflamed with the loue of God, we must shew it

Psal. 119. 46.

Act. 24. 14.

Mat. 10. 32, 33.

Psal. 40. 10.

§. Sect. 4.

That we must practise what we know, in our workes and actions.

Mat. 7. 21, 23.

Rom. 2. 13.

Rom. 2. 6.
2. Cor. 5. 10.
Tit. 1. 16.

Psal. 50. 16.

Luk. 6. 46.

Psal. 26. 6.

Act. 19. 18.

John. 14. 15, 21.

Iohn 15. 14.

§. Sect. 3.

Diuers reasons
perswading vs
to good
workes.

Heb. 10. 24.

Iam. 1. 22.

Gal. 6. 10.

1. Tim. 6. 17, 18.

2. Thes. 3. 13.

Tit. 2. 14.

Luk. 1. 74, 75.

1. Tim. 2. 10.

2. Pet. 1. 10.

Math. 7. 17.

E. 12. 33.

1. Job. 3. 7.

Rom. 3. 13.

Mat. 12. 50.

Iam. 3. 13.

Tit. 3. 8.

Ala. 15. 9.

Gal. 5. 6.

Iam. 2. 14, 17, 26.

by our actions rather then by our words; according to that of our Satiour; *If ye loue me, keepe my Commandements: And againe, He that hath my Commandements and keepeth them, is he that loueth me. Tee are my friends, if ye doe whatsoever I command you.*

By all which it appeareth, that vnto the duties of a godly life, there is required reall practice in our workes, as well as verball profession with our moutnes, neither doth an holy profession alone make any man holy, but only bindeth him to the duties of holinesse. The which, though it bee acknowledged of all men, yet because it fareth with the most, as with men grievously sicke, who hauing lost their appetite, approoue good meate in their iudgment and discourse, but when they are moued to eate of it, put it by, because it is lothsome to their corrupted stomacks; therefore it will not be amisse that we inforce this point a little further, that I may set an edge on their appetite, and as the Apostle requireth, *may prouoke them vnto loue and good workes.* First therefore let vs consider, that as the Lord requireth an vpriight heart and holy profession, so also the fruits of them both in good workes. For he would haue vs; *not onely hearers of his Word, but also doers of it;* and chargeth vs to *doe good vnto all,* to be *rich in good workes,* and *neuer weary of well-doing.* Secondly, that he hath *created vs vnto good workes,* that we should walke in them, and redeemed vs, that wee should not onely doe good workes, but also bee zealous in doing of them. Thirdly, that they are the chiefe ornaments of Christians, which much more decke and beautifie them in the sight of God and all good men, then all Jewels, gold, and gorgeous apparell. Fourthly, let vs consider the exceeding profit of them, seeing God doth richly reward them, both in this life and the life to come. Fifthly, that they are notable and singular meanes to assure vs of all Gods graces in this life, and eternal happinesse in the life to come, whereby we attaine vnto spirituall comfort, peace of conscience, and ioy in the holy Ghost. For they are the assured signes of our election and effectuall calling, seeing *if we doe these things, we shall neuer fall.* They are the fruits of our regeneration and new birth, whereby wee are assured of our spirituall life, euen as the naturall life is knowne by action and motion; and that we are *trees of righteousness,* which Gods owne hand hath planted; for *the tree is knowne by the fruits,* seeing a good tree cannot bring forth those which are euill; nor an euill those which are good. They assure vs of our iustification: for *he that doth righteousness, is righteous,* as the Apostle Iohn telleth vs. They are signes of our adoption and spirituall kindred with Christ: for they that *heare the Word and doe it,* are *his brethren and sisters.* By them we may be assured that our wisdom is spirituall and heavenly; according to that of the Apostle Iames; *Who is a wise man and endued with knowledge amongst you? Let him shew out of a good conuersation his workes with meeknesse of wisdom.* That our faith also is lively and iustifying. For they, and they onely doe truly beleene in God, who are carefull to *maintaine good workes;* seeing as it inwardly purifieth the heart, so also it worketh outwardly by loue. And therefore the Apostle Iames concludeth, that such a faith as bringeth not forth these fruits, doth nothing profit vs for our iustification and saluation; because it is dead, and nor a liuing body, but a dead carcasse which breatheth not. So that though workes doe not iustifie vs, but faith onely

onely (for wee are first made righteous, before wee can bring forth the fruits of righteousness) yet that faith which is alone, doth not iustifie vs, because it is a dead faith, and therefore cannot apply vnto vs Christ our Righteousnesse. Though they doe not iustifie vs before God, yet they iustifie vs before men, that is, declare that we are iustified. Though they be not causes, yet they are necessary and inseparable effects of our iustification. Though they are not required vnto the act of iustification, but faith onely vniting vs vnto Christ our Righteousnesse, yet vnto the party iustified: for as hee that *doth righteousness, is righteous*, so hee that is righteous, doth righteousness, the cause and effect alwayes concurring and going together. Finally, though they bee not meritorious causes of saluation, which is Gods free gift; an inheritance, and not a purchase made by our selues, yet they are the meanes which assure vs of it; and though they be not the cause of our reigning, yet they are the way to the Kingdome. Finally, they are the vndoubted signes, and (as the Apostle calleth them) the *proofe of our loue*, whereby we may try whether it be vnfained or hypocriticall; for if *we loue God, we will keepe his Commandements*: and also of the truth and sincerity of our Religion, which is not so well knowne from that which is false by an outward profession, as by the holy practice of it in the workes of piety, iustice, mercy and Christian charity.

1. Iob. 3. 7.

Iob. 14. 15.

Iam. 1. 27.

§. Sect. 6.

Of the rewards
of good workes.

Mat. 25. 34. 35.

Rom. 2. 7. 8.

Mat. 7. 21. 22.

Luk. 11. 28.

Iob. 13. 17.

Apoc. 1. 3.

Mat. 3. 10.

Iob. 15. 2.

Mat. 7. 23.

☉ 25. 41.

Lastly, let vs consider, that the Lord will richly of his free grace reward these workes with glory and happinesse in his Kingdome. For though the strength of our title stand vpon Gods free gift, yet wee are entred into the possession of it by the workes of mercy, as being infallible signes that wee are the true and lawfull heires vnto whom this heavenly patrimony doth belong, by right of Couenant: according to that of our Sauour, *Come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world: for I was hungry, and ye gaue me meate; I was thirsty, and ye gaue me drinke, &c.* So the Apostle saith, that at the day of Iudgement, Christ will render to euery man according to his deeds: *To them who by patient continuance in well-doing seeke for glory, honour, and immortality, eternall life, but to them that are contentious and doe not obey the truth, but obey vnrightheousnesse, indignation and wrath, &c.* Whereby it appeareth, that if euer we meane to attaine vnto euerlasting happinesse, we must not content our selues with an opinion of our inward piety and sincerity, nor with an outward profession of Religion, but we must bring forth the fruits of them, both in the workes of holinesse and righteousness; For not euery one that saith, *Lord, Lord, shall enter into Gods Kingdome, but they that doe his will.* And they onely are pronounced happy, who *heare the Word of God and keep it.* As for those who please themselves with the profession of piety, & neglect the practice in the fruits of obedience, and duties of a godly life, they are presently in danger to be cut off like hypocrits & dead branches with Gods iudgements, according to that of Iohn the Baptiste, *Now is the axe laid to the root of the trees; Therefore euery tree which bringeth not forth good fruit, is hewne downe & cast into the fire:* And in the World to come shall be excluded from Gods presence, and haue their *portion in euerlasting fire, prepared for the deuill and his angels*, not only as workers of iniquity, but also as neglecters of the workes of mercy and Christian charity, to the poore members of Iesus Christ.

CAP. III.

That we must performe vniuersall obedience to the whole will of God.

§. Sect. 1.

That only vniuersall obedience to Gods will & Word is accepted of him.

Iam. 3. 2.

Psal. 119. 6.

Nebem. 10. 29.

Luk. 1. 6.

2. King. 10.

Mark. 6. 20.

Act. 5.

Job 20. 12.



AND thus haue we shewed, that our obedience ought to bee vniuersall, in respect of the subiect or the person that performeth it. In the next place we are to shew, that there is also an vniuersality required in respect of the obiect, whereby we vnderstand the whole will of God reuealed in the Scriptures. Neither is it sufficient that we performe some, or many duties, and neglect the rest; but wee must in all things bee conformable to all Gods Commandements: which is not so to be vnderstood, as though we could actually doe all that God requireth, *for in many things wee sinne all*, but of an habituall obedience and disposition of our hearts, whereby wee desire, resolute, and indeuour in all things to doe Gods will, in as great perfection as we can, bewailing our wants and imperfections, when we faile and come short of our desires. Of which we haue an example in *Dauid*, who had respect vnto all Gods Commandements, and in the remnant of the Captiuitie, who bound themselves by couenant and oath to walke in Gods Law, and to obserue and doe all the Commandements of the Lord their God: and in *Zachary* and *Elizabeth*, who were righteous before God, walking in all the Commandements and Ordinances of the Lord blamelesse. The contrary whereof we see in the example of *Iehu*, who obeyed God in destroying the house of *Ahab*, and *Baal* with his Priests, for the establishing of his owne Kingdome, but not in taking away the golden Calues. In *Herod*, who heard *Iohn* the Baptist willingly, and obeyed his doctrine in many things, but would not leaue his Incest. In *Iudas*, and *Demas*, who performed many good duties, but would not forsake their couetousnesse and loue of the world. And finally, in *Ananias* and *Saphyra*, who were content to share with God, but kept part of the possession which they had wholly consecrated vnto him, for their owne vse. But our obedience must be vniuersall, keeping no sinne as sweet vnder our tongue; but we must in the disposition, desire and purpose of our hearts, renounce all sinnes whatsoeuer without exception, be they neuer so pleasing or profitable; yea, wee must with greatest hatred pursue those, vnto which our corrupt natures are most inclined, making warre, as against all these wicked enemies of God, so most earnestly against this Canaanitish brood which dwell in our Land. And contrariwise, we must loue and imbrace all vertues, and practise all Christian duties which God hath commanded, though they be neuer so hard and difficult to our corrupt disposition; yea the more auerse our sinfull natures are vnto them, so much the more earnestly we must labour to imbrace and practise them. For if we make any composition with Satan and our owne flesh, to giue willing entertainment vnto any sinne, or to neglect any vertue or Christian duty, our obedience is but hypocritically and fained; and the sinne reserued, like a little leauen, will sowre the whole lump, or a little *Coloquintida*, will imbitter and poyson all our seeming vertues and obedience. They will on all occasions open the doore of our hearts, and let in all manner of wickednesse, as pledges and hostages given

to Satan, to warrant his re-entry when he pleaseth.

Which dangers if we would auoyd, wee must resolute to yeeld obedience to all and euery part of Gods will reuealed, either in the Law, or the Gospell. In respect of the Law, we must obserue both Tables, and performe all duties of piety, righteousness and sobriety which God hath commanded in them. And if wee would approue our selues to bee in the number of those who are the Lords redeemed, wee must resolute to worship him both in holinesse and righteousness. If wee would be reckoned among those good scholers vnto whom the grace of God hath appeared, that bringeth saluation, we must approue our selues to bee so, by learning that whole lesson which he teacheth, which is, *to deny vngodlines and worldly lusts, and to liue soberly, righteously and godly in this present world*: And if we would be accepted of God, we must not onely religiously feare him, but also worke righteousness, as the Apostle Peter speaketh. For if wee seeme to make conscience of the first Table, and neglect the second, our obedience will make vs no better then glorious Hypocrites: or if wee will obserue the duties of the second, and not regard the first, wee shall bee no better then ciuill worldlings, and honest Infidels. Againe, wee must obserue this vniuersall obedience, as in respect of the parts of the Law, and duties of both Tables, so also of the degrees, desiring to keepe, with all care and good conscience, the small Commandements as well as the greater, not thinking any duty so small, that we may wittingly and willingly neglect it, nor any sinne so slight and veniall, that wee may commit it. For small neglects will make way for greater; and lesser sins being wilfully entertained, will open the doore of our hearts to let in greater. It is true that there ought to be a proportion obserued, and as duties are of greatest excellency and necessity, so they must haue priority and precedency; and as sinnes are more hainous and grievous, so they must be resisted and forsaken with greatest zeale and indeuour. But yet true and sincere obedience dispenceth with no degree of sinne, or the neglect of the least duties in their due place and time: and though it respecteth chiefly the waighy things of the Law, yet it doth not voluntarily omit the least duties. Though it chiefly abhorreth whoredome, sacriledge and periury, yet it yeeldeth not to wanton dalliance, petty thefts, and idle oathes. And thus also if our obedience be sound and sincere, then haue we also respect to the Commandements of the Gospell, as well as the Law; and in them make like conscience of the one, as well as of the other; desiring and indeuoring with no lesse care to repent vnfeinedly of our sinnes, then to beleue in Christ, and apply the promises of grace and saluation; and no lesse struing to be freed from sinne in respect of the corruption, by vertue of Christs death, and to rise againe vnto newnesse of life, by the power of his Resurrection, then to be deliuered from the guilt and punishment of it, and to rise at the latter Day vnto glory and happinesse. For if wee diuide these, we shall doe neither aright. If wee beleue onely, and doe not repent, we are but carnall Gospellers, and presumptuous worldlings: and if our sorrow for sinne be neuer so great, yet if we haue not faith in Christ, this griefe is to be grieved for, seeing it is the fore-runner of despaire, and a worldly sorrow which bringeth death. So that though wee should be-

waile

§. Sect. 2.

That we must performe obedience to both Tables ioyntly, and to the Gospell, as well as the Law. Luk. 1. 74.

Tit. 2. 12.

Act. 10. 35.

2. Cor. 7. 10.

waile our sinnes neuer so much, and euen melt, and be wholly resolued into teares, yet should we perish in our infidelity; seeing it is not our teares, but the precious blood of Christ applyed by faith, which purgeth and purifieth our soules and bodies from the guilt and punishment of our sinnes.

§. Sect. 3.
Reasons perswading to vniuersall obedience.

1. Because God requireth it.
Deut. 11. 32.

and 12. 32.
and 32. 46.
and 28. 14.

Math. 23. 10.

Heb. 13. 18.

Deut. 28. 1.

The reasons which may moue vs to yeeld this vniuersall obedience to the whole reuealed will of God, are diuers; first, because God commandeth it. Neither doth he require that wee should keepe his Law in some things, and breake it in others, or in most things, and neglect it in some few, seeing no Prince will accept from his subiect such obedience; but all and euery of his Commandements without exception. Hee bindeth vs strictly to obserue all his Statutes and Iudgements which hee setteth before vs; that whatsoeuer he commandeth vs, we obserue to doe it; neither adding thereto, nor diminishing from it; that we set our hearts to obey all the Words of his Law, turning not therefrom to the right hand, nor to the left. So our Sauour Christ inioyneth his Disciples to preach vnto all nations, teaching them to obserue all things whatsoeuer he commanded. The which the Apostle obserued in his owne practice; keeping in all things a good conscience before God, and lining honestly before men. And vnto this totall obedience to all Gods Law, doth he restraîne all his promises; If (saith he) thou wilt hearken diligently vnto the voyce of the Lord thy God, to obserue and to doe all his Commandements; then I will aduance thee, and all my blessings shall come vpon thee, &c. Whereas that which is but in part, can expect no reward, but rather deserved punishment. For as it is in this case betweene the Prince and his subiect, so also betweene God and vs. Though a man obserue the whole Law of his Soueraigne, and committeth onely one hainous and capitall crime, his obedience is not rewarded, seeing therein hee doth but his duty, but for his offence he is iustly punished.

§. Sect. 4.
That our obedience cannot be sincere, vntlesse it bee vniuersall.

Iam. 2. 10, 11.

Secondly, if our obedience be not vniuersall to the whole will of God, it cannot be sincere and vpright; for if in the integrity of our hearts wee yeelded obedience to any of Gods Commandements, out of our loue towards him, and because he requireth our obedience vnto them, then would we vpon the same ground and reason obey all the rest, seeing hee is the Authour of all alike, and by the same diuine authority bindeth vs to one as well as to another. And vpon this reason the Apostle James doubteth not to affirme, that he who breaketh any one Commandement, is guilty of all, though he keepeth all the rest; for he that said, Doe not commit adultery, said also, Doe not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law. For there is a chaine of vertues and vices, whereby they are so fast and inseparably linked together, that he who imbraceth and practiseth any one vertue and Christian duty out of his loue and obedience to God, imbraceth and performeth all the rest; hee that willingly liueth in the neglect of any one duty, or maketh no conscience of committing any knowne sinne, neglecteth all, and is prepared to commit any wickednesse. In which regard it may truly bee said, that the vnregenerate man breaketh all Gods Commandements, euen those which hee seemeth to keepe, and that the sound Christian obserueth all, euen those which he seemeth to breake. For howsoeuer the one doth not actually transgresse

transgresse every Commandement, yet there is in him an habit of sinne, and a naturall disposition and readinesse to breake all when opportunity serueth, and when hee is tempted thereunto with the alluring baits of worldly vanities. And though the other doe not actually keepe the whole Law, but faileth in many particulars, yet there is in him an habit of holinesse and righteousnesse, and a disposition and desire, resolution and indouour to obserue all; for with the Apostle they consent vnto the whole Law, that it is holy and good, and being in their hearts delighted in it; they strue to keepe one Commandement as well as another, and when they faile of their purpose, doe heartily bewaile their imperfections. It is true, that a wicked man may not onely forsake many sinnes, but may also in some sort loath and detest them; but this is not out of his loue towards God, or because he hateth or forbiddeth them, but caused by some common restraining grace, or done out of some corrupt passion and disposition, not because he hateth sinne, but because some contrary vice being predominant in him, doth draw him vnto another extreme. And thus the couetous man hateth prodigality, and the prodigall, couetousnesse: the presumptuous man melancholike despaire, and the despairing sinner, bold presumption; the coward, bloody quarrell, and the desperate hackster, cowardize. Yea, thus may a man outwardly shun all sinnes which make him liable to legall penalties out of selfe-loue, that hee may gaine rewards, or escape punishments; not out of loue to vertue and innocency, but feare of running into danger.

Finally, vnlesse we performe totall obedience in the desire, purpose and indouour of our heart vnto the whole Law of God, wee can neither attaine vnto heauenly happinesse, nor escape hellish death and condemnation, though we imbrace and practise many vertues and duties, and flee from many vices and sinnes. For as a Mill-stone will keepe vs from mounting aloft, as well as a Mountaine, and the one as well as the other would cause vs to sinke into the bottome of the Sea, if it were fastened vnto vs; so if any one sinne haue taken such fast hold of our hearts, that we will by no meanes be moued to leaue it, the waight thereof will bee sufficient to keepe vs from ascending vnto heauenly happinesse, and to drench and drowne vs in the sea of perdition. So the Apostle saith, that he that liueth (not in all or many sinnes, but) in any one, shall neuer enter into the Kingdome of heauen; *Neither fornicators, nor idolaters, nor adulterers, nor effeminate, &c. shall inherit the Kingdome of God.* And the Apostle Iohn saith, that euery sort of sinners, as *sorcerers, and whoremongers, and murderers, and idolaters, and lyers*, shall be excluded from this place of blessednesse. So that as for the losse of corporall life, it is not necessary that the body should be wounded in euery place, but a mortall wound in any of the vitall parts, is sufficient to let in death, and giue it seisure of the whole man: so is it in this case. And as particular sinnes depriue vs of happinesse, so they plunge vs into death and destruction, as appeareth by that distinct enumeration which the Prophet maketh of particulars; *If (saith hee) bee beget a sonne that is a robber, a shedder of blood, and doth the like to any of these things, and that neglecteth any of the duties there mentioned, hee shall not liue, but surely dye.* And the Apostle Iohn saith, that sinners of euery kind, shall

haue

Rom. 7.

Plerique metu peccare cessant, non innocentia, profecto tales timidi, non innocentes dicendi sunt. Seneca.

§. Sect. 5.

That without totall obedience we cannot attaine to heauenly happinesse.

1. Cor. 6. 9, 10.
Apo. 22. 15.

Ezek. 18. 10, 13.

Apo. 21. 8.

*Ingrati seruus est
hic sermo, &c.
Crysost in Eph.
cap. 2. serm. 4.*

haue their portion in the Lake which burneth with fire and brimstone, which is the second death. Now if any will say, that if for any one duty wilfully neglected, or sinne committed, they shall lose the ioyes of heauen, and be cast into hell torments, then it were as good to bee outrageously wicked, and to liue in all manner of sinne; let one of the Ancients make answer to such an obiection. This (saith he) is the speech of an vngratefull and reprobate seruant: yet let not such an one let the reines loose to all impiety for his owne profit. For though all impenitent sinners are excluded out of heauen, and throwne into hell, yet all in hell doe not suffer equall torments, but some greater, and some lesse, according to the quality and number of their sinnes.

CAP. V.

Of the properties of Christian and holy duties, which respect their causes efficient and finall.

§. Sect. 1.
That all duties should
spring from
the loue of
God.



Heb. 11. 25.

AND these are the properties which respect the duties themselves. The properties which concerne the manner of doing them, are diuers, and respect either the causes that moue vs to performe them, or our disposition in doing them. The causes are either efficient, or finall. The efficient cause mouing vs to performe all the duties of a godly life, ought to be the loue of God, which is the fountaine of true obedience, and should bee so powerfull in vs, that we should thereby be moued to serue, like children, our heauenly Father, though there were no reward promised to our seruice, which is the motiue that induceth mercenaries and seruants, rather then children, to doe their duty. For howsoeuer we may in our obedience haue an eye with *Moses, to the recompence of reward*; yet the chiefe argument that preuaileth with vs, ought to be, not the loue of our selues, and out of it, the desire of our owne saluation; but the loue of God, who is the chiefe Goodnesse, whose glory is much to bee preferred before our owne good. Neither is it enough that the loue of God accompany our actions, and that they be done in and with it, as running together (as it were) in the same streame, but also that it be the fountaine from which all our obedience doth spring and flow. Consider we therefore when wee vnder take the performance of any Christian duty, what is the cause that moueth vs vnto it; and if we finde, that it is loue of the world, or loue of our selues, either to obtaine a reward, or to auoyd punishment, temporall or eternall, let vs put it backe as comming out of due place, and labour that the loue of God, which is much more worthy, may haue the precedency, as the first and chiefe motiue that perswadeth vs to well-doing.

§. Sect. 2.
That we must
propound
Gods will, and
our obedience
thereunto in
all duties.

Secondly, we must propound vnto our selues, in all the duties of a godly life, the will of God, and his glory, in yeelding obedience vnto it, as the maine scope and end of all our actions; desiring chiefly and in the first place (as our Sauour hath taught vs to pray) that wee may hallow and glorifie Gods Name, by doing his will. And if wee will performe vnto God acceptable seruice, wee must therein deny our selues and our owne wills,

wills, and yeeld our selues in absolute obedience to the will of God; praying, because he will haue vs pray, hearing and reading his Word, because it is his will that we should do so, giuing almes, and doing works of mercy, that we may please him by doing his will; yea seeking the saluation of our owne soules, not chiefly because we desire it for our owne good; but because his will is to glorifie himselfe in our saluation and happinesse. For Gods will is the cause of causes; and as all things came from it, so must all things tend vnto it as their maine scope and end. It is that which gaue first being to our wills, and preserueth them in it; and therefore they must not be absolute in themselves, but in all things yeeld to the will of their Creator, willing whatsoever they will, because God first willeth it. It is the rule of righteousness and all perfection, and all things are iust and vniust, perfect or imperfect, straight or crooked, as they agree or differ from it; and therefore there is no goodnesse in our wills, no not in the chusing and imbracing of the best actions and duties that can be named, but onely so farre forth as we conforme them to the will of God, and doe all we doe in obedience vnto it. And if first and chiefly we performe vnto God any seruice, because our will and desire leadeth vs vnto it, and not principally in this respect, because God willeth it, and would haue vs also to will and doe it, it doth hereby lose all grace and beauty, and so also all reward at Gods hand, seeing we serue not him, but our selues, when wee aime not chiefly at the doing of his will, that wee may please and glorifie him, but of our owne. Neither are our actions chiefly to bee esteemed good or euill according to the matter, but according to the maine scope and end of them which giueth them their denomination; nor is any act, seeme it neuer so glorious, to be esteemed Gods seruice, which is not done in obedience vnto him, nor any obedience which hath not conformity with his will. In which regard it may be truly said, that the basest workes of the most seruile calling, done by a faithfull Christian, in simple obedience to the will of God to glorifie him, are more pleasing vnto him, and esteemed for better seruice then the praier and fasting, hearing the Word, and giuing almes of Pharisaical hypocrites, which are done either for the praise of men, or as workes satisfactory to Gods iustice, and to merit by them their owne saluation. Finally, if wee performe all good duties not as our owne will, but as the will of God, and labour in all things that his will may chiefly sway and rule in ours, wee shall heereby adde much excellency vnto all our good actions. For seeing the action receiueth worth and dignity from the agent, in which regard the same thing done by a mighty Prince, is esteemed highly, which in an ordinary and meane person is little regarded; therefore must needs all good duties bee much more excellent, when the will of God is the chiefe motiue that setteth vs on worke, and not our owne will, seeing they proceed from a much more excellent cause.

Wee must therefore, in all Christian duties, propound this vnto our selues, as our principall and maine scope, that the will of God, and not our owne, may bee done in them; according to the example of our Saviour Christ, *who did not his owne will, but the will of him that sent him.* We must labour after Regeneration, not as the act of our owne will, but

Ioh. 6. 39, 40.

6. Sect. 3.
That all true
seruice is done
in obedience
to Gods will.
Ioh. 5. 30.
and 6. 38.

Iob. 1. 13.

1. Theſ. 4. 3.

1. Pet. 4. 3.

1. Theſ. 5. 18.

Eph. 6. 6.

Act. 31. 14.

Mat. 26. 39, 42.

Heb. 10. 36.

1. Pet. 4. 19.

Act. 13. 22.

Iob. 7. 17.

Mat. 12. 50.

Iob. 9. 31.

1. Iob. 5. 14.

1. Iob. 2. 17.

Mat. 7. 31.

of Gods. For we are borne againe, not of blood, nor of the will of the flesh, nor of the will of man, but of God. We must labour to be sanctified, because this is the will of God, euen our sanctification; that we may live no longer the rest of our time in the flesh, to the lusts of men, but to the will of God. Wee must pray, and in all things giue thanks, because this is the will of God in Iesus Christ. Yea, whatsoeuer we doe, we must doe it, not as our owne will, but as the will of God. The which is not onely to be obserued in the high and excellent duties of Gods immediate seruice, but euen in the basest and most seruile actions, euen in the duties of the poorest and meanest seruants, who must, in performing seruice to their Masters, propound vnto themselues as their mayne scope, not their owne profit, nor the doing of their owne or their Masters will, but the will of God which requireth it at their hands. For so the Apostle exhorteth seruants to be obedient vnto their Masters, and to serue them with feare and singlenesse of heart, as vnto Christ; not with eye-seruice, as men-pleasers, but as the seruants of Christ, doing the will of God from the heart. And as in our doings, so likewise in our sufferings, we must with the Apostle, and our Sauour Christ himselfe, chiefly aime at this, that the will of the Lord may be done in them. For those only that suffer according to Gods will, receiue the promise; and such alone can with confidence commit the keeping of their soules to him in well-doing, as vnto a faithfull Creatour, as the Apostle Peter speaketh. Now that we may be mooued thus to seeke, that Gods will may be done in all our actions, let vs consider, that there is no true obedience which hath not this as the maine scope of it; that if we thus doe, we shall be accepted of God, and with David bee approoued, as men according to Gods owne heart. That we shall heereby be aduanced to great honour, and be made of Gods owne Priuy Councell, by the illumination of his Spirit; yea, next a kinne to our Sauour Christ. That God will heare all our prayers; for the blinde man could see this, that if any man be a worshipper of God, and doe his will, him he heareth. And if in our Petitions we desire that Gods will may be done in ours, we are sure to haue them granted, as the Apostle Iohn telleth vs. Finally, that those onely shall attaine vnto euerlasting life, who indeuour in all things to doe Gods will, for he that doth the will of God, abideth for euer, as the Apostle speaketh, and not hee that saith, Lord, Lord, shall enter into the Kingdome of Heauen, but he that doth the will of our Father which is in heauen, as our Sauour teacheth vs.

CAP. VI.

Of those properties which respect our hearts and affections.

6. Sect. I.

That we must performe all duties of a godly life with cheerefulness.



And these are the properties which respect the causes of all Christian duties. Those which concerne our disposition in doing them, doe either more principally respect the heart and affection, or the carriage generally of the whole man. In respect of the heart, this is the property of all the duties of a godly life, that they be done heartily; according to that of the Apostle,

file, *Whatsoever ye doe, doe it heartily, as vnto the Lord, and not vnto men.* But of this in the generall I haue before spoken; and therefore will heere insist vpon two speciall branches of it; the first is alacrity and cheerefulness, the second is seruent zeale in all good duties. Concerning the former, we ought to performe all the duties of a godly life with alacrity and cheerefulness, as being an inseparable property of them, if they be sincere and vpright. And this the Lord requireth generally in all Christian duties, that we *be ready vnto euery good worke*; and more specially in the duties of his seruice and all the parts thereof. For wee must not onely seeke and serue the Lord, but also make him our chiefe *delight*. We must *serue the Lord with gladnesse, and come before him with thanksgiuing. Wee must come before his presence with thanksgiuing, and make a ioyfull noyse vnto him with Psalmes*, as the Psalmist exhorteth. And wee must serue God *with a perfect and a willing minde*, as hee perswadeth Salomon his sonne. Neither must we goe to the place of Gods seruice lumpishly and heauily, but bee glad and reioyce, when we mutually exhort one another to goe vp to the House of the Lord. For as in the time of the Law, God could not indure a dead oblation, but would haue a liuing sacrifice, or the life of it, and especially the inwards and heart offred vnto him; so can he not abide, that we should tender vnto him a dull, dead, and heartlesse seruice, without any spirit, life, and cheerefulness, which is no more pleasing then a dead carrion in his sight. More especially, we must not onely serue God on his *Sabbaths*, but we must account them our *delight*. In our prayers, we must with the Apostle *make our requests with ioy*. We must in our thanksgiuing reioyce before God, according to that of the Psalmist; *O come, let vs sing vnto the Lord, let vs make a ioyfull noyse to the Rocke of our saluation.* And againe; *Reioyce in the Lord, O ye righteous, praise him with harpe, &c.* Our preaching must be, *not by constraint, but willingly; not for filthy lucre, but of a ready minde.* Our oblations towards the building of the Tabernacle, and furthering the meanes of Gods seruice, must, like the Israelites, be offered with a willing heart. And this alacrity and cheerefulness must bee vsed in all other Christian duties, if we would haue them acceptable vnto God. Our Almes must be giuen with cheerefulness, and not as wrested from vs by importunity, because the Lord loueth a cheerefull giuer. Our benefits must be bestowed not grudgingly and slowly, but readily and with alacrity; for it is a double benefit when the heart goeth with the gift; and (as the Heathen man sayd) Hee giueth twice, that giueth speedily and readily. Finally, seeing, if wee be seruants, and doe our duty aright, wee *serue God and doe his will*, therefore also we must *doe it cheerefully and from our hearts.*

Now that we may thus serue God with alacrity and cheerefulness, let these reasons perswade vs. First, because it is most acceptable vnto God, and in much more high price with him, then the worke and duty it selfe, be it neuer so excellent in outward appearance. For if euen mortall men, who neede the duties and seruice of others, are much more delighted with the kindnesse and loue of the giuer, then with the gift it selfe: And if Parents and Masters are better pleased with the willing cheerefulness of their children and seruants, then with their duties which they performe,

Tit. 3. 2.

Psal. 37. 4.
Psal. 100. 1.
Psal. 95. 2.

1. Chro. 28. 9.

Psal. 122.

Esa. 58. 13, 14.

Phil. 1. 4.

Psal. 95. 1.
Psal. 33. 1, 2.

1. Pet. 5. 2.

Exod. 35. 5, 29.

2. Cor. 9. 7.

Philom. v. 14.

Seneca.

Eph. 6. 6.

6. Sect. 1.

Reasons which
may moue vs
to this cheere-
fulness.

2. Cor. 8. 12.

Psal. 103. 20, 21.

Psal. 37. 4.

Esa. 58. 13, 14.

1. Cor. 9. 16, 17.

Psal. 1. 2.

Phil. 2. 13.

1. Cor. 29. 14.

§. Sect. 3.

That we must
serue God in
all holy duties
zealously and
deuoutly.

being done with grudging and repining: then much more is the Lord delighted with our alacrity and readinesse in the duties of his seruice, rather then with the outward workes and actions, seeing we can in nothing bee profitable vnto him; yea, as we haue shewed before, hee esteemeth no bodily seruice which is not en-liued with this soule of cheerefulness; whereas contrariwise though our duties of his seruice be full of manifold imperfections and corruptions, yet if they be performed with ready and cheerefull hearts, he doth accept of them for perfect obedience. For hee accepteth in the seruice of his children the will for the deed, and if there be *a willing minde, a man is accepted, according to that he hath*, and that power of performance which God hath giuen, *and not according to that he hath not*, as the Apostle speaketh. Secondly, this cheerefulness and alacrity maketh our otherwise vnperfect seruice, like vnto that which is performed by the blessed Angels, who are alwayes ready, as soone as they heare Gods voyce, to doe his pleasure, as the Psalmist speaketh; they stand about his Throne continually, and no sooner receiue his Commandements, but hasten to execute them with winged speed. Thirdly, because cheerefulness and delight in Gods seruice, as it is most highly esteemed, so is it aboue all other most richly rewarded, *for if wee delight in the Lord, hee will giue vs the desires of our hearts*; if wee delight in him, and call his Sabbaths, which are consecrated vnto his seruice, our delight also, hee will greatly honour and aduance vs, and inrich vs greatly with all his blessings, as hee hath promised. So the Apostle saith, that in respect of the bare act of his preaching the Gospel, he had nothing to glory of, because a necessity of performing this duty was laid vpon him, and a woe denounced if he performed it not; but if he did not by constraint, *but willingly*; then hee should haue at Gods hands *a reward*. Finally, let vs serue God with this cheerefulness, because thereby we shall get vnto our selues an infallible marke and signe that we are in the estate of blessednesse. For the Psalmist describing a blessed man, bringeth in this as one of his speciall properties, *that his delight is in the Law of the Lord; so that hee meditateth in it day and night*. And therefore let vs not content our selues with cold, carelesse, and formall seruice, but performe it vnto God with cheerefulness and delight, without which, it is neither pleasing vnto him, nor profitable vnto vs. And seeing this is not a flower which groweth in natures soyle, but a gift of God, who *worketh in vs, both to will and to doe of his good pleasure*; whereof it is that *Dauid* acknowledgeth the free-will offerings of himselfe and his people, towards the building of the Temple, to haue wholly proceeded from God, who had giuen them both these gifts, and also willing hearts to returne them; therefore let vs begge it daily at Gods hands, that taking away our dulnesse and drowzinesse, our auersenesse and backwardnesse vnto holy duties, he will giue vs grace to serue him in all things with alacrity and cheerefulness, ioy and delight.

The second property respecting the heart, is true zeale, which as wee heere consider it, is a deuout consecrating of our selues wholly both in soule and body to the seruice of God, and an ardent desire, study, and in-deuour to glorifie him, by walking before him in the duties of a godly life. So that it is nothing but the intension of our loue and cheerefulness vnto

vnto these holy exercises, and of our anger, and dislike against all the impediments whereby wee are opposed and hindred in them. And this is commended vnto vs in the Scriptures as an excellent grace, the beauty and brightnesse whereof, no where shineth more cleerely, then in this subiect. For if it be good (as the Apostle saith) *to bee zealous in a good matter*, where can this zeale more exceed in goodnesse, then when it is employed and spent in the duties of Gods seruice and of a Christian life, then the which, nothing can be better? It is the vitall heate, and, as it were, the very spirits, which intendeth all other graces, and with the warmth of it, increaseth their vertue and vigour, giuing vnto them motion, and making them actiue and operatiue in their seuerall functions. And it is giuen vs of God, as a singular Antidote against that cold and killing poyson of camall formality, and that stupid blockishnesse, and senselesse dulnesse and deadnesse, which naturally hath ouerspred all the powers of our body and minde in performing the duties of Gods seruice. And if it bee wanting, we will soone grow cold and carelesse, either neglecting them altogether, or performing them with a luke-warme indifferenc for forme and fashion sake, not greatly regarding whether we doe or leaue them vndone, which will make them lothsome in Gods sight. But if our hearts bee inflamed with this zeale, then will we feruently affect all holy duties of Gods seruice, as being notable meanes of aduancing his glory; and not suffer our selues to be withdrawne from them by worldly vanities, which wee neglect and contemne, in comparison of the other. And then will we also with an holy anger oppose and overcome all impediments and hindrances which stop vs in our Christian course, and especially make warre against our owne corruptions, which dull our deuotion, and make vs slacke and backward to holy duties; which that we may doe, let vs consider that this zeale is the end of our Redemption, and an vndoubted signe, that Christ hath purchased vs vnto himselfe with the price of his owne blood. *For therefore gaue he himselfe for vs, that he might redeeme vs from all iniquity, and purifie vnto himselfe a peculiar people, zealous of good workes.* So that if we doe not shew our zeale in all vertuous actions and Christian duties, we doe not attaine to this end, and consequently, plainly declare that we are not redeemed by Christ, who being God equall with his Father, and infinite in wisdom and power, cannot faile of those ends which hee propoundeth vnto himselfe. Let vs consider also, that this zeale is an inseparable fruit of true repentance, as the Apostle plainly sheweth. Whereof it is that Christ in his Epistle to the luke-warme *Laodiseans* ioyneth them together, *Be zealous and repent*, because they could no otherwise approoue themselues true conuerts, till leauing that state of tepidity and luke-warmenesse, they were inflamed with feruent zeale of Gods glory. For when we soundly & seriously repent vs of our sins, and especially our sloth & sluggishnesse, coldnesse and carelesnes in holy duties, then bewailing & hating our former courses, we set our selues with all earnestnesse to reforme these corruptions, & become zealously deuout in all holy duties, that we may redeeme our former lost time, which we haue fruitlessly mispent in their neglect, wherby it appeareth that our repentance cannot be vnfaigned, vnlesse this zeale be ioyned with it, nor any duty of a godly life sincere, which is not approvd by this property.

Gal. 4. 15.

Tit. 2. 14.

2. Cor. 7. 11.

Apo. 3. 19.

CAP. VII.

of the properties which respect the whole man. And first, diligence
in all duties of Gods service.

§. Sect. 1.

That this diligence must be
vsed in all good
duties, and a-
bout the
meanes of
them.



He properties which respect the whole man, are two; diligence and constancie. By diligence, I vnderstand that sedulity and assiduitie, industry and labour, which wee are content to vse and take for the compassing and obtaining, effecting and atchieuing of those things whereupon wee haue set our hearts and affections. The which property doth alwayes accompany the duties of a godly life, if we rightly performe them as God requireth of vs; and is an inseparable fruit of those which went before. For when wee performe them with alacrity and cheerefulnesse, and doe esteeme them our chiefe delight, then are wee not onely in our hearts zealously affected towards them, but so industrious and diligent in pursuing of them, that we thinke no paines or labour too much, that we may bring them to good effect. And then shaking off all naturall sloth and sluggishnesse, all idlenesse and vnprofitablenesse, wee will set our selues close to our Christian taske, and performe those religious duties, and that holy and spiritnall seruice which our heauenly Lord and Master requireth of vs. The which diligence we will shew, not in doing some or many duties, neglecting the rest, vsing our industry and labour about one, as a vaile to couer our sloth in omitting another, but in the generall performance of all and euery of those Christian duties which God in his Word imposeth vpon vs; and like the good Widdow described by the Apostle, wee will *diligently follow euery good worke*; yea, wee must approoue our diligence, not onely in performing those good duties which offer themselves vnto vs, but in seeking all good occasions and opportunities of this Christian employment, that we may not stand idle, and be vnprofitable for want of worke, which indeed is neuer wanting, if we want not eyes to see it, and hearts to vndertake it in due time. Neither must our diligence and laborious inducours bee onely spent in the duties themselves, but also about the meanes whereby wee may bee inabled to performe them. For in vaine hee pretendeth diligence in attaining to the end, who neglecteth the meanes which conduce vnto it, seeing the meanes and end doe inseparably goe together. And therefore as no man can bee truly said to bee diligent in his iourney to a Cittie, who goeth not in the way that leadeth vnto it, or in attaining to riches, who neglecteth the meanes whereby they are gotten, or in preserving of his life, who doeth not vse the helps of Physicke or diet, whereby it may be preserved: so neither can any be diligent in the maine duties of a godly life, who sheweth not the like industry and labour in the vse of all good helps and meanes, which by Gods Ordinance and appointment inable vs vnto them. Neither must wee content our selues with the vse of some meanes, and neglect others, but we must shew and approoue our diligence, in vsing of all good helps, which God hath giuen vs, to further vs in our Christian course. And as for the preserving of our naturall life and strength, we doe not eate alone,

1. Tim. 5. 10.

alone, or sleepe alone, or onely keepe our selues warme, or vse good exercise, & take profitable Physicke, but vse all these meanes ioyntly in their fit seasons, so seeing the Lord hath appointed vnto vs variety of good meanes, for the preserving of our spirituall life and growth in grace, as praying, hearing, receiuing the Sacrament, reading, conferring; wee must not thinke it enough, to pray, or heare, or reade, or to single out vnto our selues any other meanes vnto which we haue best appetite, but wee must approoue our diligence in the ioynt vsing of them all in their due time. For as in nature God hath not ordained one thing as sufficient for all purposes, but meate to feed vs, and not to keepe vs warme; clothes to couer vs and hide our nakednesse, and not to nourish vs; sleepe and exercise to refresh vs, and the like: so also for the preserving of our spirituall life, it is not enough, that we vse one of those meanes whereof God hath giuen vs great variety, seeing he hath not made any one of them sufficient for all vses, but will haue them seuerally vsed for their seuerall ends, and all ioyntly together, that we may be made perfect to euery good worke. Yea, this diligence must shew it selfe, not onely in the vse of all the best and chiefe meanes, but also in wise obseruing of all circumstances, as time, place, person, and such like, which may further vs in the well performing all Christian duties. Neither must we employ our diligence and labour in such meanes as are of our owne chusing, and best fit our appetite, but in those which God hath appointed and sanctified for the better inabling vs vnto his seruice. For as it is not enough to be painefull in traouelling, vnlesse we chuse the right way which will bring vs to our iourneys end, nor for the nourishing of our bodies, and preserving of our naturall strength, that we may bee fit for all ciuill employments, to eate any thing that cometh to hand, but only such meates as God hath created for this vse, and hath made them effectuell vnto it, by his holy Ordinance and blessing vpon it: so we must not chuse wayes of our owne, if we will trauell to our heavenly home, but the right and straight way, which God in his Word hath prescribed vnto vs; we must not, for the nourishment of our soules, that they may be vigorous & strong vnto the duties of a godly life, choose food that fitteth our carnall appetite, as Images, Crucifixes, Pilgrimages, superstitious Penance, which torment the body, but doe not at all humble the proud flesh: for these being not ordained of God, nor sanctified to this vse, but inuented and appointed by the skill and will of man, haue no more power or vertue to nourish the soule, or to strengthen it to vertuous actions, then earth or chips haue to nourish the body. Neither must we spend our diligence in good meanes vnseasonably, out of their due time and place, as those which are inferiour & lesse powerful, when we may employ our selues in those which are superior, and through Gods Ordinance more effectual. As in priuate exercises at home, when we should ioyne with the Congregation in Gods publike seruice; reading a Sermon in our owne houses, when wee should heare the Word preached in the House of God; for though it be a good exercise at another time, and though the Sermon which wee reade, may be as good or better then that which wee should heare, yet cannot it bee so effectuell vnto vs, for the begetting and increasing of our faith, and other sauing graces (no more then *Abana* and *Pharpar*

Rom. 10. 17.

Pharpar for the cleansing of *Naamans* Leprosie, though as good waters as *Iordan*) because God hath not ordained and sanctified reading to bee so ordinary and effectually a meanes for the begetting of his graces in vs, as the Word preached, and the meanes themselves haue no other vertue and vigour in them, but as they are his ordinances which are made effectually by his blessing. Finally, as wee must vse all diligence in all good meanes which may strengthen vs to Gods seruice, so also in shunning or removing all lets and impediments, whereby wee may be hindred in holy duties, and the meanes become vneffectually or lesse powerfull to those good ends for which we vse them. For as he who would be rich, is not only diligent in all good meanes which may improve his state, but also in shunning the contrary; as prodigality, excess in diet and apparell, and the company of wastfull and riotous persons; and as hee who desireth to preserve his health, is not carefull alone to eate wholesome meate, but shunneth also the meanes with like care, which would hinder good concoction: so must we take the like course, if wee would thrive in our spirituall estate, and haue our soules healthy and strong in sauing grace, that they may bee fit and able for the well-performance of all Christian duties.

§. Sect. 2.

Diuers reasons which may moue vs to diligence. First, because God requireth it.

Deut. 6. 17.

Psal. 119. 4.

Ezra 7. 23.

Rom. 12. 6, 7, 8.

vers. 11.

2. Pet. 1. 5.

vers. 10.

Mark. 13. 33.

1. Thes. 5. 17, 18.

1. Cor. 15. 10.

Phil. 3. 13, 14.

And thus we see what diligence and labour wee are to vse in leading a godly life. Let vs now consider of the reasons and motives which may perswade vs hereunto. And first, this diligence must bee vsed in the duties of Gods seruice, because God requireth it at our hands. *Thou shalt diligently keepe the Commandements of the Lord your God, and his testimonies and Statutes which he hath commanded thee.* Of which Commandement *Dauid* taketh notice; *Thou hast* (saith he) *commanded vs to keepe thy precepts diligently.* And *Ezra*, like a good Gouvernour, backeth it with all his authority: *Whatsoever is commanded by the God of heauen, let it be diligently done, &c.* Vnto this diligence the Apostle exhorteth, in whatsoever office or duty we undertake, and contrariwise dissuadeth from being slothfull in any busines, especially in the seruice of God, vnto which hee requireth seruency of spirit. More especially, this diligence is required in all good meanes, whereby we may be enriched with all vertue and sauing grace. So the Apostle *Peter*; *Giuing all diligence, adde to your faith, vertue, and to vertue, knowledge, &c.* and in getting thereby assurance of our saluation: *Giue diligence to make your calling and Election sure.* And aboue all, in the religious duties of Gods seruice, according to that of our Sauour; *Take you heed, watch and pray.* And of his holy Apostle: *Pray continually; in euery thing giue thanks:* and againe, *Continue in prayer, and watch in the same with thanksgiving.* Of which laborious diligence and vnwearied industry, we haue them for examples of their owne precepts: For not onely in the painfull labours of his Apostolike ministry, this holy Apostle exceeded all the rest, but also in attaining vnto spirituall graces, and in the exercise of a godly life: *For forgetting those which were behind, hee reached forth vnto those things which were before, and pressed towards the marke, for the price of the high calling of God in Iesus Christ.* But aboue all examples of this diligence is that of our Sauour Christ, whose time was wholly employed in the duties of Gods seruice, spending the day in preaching and working miracles,

miracles, and the night in praying: yea with such vnwearied diligence he performed these functions of his office, that the wearinesse of his trauell could make him weary of these workes. Yea, hee preferred the doing of these duties before the satisfying of his hunger, and esteemed it as his meate and drinke, *to doe the workes of him that sent him.* Now as God requireth this diligence and paines in all duties of his seruice, so doth hee much approue it wheresoeuer he finds it. As in the Angell of the Church of Ephesus, *I know thy workes, and thy labour, and thy patience:* And in the seruant who had well imployed his Masters Talents; *Well done, good and faithfull seruant, &c.* So doth he much abhorre sloth and negligence in his seruice, as appeareth in his sharpe reproofe of the vnprofitable seruant, who had hid his Lords Talent in a napkin; *Thou wicked and slothfull seruant, &c.* branding him with the name of wickednesse, because of his slothfulnesse, and not because he had riotously mispent his Talent, or spoyled his fellowes of those Talents which were committed vnto them, but because through his idlenesse and negligence he had been vnprofitable to his Master.

Secondly, the manifold and great benefits, wherewith the Lord, rich in mercy towards all who diligently serue him, will liberally reward their labours, may serue as an effectuell reason to incite vs to this duty. For wee cannot serue a more bountifull Master, nor imploy our labours to better advantage, then in performing vnto him our duty with all diligence, seeing he will suffer none of our paines to be spent in vaine, but will proportion our wages according to the greatnesse of our worke. In this life hee bestoweth vpon those who are diligent in the duties of his seruice, not onely a large measure of his temporall benefits, and his blessing vpon them, whereby they become truly profitable for their vse, according to those many and gracious promises which in his Law he hath made vnto them, but also enricheth their soules with the treasures of his spirituall graces. For we can be no more ready to vse the meanes, then the Lord is to giue his blessing vpon them, whereby they become effectuell vnto those ends for which we vse them. Neither is hee euer in this kind wanting to any, who are not through their negligence wanting vnto themselues. In which regard that may be truly said of our spirituall estate, which is spoken of our temporall: *He becommeth poore that dealeth with a slacke hand; but the hand of the diligent maketh rich.* Hereby also we attaine vnto the assurance of our Election and effectuell calling, which is no otherwise to be had, then by this diligence in labouring after it, as the Apostle implyeth in those words; *Brethren, giue diligence to make your calling and election sure;* and that we shall perseuere in the state of grace vnto saluation; for if we giue all diligence in adding one grace and vertue vnto another, the same Apostle assureth vs, that *we shall neuer fall.* And the Apostle in the Epistle to the Hebrewes, remembring the workes of piety and mercy which had been performed by some of the faithfull, desireth others *to shew the same diligence, to their full assurance of hope vnto the end, and that they would not be slothfull, but followers of them who through faith and patience inherited the promises.*

Thirdly, the necessity of this diligence in holy duties may moue vs to embrace

Iob. 4. 34.

Apo. 2. 3.

Math. 25. 21, 26

§. Sect. 3.

Of the rewards
promised to
the diligent.Deut. 28. 1, 3.
&c.

Prov. 10. 4.

2. Pet. 1. 10.

Heb. 6. 11, 12.

§. Sect. 4.

That this diligence in all
Christian duties is in many
respects most
necessary.

imbrace and vse it. For if in ciuill and worldly things no great matter is atchieued without paines and diligence, how much lesse in spirituall and heavenly, which are so high aboue our reach, so excellent aboue all other things, and so contrary to our corrupt nature and disposition. And if no man can reasonably hope to attaine vnto riches of his owne purchase, who gathereth with one hand, and scattereth with the other, or playeth the good husband at some times, and at another neglecteth his businesse, and wastfully mispendeth his time and substance; nor vnto any great learning, if he be slothfull and negligent in his studies; or to get the glory of famous victories and glorious triumphs, if hee lye idly in the Garison, and neuer exercise himselfe in feats of armes, nor make any attempt against his enemies; but all these things must be purchased and atchieued by labour and diligence: then how shall wee thinke euer to enrich our soules with the vnvaluable treasures of Gods graces, to attaine vnto that high and supernaturall learning, which teacheth vnto vs the knowledge of God, and of our selues, our Sauour Christ and his will and truth, or to get the victory ouer the spirituall enemies of our saluation, which shall be rewarded with a Crowne of glory and triumph, seeing they are so many, mighty, and malicious; if we doe not shake off all sloth, and with all study and diligence vse all good meanes whereby wee may overcome all difficulties, and compassse these things so much to be desired, and so hardly obtained? Neither must we thinke it an easie matter to serue the Lord in the duties of a godly life, and so slight it ouer as requiring no paines; seeing they are things of such high excellency, that they are farre aboue our naturall reach; and seeing also wee cannot proceed in them, but against the violent streames of mighty opposition. For the spirituall enemies of our saluation are alwayes ready to stop and hinder vs in our course of Christianity, and *we wrestle not against flesh and blood, but against principalities and powers, and spirituall wickedneses in high places*; who vsing all diligence to worke our destruction, by spoyling vs of all Gods graces, and hindring vs from doing any Christian duty, it behoueth vs with no lesse diligence to preuent their malice. Our arch-enemy, Satan, neuer resteth, but *like a roaring Lion, rangeth still about, seeking to deuoure vs*: and how then doth it besee me vs to stand continually vpon our gard, and as the Apostle Peter exhorteth vs, *to watch, and to be sober*? The world is euer forward to allure vs vnto wickednes, by euill perswasions, and bad examples, or to thrust vs into it by threats and violent courses; and what diligence then becommeth vs to vse in escaping these snares, and preserving our selues from falling in these tentations? But especially our selues are greatest and most dangerous enemies vnto our selues, nourishing in our owne bosome such natural corruptiō, as maketh vs most auerse vnto all good duties, and headlongly prone vnto all sins; what diligence therefore should we vse in subduing the strength, & defeating the wiles of this secret traytor, that lyeth still lurking in vs, seeking all aduantages to hinder vs in all Christian exercises, and to betray our soules as capriues vnto Satan, by drawing them into sinne? Through this corruption of nature wee are backward vnto all good duties, and in our course of Christianity, doe (as it were) row against the streame. No longer can wee goe forward, then

we

Ephes. 6. 9.

1. Pet. 5. 8.

we ply the oare with all diligence & indeuor, & no sooner giue our selues to ease, and remit our labor, but we are carryed back againe with the wind and tide of our carnall corruptions. We wrestle with a cruell monster, our own sinful flesh, against which we preuaile no longer then we squeeze and crush it with our spiritual gripes; for no sooner do we surcease this holy violence against this corruptio of our nature, but it recouereth (as it were) a new life, & with increased strength, againe setteth vpon vs, putting vs to a second labour & danger for the obtaining of the victory; as we see in the example of *Dauid*, who euen after that hee had well profited in the practice of mortification, and gotten the victory over his sinfull corruptions, by his earnest indeuours in this spirituall exercise; intermitting for a while his wonted diligence, and giuing himselfe to sloth and ease, was shamefully foyled by his traitorous flesh, and lamentably plunged into diuers fearfull sinnes. Finally, by reason of our fall, that heauie curse which was denounced against the earth, seazeth also vpon our soules, which are barren in bearing any good fruits of holinesse and righteousnes, and naturally bring forth nothing but the thornes and thistles of sinne and wickednesse, vnlesse we spiritually manure them with all painfull diligence, and make them more fertile and fruitfull with the sweat of our labours. Neither can we expect any haruest of holy duties to spring out of such barren soyles, vnlesse we doe well husband them, and vse all diligence in tilling and breaking vp these fallow grounds, in sowing them with the good seed of heauenly doctrine, and in weeding out of them daily some vices and corruptions. Againe, this diligence is necessary; for as if it bee remitted, the strength of sinne continually increaseth; so the graces of Gods Spirit, in respect of the vigour of their operations, do daily decrease and languish in vs. For as to the welfare of our bodies it is necessarily required, that they be nourished and sustained by the same elements whereof they were first composed, which being but a while neglected, the spirits languish, the strength is abated, and the whole body is infeeble and fainteth; so also is it no lesse necessary that we vse all diligence in nourishing Gods spirituall graces in vs by the same meanes, whereby they were begun in vs; as the Word, Sacraments, Prayer, and the rest; for if wee doe not giue them continually this spirituall refection and refreshing, they will soone abate of their strength, wax faint and languish. Neither are these graces connaturall with vs, or like plants thriuing and well-liking (euen when they are neglected) in their owne soyle, but like trees transplanted out of hot countries into ours, (as suppose the Orange, Lemon tree, or such like) which need much tending; watering in the Summer, couering, and keeping warme in the Winter, that what is wanting in nature, may be supplied with art and diligence. They are like fire burning, not in its owne element, or in combustible matter, where it needs not labour to continue it; but in greene wood, which is ready euery hand while to goe out till it be thorowly kindled, vnlesse we diligently blow it, and take great paines to make it burne. Whereof it is, that the Apostle vsing this metaphor, exhorteth *Timothy*, to stirre vp and relieue Gods gifts and graces in him, (as it were) by blowing the fire, which otherwise would decay and languish in him. Finally, the necessity of this diligence heereby appeareth

ἀναζωοποιῶν τὸ
 χάρισμα τῷ θυμῷ.
 2. Tim. 1. 6.

Judg. 4. 23.

Jer. 48. 10.

Matth. 20. 1.

Matth. 25. 21, 26.

Matth. 11. 12.

and 7. 12, 13.

§. Sect. 5.

The last reason taken from the vnwearied diligence of worldlings, in pursuing of earthly things.

Deut. 32. 6.

appeareth, in that without it we can neither escape Gods curse, nor attaine vnto blessednesse. For he is accursed of God, not onely who is diligent in the seruice of the diuell, but also who is negligent in the duties of his seruice, seeming like *Meroz*, in a cold neutrality, to take neither part; and nor he alone who contemneth or omitteth the workes of God, but hee also who doth them negligently. In which number are our ciuill worldlings, who contenting themselues with their morall honesty, iust dealing and keeping their word, doe either wholly neglect the religious duties of Gods seruice, further then the Law compelleth them, or else performe them after a formall, cold, and carelesse manner: nor can we, without this earnest indeuour and studious diligence, attaine vnto eternall and heauenly blessednesse. For this rich reward is not given to idle loyterers, but to painfull labourers in Gods Vineyard, nor to those slothful seruants who hide their Masters Talent in a napkin, doing with it neither good nor euill; but vnto those who by their spirituall trading haue increased it to his aduantage. The Kingdome of God falleth not (as it were) by lot to the lazies, but *suffreth violence*, and is taken by an holy force: and so strait is the gate that leadeth into it, and the way so narrow, afflicted and troublesome, that we cannot possesse it by sitting at our ease, but must strue to enter with all diligence and indeuour, as our Sauour exhorteth.

Lastly, the vnwearied diligence of carnall worldlings, in seruing of the world and their owne lusts, for the contemptible hire of earthly vanities, may effectually moue vs to vse the like, or greater, in the seruice of our Master. For howsoeuer they, after their worke is done, are not sure of their wages, or though it bee put into their hands, are not sure to hold it; or though they doe, finde it vaine and of no worth, alwayes vnprofitable, and oftentimes hurtfull and pernicious; yet with what diligence doe they yeeld their seruice? with what affection doe they dote on this golden strumpet? and with what zeale and deuotion doe they commit idolatry with this painted Idoll? For they are content to rise early, and goe late to bed, to consume their spirits with carking care, and their bodies with restless labours, both by land and sea, to spend their strength, and to hazard vnto innumerable dangers their heath and life, yea the euerlasting saluation of their soules, that they may obtaine riches, pleasures and preferments, and fill their hearts with these windy vanities, which may puffe them vp, but neuer satisfie them: and therefore how much more doth this diligence become vs in the seruice of God, by performing vnto him all Christian duties, seeing our wages as much exceedeth theirs, as heauen earth, euerlasting excellencies, momentany vanities; the which also are certaine both in payment and possession? So also the double diligence of Idolaters in seruing their Idols; and the care and cost which is spent in their seruice, may make vs ashamed to bee lesse industrious and painfull in the seruice of the true God. For they are ready to breake their sleepe, and rise early, with the Israelites, to doe them seruice, and to offer their oblations; to part with their chiefest ornaments, as their iewels and eare-rings, their siluer and their gold, for the making and decking of their Images; to launce and cut themselues, with *Baals* priests before their Idols; to doe voluntary penance, and to goe on pilgrimage to stocks and stones;

to consume their strength with watching, that they may performe their superstitious orizons, and to torment and whip their bodies before their Crosse and Crucifix, to strip themselves of all their meanes, to vow voluntary pouerty, and with *Iezabel*, to spare for no cost in maintaining their idolatrous priests, who draw them on, and helpe them forward in their idolatry: And shall we be lesse diligent in the seruice of our good God, from whose blessing and free gift wee haue all things which wee presently inioy, or yet doe hope for in the life to come? Or shall wee thinke any paines, or care, or cost too great, in performing those duties which assure vs of saluation, when as they thinke nothing too much which they doe, or can doe, to nourish their doubtfull and wauering, their false and deceiuing hopes of their future happinesse? Yea, the diligence of desperate sinners in the seruice of the diuell, by committing of all manner of wickednesse, may make vs blush for shame, to neglect Gods seruice in the duties of holinesse: For they breake their braines in plotting of mischiefes, and spend their strength, and hazard their health and life in effecting them. For (as the Wife man speaketh) *They sleepe not except they haue done mischief; and their sleepe is taken away, vnlesse they cause some to fall;* and wickednesse and violence more cheereth their hearts, then their bread and wine. They serue the diuell oftentimes for nothing, and not seldome, euen to worldly losse, wasting their strength in wanton pleasures, impairing their health with costly gluttony, and loathed carowies, only in a brauery, and hazarding their life by needlesse quarrels, and bloody murthers; besides, the inward torments of minde, heart and conscience, which their vnruely passions, vaine hopes, and false feares, friuolous anger, and lustfull loue, fretting enuy, and reuengefull malice doe bring vpon them. By all which courses, though they haue no wages for their worke; yet (as the Prophet speaketh) they are willing euen to weary themselves to commit iniquity. And shall they be thus diligent in seruing the diuell that mortally hateth them, and shall wee bee negligent in Gods seruice, who hath so dearly loued vs? Shall they thinke the greatest paines too little in taking these wicked courses, which doe but scale vp vnto them their certaine destruction; and shall wee thinke any paines too great in performing such holy duties as will assure vs of eternall saluation? Finally, let the diuels diligence in dishonouring God, and seeking to depriue vs of grace and glory, that he may plunge vs into euerlasting perdition, make vs studious and industrious in seeking to glorifie God in our saluation. For as himselfe witnesseth, *He compasseth the earth continually to and fro,* to spy out all advantages against vs, first, drawing vs to sinne, and then accusing vs for it: and as the Apostle *Peter* testifieth, *He walketh about as a roring Lion, seeking whom he may deuoure.* And shal not we vse like, or greater diligence in preserving our selues out of his danger; in keeping our soules and bodies holy and vndefiled, that being vnblameable, they may not bee daminified by his accusations; and in imploying our time in such holy and Christian duties, as will enrich our hearts with all sauing graces, strengthen vs to withstand all Satans tentations, confirme our assurance, and further vs in the fruition of heavenly happinesse?

Prou. 4.16.

Ier. 9.5.

Iob 1.7.

1. Pet. 5. 8.

CAP. VIII

Of constancie in the duties of godlinesse, without remission or intermission.

§. Sect. 1.
That all those
which are sin-
cere, are also
constant in the
duties of a
godly life.
Psal. 119. 113.



He last propertie of those Christian duties which appertain to a godly life, is constancy in performing them, of which there are two branches, continuance without remission or intermission, and perseuerance without Apostasie or defection; both which *Dauid* conioyneth in his practice of obedience; *I haue* (saith he) *inclined mine heart to performe thy Statutes alway, euen vnto the end.* Concerning the former, it is not sufficient to intitle vs vnto true godlinesse, that we be religious by fits, hauing our good and bad dayes, or that wee spend some time in religious exercises, and then thinke that we are set at liberty to liue as wee list, and to follow the lusts of our owne flesh; that wee sometime performe Christian duties, when our worldly profits or pleasures will giue vs any leasure, and neglect, or slightly performe them when wee haue other imployments; or (as it were) in some religious humour, and pang of deuotion, caused by feare of some approaching iudgement, or by smart of some present affliction. For inconstancie, which is a fruit of folly, will not stand with true godlinesse, which is the *head and prime part of spirituell wisdom*, the which, as it inableth vs to choose that which is best, so also to be constant in our choyce: Whereas folly and impiety are full of vanity and lightnesse; causing men, according to that sway which they beare in them, to be vnsettled and inconstant in all their wayes (if at least, they haue any inclination vnto religious duties, and be not wholly settled vpon their dregs) and like Meteors hanging in the ayre, sometimes moouing towards heauen, and soone after falling backe againe towards the earth. But no further progresse hath any made in piety, then hee hath profited in the constant practice of religious duties; and they who are sometimes hot, and sometimes cold, and sometimes betweene both, luke-warme; who one while performe seruice vnto God, and another while neglect it, now deuout and seemingly zealous in good things, and soone after cold and negligent, carnall and prophane, haue iust cause to suspect themselves, that as yet they haue made no sound entrance into the practice of godlinesse.

§. Sect. 2.
The former
point illustra-
ted by some
comparisons.

For the course of Christianity in the Scriptures, is compared to the Kings high-way, and they who goe on in it, to traouellers going on in their journey towards their owne Country; and therefore to be sometime scene in this way, is no signe that in good earnest wee trauell in it, if wee sometimes goe forward, and sometime backward, but rather that wee are walking for recreation, and will giue ouer when we feeble any wearynesse. Euen theeues and robbers doe sometimes crosse the high-way, though their ordinary haunt be in the woods and mountaines, yea will trauell in it for a while, that they may be thought true men, and so get the better advantage, by being vn suspected of executing their designes; but it is onely the honest traoueller that goeth constantly in his journey, and trauelleth

in it from morning to night. It is compared likewise to the running of a Race, wherein none get the Garland, but they who runne as they ought, and as runners doe not sometime run, and sometimes stand still, one while hold the right course, and another while leauing it, spend their time and trauell in by-ways, or in going by fits forward and backward, for so they should be Non-proficients, ridding no ground, and after much labour lost, be as farre from the Goale and Garland, as they were at the beginning, when they first set foorth: so none get the Garland of glory, who doe not runne constantly in the Race of godlinesse; and they who runne by fits and starts, sometimes going forward, and sometime standing still, or going backward, or out of the way, become heereby Non-proficients in Christianity, and after that by much vnsettled rambling vp and downe, they haue tyred themselues in this course, they are (like the blind Horse in the Mill) in the same place and case they were in the beginning; no more mortified to sinne, nor richer in sauing graces, no more expert and actiue in Christian duties, no neerer the Goale, nor surer of the Garland at the end of their liues, then when they first entred into the profession of Religion. Yea oftentimes hauing wearied themselues in this fruitlesse labour, and seeing the small benefit that they haue reaped of it, for want of hope, and assurance of euer getting either the Garland of grace or the Crowne of glory, they quite giue out, and ceasing any longer to run in the Christian Race, doe retume backe againe (like the Dog to his vomit) and run as fast as euer they did in their old wicked courses, that so they may not lose all, but may gaine, at least, the prizes of worldly vanities, which Satan offereth vnto those who run swiftest in the wayes of wickednesse. Finally, the Christian life is our spirituall Husbandry, in which, there cannot be, without losse, any intermission of our labour, but one businesse being finished, another presently is to bee vndertaken. After breaking vp of our fallow grounds, and plowing, there must bee sowing, and harrowing, after seed time weeding, and then reaping and carrying into the barne. Neither must the spare time between these maine employments, bee spent in idlenesse, but in tending of our cattell, which are the helpes of husbandry, in making and mending of our fences, in lopping and topping, plashing and pruning, threshing out of the Corne, that it may be fit for our owne vse, or carryed out to the Market, with many other employments of like nature: So is there no intermission of our paines in the spirituall Husbandry, but after one duty performed, we must set our selues about another, and spend our whole time either in preparing our hearts that they may be fit grounds to receiue the seede of Gods Word, or about the art of sowing, or couering the seede, that it may not be stolne away, or in weeding it from vices and corruptions, when it beginneth to grow; or in preserving and strengthening all the good helpes and meanes, which will inable and further vs in all our Christian labours; or in making or repairing our spirituall fences, which may keepe out the beasts of the field, and enemies of our Christian thrift; or in reaping the present crop of Gods sauing graces, which will comfortably sustaine vs in the full assurance and expectation of the euerlasting Haruest of heauenly happiness.

6. Sect. 3.

A complaint
of mens vn-
constancie in
performing
the duties of
a godly life.

1. Tim. 3. 7.

And yet alas how many of vs, who seeme most forward in the profession of Christianity, that haue not in the greatest part of their life, come to any settled constancie in performing the duties of godlinesse? How many professe themselves trauellers towards our heavenly Countrey, and yet are vnconstant in all their wayes, and vnsettled in all their courses, sometime performing the duties of a godly life, and sometime neglecting them altogether, seruing God one day, or in some small part of it, & spending the rest of their time in seruing Satan, the world, and their own lusts? How many that make a faire shew, as though they would run the Christian Race, who one while go forward, and another while, as out of breath, and weary of holy exercises, do stand still, or turne backe againe into their old sinfull courses, and in stead of seeking the Kingdome of God and his righteousness, doe spend the chiefe of their strength in pursuing of worldly vanities? How many of those who would bee thought good husbands for their soules, that are wholly negligent in the spirituall husbandry, euery hand while intermitting their paines and diligence, sometimes vsing the meanes of growing and thriving in grace, and sometimes neglecting them, praying onely when they are pinched with afflictions, hearing the Word at their best leasure and most ease; in the Countrey, when the weather is warme and the wayes faire; in the Citie, when they cannot walke abroad about their pleasures or profits, as in time of winter, when the foulness of the way, and weather and darkeness of the night leaue them vnto them no other employment; and at no time taking any care after the seede is sowne, to couer it in their hearts by Meditation or conference, that it may not be stolne away, but take roote, and bring forth fruit in due season? So also receiuing the Sacrament only at Easter, or some of the chiefe festiuals, and neglecting to come to the Lords Table, though often inuited all the rest of the yeere besides; and finally, reading the holy Scriptures, and other profitable writings vnconstantly, and by vncertaine fits, when they haue nothing else to doe, or cannot well tell how to put away otherwise the tediousnesse of idleness. Through which vnconstancy, after long vsing the meanes, they little profit by them, but like those of whom the Apostle speaks, *they are euer learning, and neuer able to come vnto the knowledge of the truth*; they are old truant, and though in profession ancient, yet children in growth. They are like those of whom *Seneca* speaketh, who are alwayes but beginners euen to their ending, and but about to settle themselves in the course of a godly life, when death approaching will force them to finish it. Finally, they either like Non-proficients stand at a stay, without any increasing in knowledge, faith, and other sauuing graces; or the fruits of them in a godly life; or else de-ficients, falling backe from their profession, and betaking themselves to the seruice of Satan, the world, and their owne sinfull lusts. Now what doe all these but spend their precious time and vnsettled indeuours not onely in vaine, but euen oftentimes vnto losse? What doe they but make the practice of their Religion a *Penelopes* web, one day vndoing that which they haue done in another? or like vnto *Syphilus* his fained labour, rowling vp the stone till it be almost at the hill top, and then suffer it to tumble backe againe, and so giue them occasion to renew their labour? All which vnconstancy, and euill fruits which spring from

from it, doe proceed from the corruption of our natures, and the imperfection of our sanctification, the reliques of sinne still remaining in vs; which makes vs apt and prone to returne to our old courtes, like a Horse to his trot, that is not thorowly paced, or an Hawke to turne Haggard that is not well manned.

But let vs not please our selues with this state of imperfection, but labour and strue daily after more perfection; and seeing how vnsettled wee are euen in the state of regeneration, in all Christian courses, let vs bewayling our vnstayednesse, indeuour to attaine vnto more constancie in the imbracing and practising of all good duties. For God requireth at our hands, that we should serue him, not by fits and flashes, but constantly in all our courses, and not onely that we doe well, but that wee continue in well-doing. Thus Samuel chargeth the people, that they should take heede (not of forsaking the Lord, and renouncing his seruice, but) that they should not turne aside after vaine things which would not profit, nor deliuer them from danger. So the Wiseman requireth, that we should continue in the feare of the Lord all the day long; and the Apostle, that we should neuer be weary of well-doing; seeing in due season we shall reape, if we faint not: and exhorteth vs to be steadfast, vnmoueable, alwayes abounding in the worke of the Lord, because we are sure that we shall not labour in vaine. And this constancie we must shew both in chusing and holding vs to the right way, and also in walking in it; In professing constantly the truth of Religion, and liuing accordingly in our holy practice. For the first, we must be constant in imbracing and professing of Gods Truth, and not by fits onely, when it will best stand with our worldly aduantage. So the Apostle exhorteth; Watch yee, stand fast in the faith, quit you like men, be strong. And againe, Stand fast, and hold the traditions which yee haue beene taught, whether by word or our Epistle. Vnto which constancie in the truth, hee limiteth and appropriateth the benefit of our Redemption by Christ. For he saith, that we are reconciled by his sufferings, if we continue in the faith, grounded and settled, and bee not moued awry from the hope of the Gospel. So elsewhere hee chargeth vs, that we henceforth be no more children, tossed to and fro, and carryed about with euery winde of doctrine. The which hee condemneth in the Galatians as extreme folly: And reioyceth in the contrary constancie of the Colossians; joying and beholding their order, and the stedfastnesse of their faith in Christ. And the like constancie we must also shew in the practice of all Christian and religious duties, according to our profession, for as we must not bee weary of bearing vpon vs the liuery of our Christian profession, and be ready to cast it off when the sunne of persecution shineth, so neither in doing the duties of our Lord and Masters seruice, but we must labour to bee stablished in euery good word and worke, as the Apostle prayeth for the Thessalonians: And desire with Danid, to keepe the Law of God continually for euer and euer. Our practice of godlinesse, must not with Ephraims goodnesse be like a morning cloud which vanisheth ere noone, nor like the dew, which falleth ouer-night, and goeth away the next morning. But neglecting all things in comparison of this one thing necessary, we must make them giue place to the constant performance of religious duties, when as they cannot stand together, whereof wee haue an example in

6. Sect. 4.
That constancie in all Christian duties is strictly required in Gods Word.

1. Sa. 12. 30, 31.

Pro. 23. 17.

Gal. 6. 9.

2. Tbes. 3. 13.

1. Cor. 15. 58.

1. Cor. 16. 13.

2. Tbes. 2. 13.

Apo. 3. 25.

Col. 1. 22, 23.

Eph. 4. 14.

Gal. 3. 3.

2. Tbes. 1. 11.

Hos. 6. 4.

Dan. 6.

Daniel, who setting all things apart, would not neglect his constant course of calling vpon God three times a day, though thereby he hazzarded the fauour of the King, yea euen his owne life. Whose example if we would imitate, we must carefully auoyd two vices, as notable hindrances of this constancie; the first is carelesse sloth in spirituall duties, arising from our ouer-much minding and affecting of worldly things, which maketh vs either to neglect them altogether, or to performe them vnconstantly, and onely by fits, which kinde of intermission is a temporary defection, and if it be not reformed, will bring vs at last to a full and finall neglect of them. The other is fickle vnconstancie in our courses, proceeding from carnall lothing of spirituall exercises; which causeth vs to bee soone weary of performing any good duty, and therefore to shift and change (as the sicke man turneth from one side to another) vnto a new exercise, before we haue finished that in hand, and brought it to any good effect; like the vnruely Patient, who hindreth the cure by often changing of medicines, before any of them haue had time to worke; or the foolish Gardener, who euery handwhile transplanterh his trees from one soyle to another, and letteth them not haue any conuenient time to be settled and rooted.

CAP. IX.

Reasons which may mooue vs to be constant in all Christian duties of a godly life, and the meanes of it.

§. Sect. I.
That constancie is an inseparable companion of integrity.



And thus we see what that constancie which is required in the duties of a godly life, and the vices which wee are to shunne as opposite vnto it. The arguments which may mooue vs to this constancie, are many, some whereof I will briefly touch. The first reason is, because it is an inseparable companion of integrity and vprightnesse of heart; For if in sincerity and truth wee performe seruice vnto God, out of our loue and obedience to his will, then these motives alwayes remayning, will make vs constant in doing of it. Whereas if in hypocrisie we formally performe any duties, being moued thereunto by worldly respects, then doth our obedience last no longer then they last, and as they are variable and subiect to many changes, so shall wee likewise change with them; according to that of the Apostle *Iames*; *A double minded man is vnstable in all his wayes*. Secondly, if we be not constant in the duties of a godly life, all the paines which wee take by fits will be spent in vaine; seeing we shall vndoe that one day which wee did the day before, and like foolish builders, one while setting vp, and another while pulling downe, we shall not be edified in our faith and sanctification, and after much time spent, bee neuer the neerer the finishing of our worke. For though at some times we row neuer so strongly against the tyde and streame of our corruption, yet when wee intermit our labour, and giue our selues to sloth and negligence, they will carry vs downe againe as farre from the Hauen of our hopes, as we were at the beginning. Of which, we haue lamentable experience in many ancient professors, who through this inconstancie in religious duties, stand at a stay (like dwarfes, whole

Iam. i. 8.

whose age brings no growth) neither increasing in knowledge, faith, and other saving graces, nor in bringing forth of the fruits of them in their liues and conuersation. If therefore wee would spend our paines to any purpose, let vs not onely begin well, but continue the worke of our sanctification, till we *haue perfected our holinesse in the feare of God*, as the Apostle exhorteth. If we would be true Nazarites consecrated to Gods seruice, we must not be holy by fits, but *fulfill the dayes of our sanctification*, and separating our selues from all sinfull pollution, we must be holy to the Lord. For as in legall purifications, though a man obserued neuer so strictly some dayes allotted to his clensing, yet if hee failed in any one, though it were the very last, and defiled himselfe with any legall pollution, all his former labour was spent in vaine, and the worke was new to begin againe: so is it also in our spirituall purifying, and in our sanctifying and consecrating our selues to Gods worship and seruice. Thirdly, the benefits which arise from this constancie, may perswade vs to imbrace it; for by *continuance in the Word of Christ*, we approoue our selues to be his Disciples indeed. Wee shall with much ease performe all Christian duties, when by our constancie we haue brought our selues to an habit. And as all things which are put into a state of motion, doe continue moouing with great facility and little helpe; and if it be intermitted, requireth much more strength and paines to begin it againe, then it would haue required to haue continued it in that state; so if we be continually inured to the duties of a godly life, they will be easie and familiar vnto vs whilest this spirituall motion continueth, but if it be broken off and intermitted, it is a new worke to begin againe, and will not be renewed to the former state, without much indeuour and great difficulty. It is easie to keepe that armour bright which is daily vsed, but vse it onely by some fits, and hang it by the walls till it be rusty, and it cannot, without much labour in skowring it, be restored againe to its former brightnesse. If the Instrument be daily played vpon, it is easily kept in tune by the skilfull Musician, but let it but a while be neglected & cast in a corner, the strings and frets breake, and the bridge flyeth off, and no small labour is required to bring it into order. And thus also it is in spirituall things, which are kept in an easie and orderly course, with one halfe of the paines, if wee continue them with a settled constancie. Finally, this constancy in holy duties giueth vs assurance of all Gods promises, according to that of the Apostle; *We are made partakers of Christ, if we hold the beginning of our confidence stedfast vnto the end*; and that couenant made with Dauid in the behalfe of his sonne Salomon: *I will establish his Kingdome for euer, if he be constant to doe my Commandements and my iudgements as at this day*; and by Gods gracious and free promise giueth vs iust title to spirituall and heauenly rewards: *For he will render to euery man according to his deeds. To them who by patient continuance in well-doing seeke for glory, and honour, and immortality; eternall life*, as the Apostle speaketh.

Lastly, the manifold euils which are caused by vnconstancy, may effectually moue vs to be constant in all good duties. For this various and often changing of our spirituall estate vpon euery slight occasion, maketh our seruice odious vnto God, and all our actions vncleane in his sight. The which is implied in the ceremoniall Law, wherein the Chamelion

2. Cor. 7. 1.

Num. 6. 5, 8.

Num. 19. 11, 12.

Iob. 3. 3. 1.

Heb. 3. 14.

1. Chro. 18. 7.

Rom. 2. 6, 7.

6. Self. 2.

The manifold euils which accompany vnconstancy in good duties.

was forbidden, among the beasts which were vncleane, whose property is to hold constantly no colour, but changeth as the things are changed which lye next vnto it. Secondly, it hindreth our growth in grace, and maketh all the good meanes which we vse to this purpose, vnprofitable vnto vs. It disableth vs in our spirituall race, from comming to the goale, and getting the garland, and causeth vs to be preuented with their speed, who let out long after vs. It maketh vs vnfit for all good duties, and not only more backward vnto them by our intermission, but also more vnable to performe when we doe vndertake them. For when we haue for a time neglected prayer, meditation, hearing the Word, and such like spirituall exercises; our deceitfull hearts, after they are broken loose out of the bonds of Gods feare, and haue tasted the carnall sweetnesse of this slothfull liberty, are hardly recalled & recouered; and not without much paines reduced into order, nor well settled and composed to religious duties. It hindreth vs in our spirituall iourney towards our heavenly home; and whereas those who are constant in their trauell, and ridde continually some part of the way, come seasonably and surely to their iourneys end, though they seeme to goe a slow pace; these who goe on by fits and spurts, tire themselves in the mid way, and though sometimes they seeme to goe a gallop, yet their many intermissions, and often stayes make them to bee benighted, and to giue over their trauell before they come to their iournies end. Finally, it greatly indangereth vs vnto finall apostasie, for leauing those good duties vndone, which our consciences approving, call vpon vs to performe, and by this negligence running into temptation, it is iust with God to leaue vs in it, and to withdraw his grace, which onely giueth vnto vs both will and ability for the well performing of any good dury. Whereof it commeth to passe, that many who intend at the first but to play the truants, and to intermit their studies for a time, that they may take their liberty and pleasure, and then to come vnto Christs schoole againe, are afterward partly so possessed with feare and shame of their Masters presence, and partly so bewitched with their carnall delights, that they runne quite away, and neuer returne. And when they haue thus farre given place to the diuels tentations, and the sluggish sloth of their sinfull flesh, that they intermit all spiritual exercises, as prayer, hearing the Word, reading, meditation, that they may the more thorowly intend their worldly profits or delights, yet with a purpose to returne vnto them againe when these things are dispatched; they are more and more insnared in Sarans nets of perdition, into which they haue cast themselves, and the longer they forbear, the lesse appetite they haue to religious duties. Lastly, this vnconstancy maketh vs farre worse in the seruice of God, then the sonnes of *Belial* are in the seruice of the diuell, and of the world. For they, for the vncertaine and base wages of earthly trifles, are constant in those workes of darkenesse wherein they imploy them, toyling themselves, and spending their strength in their seruile drudgery night and day, though it bee to the euerlasting damnation both of their bodies and soules: whereas these who professe themselves the seruants of God, serue him negligently by fits and starts, one while taking a little paines in spirituall exercises, and another while intermitting their labours, and spending their time in
sloth

loth and idlenesse, although he encourageth them to doe him faithfull and constant seruice, with the present pay of all temporall blessings, and with the assured hope of future happinesse.

And these are the reasons which may moue vs to constancy in the duties of Gods seruice. In the next place let vs consider of some meanes which may inable vs vnto it. The first meanes is, often and seriously to consider of Gods manifold mercies and rich rewards, both in this life and the life to come, which he hath faithfully promised vnto all those who doe him diligent and constant seruice. For in this world nothing shall be wanting to those that serue and feare him; for if he provideth so liberally euen for strangers and enemies; then will he much more for those of his owne family, and not suffer them to want any thing which is good. He will shine vpon them with the bright beames of his face and fauour, and glad their hearts with the ioy of his countenance. Hee will preserue them from all dangers, and mightily defend them from the malice and power of all their enemies. He will watch ouer them with his providence to doe them good, and will haue them alwayes at his finding, who hath all things in heauen and erth to bestow vpon the. He will enrich them with the chiefe treasures of his spirituall graces; and hereafter giue them the possession and fruition of heavenly happinesse. So that though wee should not intermit our paines in the duties of his seruice for the space of an houre in the whole course of our liues; yet may we say of our doings, as the Apostle of our sufferings, The seruice of this present life is not *worthy the glory which shall be reuealed*; for that is short and momentany, weake and imperfect, but shall be rewarded with a farre more excellent and eternall waight of glory. The second meanes of constancy is, to take notice, and to haue a true sense of our frailty and infirmity, our naturall mutability and vnconstancy, our dulnesse and wearinesse in all good duties, that so wee may keepe a narrow watch ouer our selues, and not giue way to our spirituall sloth when it creepeth vpon vs, and moueth vs to intermit the duties of a godly life. We must not be proud and presumptuous of our strength, as though it were in our power to leaue and resume our worke when wee please; but be humbled in the sight and sence of our backwardnesse and wearinesse in holy duties; and as the Apostle exhorteth, wee must *not bee high minded, but feare*: whilest we seeme to stand, we must take heed of falling, and worke out our saluation with feare and trembling. For, *blessed is hee which thus feareth alwayes*; seeing it will make him carefull to keepe his spirituall watch, that he doe not neglect or intermit any good duty which may strengthen his faith in the assurance of his saluation. The third meanes is, that we indeuour to worke our hearts to the loue, not only of God, which will make all our labours light which wee take in seruing him whom our soules loue, but also of the spirituall duties themselves, by meditating often vpon their excellency, profit and necessity about all worldly employments. For what the soule loueth, in that it resteth with vnwearied delight, and so pleaseth it selfe in the fruition of it, that it admitteth no thought of change. The fourth meanes is, to keepe our selues in acquaintance with all good duties, that they grow not strange vnto vs, and that wee giue no place to sloth, but keep our selues in continuall exercise, which will inable

vs

§. Sect. 3.
Of the meanes
whereby we
may be inable
to serue
God constantly
in the duties
of a godly
life.

Rom. 8. 18.

Second meanes.

Rom. 11. 30.
1. Cor. 10. 12.
Phil. 2. 12.
Prou. 28. 14.

Third meanes.

Fourth meanes.

Fifth meanes.

Sixth meanes.

Col. 2. 5.
1. Cor. 14. 33. 40

vs to hold out with constancy. For the more we doe them, the more easie shall we finde them, and our selues more strong and able to continue in them. And as runners in a race doe daily vse exercise to keepe themselves in breath, and that they may be more able and actiue to performe it, and hold out when they runne for the Garland: whereas if they should intermit their diligence, and giue themselves to ease and sloth, it would make them short-winded, and vnable to continue when they striue for the mastery: so in this spirituall race, the more we exercise our selues in Christian duties, the better able we are to continue in them without fainting or wearinesse; and the lesse paines we take, the sooner we are out of breath, and lesse able to continue in our course. The fifth meanes is, that seeing we are naturally glutted with satiety in the continuall vse of the same thing, and delighted with some variety and change, wee doe not wholly tire our selues in any one good exercise; but seeing God hath giuen vnto vs variety and choyce of many Christian and religious duties, and will not be serued by one of them alone, but hath allotted vnto euery one of them their due time and season: Therefore auoyding that vnconstant leuety before spoken of, shifting and changing, before wee haue brought the duty in hand to some good effect, that we may receiue some fruit and benefit by it, it is profitable for the inabling vs to this constancy in Gods seruice, when we feele our selues weary of one good duty, to betake our selues to another; as from praying, to reading; from hearing, to meditating or conferring; from religious exercises, to the ciuill duties of our callings; and when we feele our spirits spent, our minds dulled, and bodies wearied with them both, or either of them, to refresh our selues with honest and moderate recreations: whereby wee shall not onely preserve our strength, that after one duty done, wee may be more fit to performe another, but also returne vnto the same duty againe in seasonable time with a better stomake, when as we left it with some appetite, and were not glutted with any lothing satiety. The last meanes of constancy is, that we doe all good duties in due time and order: For these are inseparable companions, and mutuall helpes one to another: so the Apostle saith, that he reioyced in the Colossians, *beholding their order, and the stedfastnesse of their faith*; and exhorteth the Corinthians to the same practice, that *all things should be done decently and in order* in the seruice of God, because hee was not a God of confusion, but of order and peace. And this will much further vs in constancy, seeing those things continue longest, which haue an orderly proceeding: as we see in the celestiall bodies, which as they much excell all earthly things in their admirable order, so also in the constancy of their motion. That therefore wee may be alike constant in all our courses of Christianity, let vs be like them also in their orderly proceeding, and beginning the day with spiritual exercises, as before hath bin shewed, and so proceeding to ciuill duties, let vs hold on in the same tenour, neither confusedly intermixing them one with another, nor vpon euery slight occasion changing our course. And if we constantly obserue this order, this order will be a notable meanes to preserve our constancy.

CAP. X.

Of our perseuerance in all Christian duties of a godly life.

BVt as we must be euery day constant in the duties of a godly life without intermission, so must we perseuere in them vnto the end without apostasie or defection. For as it is the property of a faithfull and blessed man to *bring forth his fruit in due time and season*, so also not to *fade or wither*, but to flourish alwayes like the Palme tree, and to bring forth most fruit in old age. His righteousness indureth for euer, and his wayes are like a shining light, which shineth more and more vnto the perfect day. An example whereof we haue in the Church of Thyatira, whose last workes were more then their first. Now this perseuerance must be shewed both in imbracing and professing the truth of Christian doctrine, and also in practising the holy duties which it teacheth in the whole course of our liues and conuersations. Vnto the former the Apostle exhorteth, *Stand fast in the liberty wherewith Christ hath made vs free*. The Apostle Iohn likewise: *Let that therefore abide in you, which you haue heard from the beginning*. And our Sauour Christ in his Epistle to the Churches: *That which you haue already, hold fast till I come*. The other, the Lord himselfe commandeth: *I thou shalt loue the Lord thy God, and keepe his charge and his Statutes, and his Iudgements, and his Commandements alway: or as he expoundeth it in another place; In all the dayes that thou liuest vpon the earth, or for euermore*. And contrariwise apostasie and defection is forbidden; *Take heed, brethren, lest there be in any of you an euill heart of unbelief, in departing from the liuing God*.

Now the meanes whereby wee may attaine vnto this perseuerance in the duties of a godly life, are diuers. The first is, to consider often with our selues, that all Gods gracious promises are limited and restrained vnto those (not that begin well, or hold out to the mid way, but) who perseuere vnto the end. So our Sauour Christ, *Hee that indureth to the end, shall be saued*. Be faithfull vnto the death, and I will giue thee a Crowne of life. And not he that fighteth, but in fighting ouercommeth, hath the promises of freedome from all misery, and fruition of heauenly happinesse made vnto him. And elsewhere he indefinitely promiseth, that *if wee abide in him, and let his Word abide in vs, then aske what we will, and it shall bee done vnto vs*. To the same purpose the Apostle James telleth vs, *that who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetfull bearer, but a doer of the worke, that man shall bee blessed in his deed*. And the Apostle to the Hebrewes saith, *that we are made partakers of Christ, if we hold out the beginning of our confidence stedfast to the end*. And therefore if we meane to haue any part in Gods promises, we must constantly perseuere in the profession and practice of true godlinesse, and the Christian duties of an holy life. The second meanes of perseuerance, is carefully to auoyd the causes and meanes of apostasie and defection. And these are diuers: first, voluntary liuing in any knowne sinne, which will harden the heart, and dead the conscience, and so make way for many others, till wee be wholly carried away from God in a streame of wickednesse. Secondly, we

§. Sect. 1.

That we must perseuere both in profession and practice of godlinesse. Psal. 1. 3. and 92. 12, 14. Psal. 112. 9. Prov. 4. 18.

Apo. 2. 19.

Gal. 5. 1.

1. Iob. 2. 24.

Apo. 2. 25.

Deut. 11. 1.

Micah 4. 5.

2. King. 17. 37.

Heb. 3. 12.

§. Sect. 2.

Of the meanes of perseuerance.

1. Meanes.

Math. 24. 13.

and 12. 1.

Apo. 2. 10.

Apo. 2. 11. 26.

and 3. 11. 12.

Job. 15. 7.

Iam. 1. 25.

Heb. 3. 14.

The second meanes of perseuerance, is to auoyd the causes and meanes of apostacy and defection.

we must carefully take heed of the least declinations in Christian graces and holy duties; for if we be once going downe the hill, wee shall hardly keepe our selues from running headlong to the bottome, vntlesse wee stop speedily in the very beginning. And as for the preserving of our bodies in a sound estate, we labour with seasonable physicke to preuent diseases, and when we finde our health to decline a little, doe vse all good meanes at the first, because if the sicknesse seaze thorowly vpon the vitall parts, it will hardly be remoued, and indanger our liues: so must we take the same course for the good of our soules, carefully obseruing the first declinations of our spirituall health, that we may stop them at the beginning, before they breake out into any extremities. And considering that those diseases both of body and soule, are most dangerous and desperate (not which come suddenly with some sensible violence, but) which steale vpon vs by degrees vpon no apparant causes, and impair the health by little and little, because they are hardly discerned, and when they are knowne, not easily cured, as in the outward man, the consumption, hectique feuer, and the like; and in the inward and spirituall part, carnall security, hardnesse of heart, and others of like nature; let vs not therefore neglect the least declinations in sauing grace, and holy duties, but keepe a carefull watch ouer our selues, that none of these diseases of our soules steale vpon vs, and become desperate before we discern them. Let vs bee as good husbands for our soules, as wee are for our clothes, houses and grounds, mending little holes, before they teare out into great rents, repairing the first decayes, ere they become rotten and ruinous, and making vp the breach as soone as wee discern it, before it come to an inundation, and carry vs away in a floud of wickednesse. And this counsell the Apostle giueth vs. *Lift up (saith he) the hands which hang downe, and the feeble knees; and make straight paths to your feet, lest that which is lame be turned out of the way, but let it rather be healed, &c. Looking diligently lest any man faile of the grace of God, lest any root of bitternesse springing up, trouble you, and thereby many be defiled.* A third cause of apostasie, is a great opinion of our owne strength, which causeth God to leaue vs that we may see our weaknesse, as we see in the fearfull defection of the Apostle Peter: And also a fond conceit that we are so rich in grace, that we may spend vpon the stocke, and labour for no more; and that we haue already so well profited in religious duties, that we need not take any care or paines to make any further progresse: For there is no standing still in the wayes of Christianity; but when we cease to goe forward, wee begin to goe backward; when in our owne opinion we are at the full, we will begin to wane and decline towards a change; and when our godlinesse is come to a standing water, it presently declineth and neuer ceaseth, vntill it be come to a low ebbe. For the preuenting whereof, let vs not measure our vertues and good proceedings by the false mete-yard of pride and selfe-loue, which will make vs ouerweene our owne gifts and good parts; nor compare our selues with our selues, or others that come behind vs, and haue not attained vnto our measure, but with the perfect Law of God, which like a looking-glasse will discover our blemishes and imperfections, and with our Saviour Christ, the perfect paterne of holinesse and righteousnesse, according to

Gal. 6. 4.

Ephes. 4. 13,
14, 15.

to whole Image we ought to be conformed. A fourth cause of defection from God and godlinesse which we must shunne, is the immoderate loue of the world and worldly vanities, which cooleth and quencheeth in vs the loue of God, and of spirituall and heavenly things; and so choketh in vs all good desires and indeuours of seeking after them that wee may obtaine them. For as our Sauour telleth vs, *we cannot serue God, and Mammon*: And the Apostle saith, *that the amity of the world is enmity with God; and therefore whosoever will be a friend of the world, he is Gods enemy*. Which argument the Apostle Iohn vseth to dissuade vs from this carnall loue: *Loue not the world* (saith he) *nor the things that are in the world. If any man loue the world, the loue of the Father is not in him*. A fifth cause, is slacknesse and negligence in the vse of those meanes which both beget and begin Gods graces in vs, and also nourish and preserue them when they are begun; as the hearing of the Word, reading, prayer, meditation, the Sacraments, and such like. For as the strength of the body languisheth and consumeth, if we refuse our bodily food, whereby it is preserued, so must also our soules needs fall into a consumption of all grace and goodnesse, if we neglect that spirituall nourishment by which onely they are sustained in vs. A sixth cause is, the grieuing of Gods Spirit dwelling in vs, by quenching the good motions of it, and defiling our soules with sinnes that waste the conscience, being committed wilfully against the knowledge; which loathsome filthinesse polluteth our soules and bodies, and maketh this holy Ghest weary of his lodging, & going away, to withdraw also with him his gifts and graces, by which alone wee are inabled vnto all good duties. And therefore if wee would not fall away from all grace and goodnes, let vs louingly entertain the Author of them, and not grieve Gods holy Spirit, by resisting those good motions which he putteth into vs, and by making our hearts and bodies, which should be his holy temples and place of residence, a loathsome stie of sinfull vncleanesse. A last cause of apostacy, is neere and inward familiarity with prophane and wicked persons, who will corrupt vs with their euill examples, and poyson vs with the contagion of their sinnes, alluring and drawing vs by degrees to accompany them in their euill courses, vntill at last wee runne on with them into the same excesse of outragious wickednesse, and so giue a finall farewell to all grace and goodnesse.

The third meanes of perseuerance is to consider, that there is no other way to be approued of God, either in our persons or actions. For though our workes make neuer so glorious a shew in the sight of men, and our first beginnings and proceedings seeme most excellent, and giue great contentment both vnto our selues and all others, yet if we continue not vnto the end, the Lord will take no delight either in vs or them, according to that of the Apostle: *If any man draw backe, my soule shall haue no pleasure in him*. Fourthly, let vs remember, that our begun and continued righteousness will not at all profit vs, if wee desist in our course, and returne againe to our former wicked wayes. For so the Lord hath plainly said, *That the righteousness of the righteous shall not deliuer him in the day of his transgression, and for the wickednesse of the wicked, he shall not fall thereby, in the day that he turneth from his wickednesse; neither shall the righteous be*

Math. 6. 24.
Jam. 4. 4.

1. Iob. 2. 25.

Ephes. 4. 30.
1. Thes. 5. 19.

Deut. 7. 2, 3, 4.
Pro. 22. 24, 25.
1. Cor. 5. 14.

6. Sect. 3.
The 3. meanes
is to consider
that we can
no otherwise
be accepted
and approued
of God.
Heb. 10. 38.

zek. 33. 12.

*Nec sanctus ergo
securus esse de-
bet, quandiu in
huius vite agone
versatur; nec
desperare pecca-
tor, &c. Hier. ad
Celantiam.*

Mat. 13. 44, 45.

*1. Pet. 2. 30, 31.
Heb. 6. 4. & 10.
26.*

*Pro. 14. 14.
& 1. 31.*

*1. Cbro. 28. 9.
2. Cbro. 15. 2.*

*Zeph. 1. 4, 6.
Luk. 17. 32.*

*Mat. 24. 13.
Luk. 9. 62.*

Heb. 10. 26, 27.

*§. Sect. 4.
The last means
of perseue-
rance, is
Prayer.*

Psal. 104. 18, 19.

*Phil. 2. 13.
& 4. 13.*

Phil. 1. 6.

able to live for his righteousness, in the day that he sinneth, &c. And therefore as the sinner hath no cause to goe on in his sinne, despairing of pardon, so the righteous hath no reason to desist in his righteousness, presuming of reward, for that which he hath done already. The fift meanes is, to consider, that if wee perseuere not in the profession and practice of true godliness, all our former labour will not onely be spent in vaine, but also to our great losse, seeing we shall be in farre worse case after our apostasie, then we were before we made any profession of Religion. For Satan hauing bin once beaten out of possession, vpon his returne taketh surer hold; & as our Sauour speakes, *One euil spirit taketh with him seuen other worse then himselfe, and reenter and dwell there: & the last state of that man is worse then the first.* So the Apostle Peter telleth vs, that it had bin better for apostates not to haue knowne the way of righteousness, then after they haue knowne it, to turne from it, like the Dog to his vomit, and the Sow being washed, to her wallowing in the mire. The sixth meanes is, to haue alwayes in our remembrance the fearefull punishments which are inflicted vpon Apostates, both in this life and the life to come. For the backslider in heart shall bee filled with his owne wayes; and a good man, who perseuereth in his integrity, shall be satisfied from himselfe. More especially, he that forsaketh God and the wayes of his Commandments, the Lord will forsake him, & giue him ouer vnto himselfe, to go on in his owne sinfull courses to his euerlasting perdition and destruction according to that of *Dauid* to his sonne *Salomon*; *If thou forsake him, he will cast thee off for euer.* And that of *Azariah* to *Asa*; *The Lord is with you, while you be with him, and if yee seeke him, he will be found of you; but if you forsake him, hee will forsake you.* So the Lord threatneth to stretch out his hand, and to cut off them that were turned backe from him, and those who had not sought him, nor inquired after him. In the life to come Apostates shall be deprived of heauenly happinesse, for he only that indureth to the end, shall be saued. And he that putteth his hand to the plough, and looketh backe, shall not be thought fit for the Kingdome of God. Yea, they shall not only lose these heauenly ioyes, but also haue their portion in hellish torments; For they that sinne willingly, after they haue receiued the knowledge of the truth, and perseuere in their sinnes without repentance, there remaineth vnto them no more sacrifice for sinnes; but a fearefull looking for of iudgement, and fiery indignation which shall deuoure the aduersaries, as the Apostle speaketh.

Lastly, if we would perseuere in the duties of a godly life vnto saluation, we must remember, that it is not a thing in our owne power, but the free gift of God, and therefore if we would haue it, we must continually beg it at his hands by seruent and effectually prayer. For as it is he alone that giueth vnto vs the spirituall life of Grace, who were naturally dead in trespasses and sinnes; so it is he onely that can preserue vs in it. And if he openeth his gracious hand, we shall be nourished and filled with all good; but if hee hideth his face from vs, wee shall presently be troubled, and perish in our former state of sinne and infidelity. It is he that worketh in vs both to will and to doe, of his good pleasure; and wee who are able to doe nothing of our selues, are enabled to doe all things through Christ which strengtheneth vs. It is hee that beginneth the good worke of grace in vs, and hee onely can performe and finish it untill the day of Iesus Christ. It is he alone, that

that is able to keepe vs from falling, as the Apostle Iude speaketh, and to perseuer vs faultlesse, before the presence of his glory with exceeding ioy. We can no more walke in our owne strength in the wayes of godlinesse, then Peter could vpon the waters: but it is the power of Christs Word, that supporteth vs, and keepeth vs from sinking, and his gracious promises of his helpe and assistance, by which we are stayed. It is not our apprehending him, but his apprehending vs and holding vs in his hand that preserveth vs from falling; for our weake and childish hold would soone faile, though we cling vnto him by a lively faith, if he tooke not surer hold of vs, and (as it were) carried vs like a louing Father in the armes of his prouidence. Neither doe we chiefly perseuere, because wee are faithfull vnto God, but because he is faithfull vnto vs, and will stablish and keepe vs from all euill. Our owne strength would not stay vs from being forcibly carried away with the violent tentations of our spirituall enemies; but it is our Sauour Christ that keepeth vs, who hauing receiued from his Father all power in heauen and earth, is stronger then all, and none shall bee able to plucke vs out of his and his Fathers hands. It is he that confirmeth vs vnto the end, that we may bee blamelesse vnto the Day of our Lord Iesus Christ. The promises of God which in Christ are yea and Amen, vnto the glory of God by vs, are they which stablish vs in him; and it is hee that hath sealed vs, and giuen vs the earnest of the Spirit in our hearts. And therefore if wee would perseuere in grace and in the wayes of godlinesse, we must beg it at Gods hands, and pray for our selues, as the Apostle for the Colossians, that he will replenish vs with knowledge of his will in all wisdom, that wee may walke worthy the Lord vnto all pleasing, being fruitfull in euery good worke, and increasing in the knowledge of God, strengthened with all might, according to his glorious power, vnto all patience and long-suffering with ioyfulness. And as he prayeth for the Thessalonians, that the Lord will make vs to increase and abound in loue, to the end that he may stablish our hearts vnblameable in holinesse before God, vnto the comming of our Lord Iesus Christ, with all his Saints.

Iude v. 24.

Phil. 3. 12.

Esa. 41. 13.

2. Thes. 3. 3.

1. Cor. 1. 9.

1. Thes. 5. 24.

Mat. 28. 18.

Iob. 10. 23, 29.

1. Cor. 1. 8.

Esa. 54. 10.

1. Cor. 1. 31, 32.

Col. 1. 10, 11.

1. Thes. 3. 13.



THE FIFTH BOOKE
OF A GODLY LIFE, CON-
TAINING IN IT THE HELPES
AND MEANES WHICH INABLE
VS VNTO IT.

CAP. I.

Of the rules of a godly life, whereby we may be directed in the right performing of all Christian duties. And first, of such rules as respect the causes of it, both principall and subordinate.

§. Sect. I.
Of the helpes
inabling vs to
leade a godly
life.



HAuing shewed what the godly life is, and the duties wherein it consisteth, with the properties belonging to them, which serue as way-markes and signes, whereby wee may know that wee are in a right course; it now remaineth, that wee intreat both of the helpes whereby we may be furthered in the wayes of godlinesse, and also of the impediments, which hindring vs in our Christian course, are to bee carefully remooued out of the way, if we would trauell in it with any ease and comfort, and come happily to the end of our iourneys. For as they who are to run a race for a corruptible crowne, thinke it not sufficient to know perfectly the way, with the nature and properties of it, as whether it be long or short; vp, or downe the hill; rough or plaine: but also carefully vse all helpes which may further them in the race, and remooue all impediments which may hinder their speed, and frustrate their hopes of comming seasonably to the goale, and winning the Garland: so must we all take the same course in running of the spirituall Race of a godly life, that we may obtaine that Crowne which is heauenly and immortal. The helpes whereby wee may bee furthered and inabled to leade a godly life, are either the meanes which tend to the aduancing of it; or the arguments and reasons which may induce and perswade vs to vse them, and to praetise all Christian and holy duties in the whole course of our liues & cōuersation. The meanes respect either direction or praetice: The former consisting in certaine rules which are to be obserued, that we may profitably proceed in the wayes of godlines: The other in wel vsing of certaine special meanes which God hath ordained & sanctified to this end, that they may enrich vs with his spirituall & sauing graces, & strengthen vs to the performing of those Christian duties which belong

to a godly life. The rules to bee obserued, haue either reference to such things as belong to all Christian duties, or to the duties themselves.

Of the former sort, are such as concerne either their causes or their circumstances. The causes are chiefe and principall, or else subordinate and instrumentall. The chiefe and principall cause of working all holy duties, in, and by vs, is God himselfe, the Father, Sonne, and holy Spirit. Concerning whom, this first rule is to bee obserued, that seeing God is the chiefe Author of all good duties which can be performed by vs, that therefore we also make him the supreme end of them, propounding vnto our selues his glory in the vndertaking of any action, as the mayne motiue that induceth vs vnto it. And seeing he is first and last in all holy duties which are performed of vs, and both beginneth, continueth, and finisheth his workes of grace in and by vs; yea, seeing wee our selues are wholly his, both by right of creation, preservation, and redemption; therefore being his and not our owne, we must deuote and consecrate our selues wholly, and all our actions and intentions to his seruice, performing all Christian duties, not as acts of our owne wills, to please or profit our selues, but as workes which he willeth and commandeth, and are therefore pleasing and acceptable in his sight. So that this must be our first step & entrance to the Christian duties of a godly life, vterly to deny our selues and our owne wills, and acknowledging God to be all in all, wee are to resigne both our persons & actions to be directed and guided as he pleaseth, and to make his will in all things the rule of ours; not performing the duties of a godly life, because they are pleasing vnto vs, or plausible vnto others, but because God requireth them, and it is his will, that being sanctified, we should glorifie him, in bringing forth much fruit. We must, if we wil be Christs Disciples, in the very first place *deny our selues, and take vp our crosse and follow him.* We must not, like vntamed Heifers, run & range which way we list, but we must take vpon vs his easie yoke and light burthen, and casting off our pride and selfe-will, we must learne of him to be humble and meek in spirit. We must be content to be, not what we would, but what God wil haue vs, both doing and suffering whatsoeuer he comendeth or imposeth. We must go the way that nature shunneth, if God chuse it for vs; and walk with *Peter, not whither we would, but whither we would not.* An example of which obedience we haue in the Saints of Macedonia, *who resigned themselves vnto the Lord* in doing his wil, & in him to the direction of his holy Apostle. And in *Paul* also, who before his conuersion applied himselfe to do his own wil, and to please the chiefe Priests, but no sooner was he cast down & humbled, but presently he offereth himselfe to Gods seruice, and desireth to be guided by the will of Christ. Yea our Sauour himselfe, who is the most perfit patterne for our imitation, though his humane will were most iust and holy, yet professeth *that he sought not his owne will, but the will of his Father who sent him.* Neither must we only deny our own wils in al our doings, that we may submit them vnto Gods, but also in our sufferings, that so we may say with *Dauid; Here am I, let him doe to me, as seemeth good vnto him;* and with our Sauour Christ himselfe; *If this Cup may not passe by me, not my will, but thine bee done.* The fruits and benefits of which resigning vp our selues wholly to the direction and disposing of Gods will, are great and manifold. For thus all our

§. Sect. 2.

The first rule is, that wee make God the supreme end of all Christian duties, and wholly deny our selues in them.

Mat. 5. 16.

1. Cor. 10. 31.

1. Pet. 2. 12.

1. Cor. 8. 20.

1. Thes. 4. 3.

Iob. 15. 8.

Mat. 11. 29.

Iob. 31. 18.

2. Cor. 8. 5.

Alf. 9. 6.

Iob. 5. 30.

2. Sam. 15. 16.

Mat. 26. 39, 42.

Gal. 2. 20.

2. Pet. 1. 4.

§. Sect. 3.
The second
rule respect-
ing our Savi-
our Christ;
namely, that
we aime at him
as the mayne
scope of all our
actions.

Job. 17. 3.

1. Cor. 2. 1, 2.

Phil. 3. 10, 14.

Gal. 6. 14.

actions must needs be pleasing vnto God, seeing they are conformable to his owne will. We shall liue *the life of Christ*, when being wholly moued and ruled by his Spirit, we shall doe, not our owne wills, but his; and the will of his & our heauenly Father. We shall be *partakers of the diuine nature*, as the Apostle *Peter* speaketh, when as keeping his residence in vs by his Spirit, his holy will doth raigne and rule in vs. Wee shall greatly profite in humility, which is that Christian ornament that chiefly maketh vs glorious in the sight of God. Wee shall be contented in all estates, and reioyce euen in tribulation and affliction, because the will of God is fulfilled in vs, vpon which our will dependeth. Finally, the will of God shall be vnto vs as a most skilful and faithfull Pilor, which standing at the sterne, will direct vs in all our courses, in this our dangerous passage thorow the sea of this world, and preserue vs safe in all tempestuous troubles, from falling vpon the rocks and shelves, vpon which we would often run and make shipwracke of our soules, if we followed not this guide, but were led by the direction of our owne corrupt and vnskilfull wills, or by the traditions of others who are as ignorant as our selues.

The second rule of direction for the leading of a godly life, respecteth our Sauour Christ, namely, that we propound him as the maine scope and marke at which we ayme in all our actions, not resting in the best duties which we performe, as hauing in them any sufficiency to make vs happie and blessed, but vsing them as helpees to gaine Christ, and to confirme and assure our vnion and communion with him, by whom alone wee attaine vnto happinesse. The end of our legall knowledge, is not chiefly that wee may obey it, and so liue in our owne righteousnesse, but to discover our misery both in respect of sinne and punishment, that thereby we may be driuen out of our selues vnto Christ, and seeke in him righteousnes and saluation. The end of the knowledge of the Gospell and of all other knowledge, learning and wisdom, is to bring vs to the knowledge of Christ and him crucified; for the sauing knowledge of this onely, would make vs happie, though we were meere Ideots in all other things; whereas if we had all other knowledge of the secrets of nature, the profundity of all Arts and sciences, yea euen of the highest and darcest mysteries of Religion, yet wanting this alone, wee should bee miserable. And therefore the Apostle neglecting the excellency of all other wisdom, *determined not to know any thing, saue Iesus Christ, and him crucified*. In respect of this, hee esteemed all other gaine but losse and dung, and propounded this vnto himselfe, as his chiefe marke vnto which he pressed with all his power, that *he might know Christ, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable vnto his death*. In which, when he had attained vnto it in some measure, hee chiefly gloried. The end of our faith must not bee to rest in it, as an infused grace, for which in its owne vertue we are accepted, but that it may serue as an instrument to apply and appropriate vnto vs Christ and his righteousnes, in and by whom alone we are iustified in the sight of God. The end of our hearing and reading the Word, is not chiefly to commend vs vnto God by the performance of a religious act of his seruice, but that wee may thereby come to the knowledge of Christ, & apply him vnto vs by a liuely faith. The end

of our receiuing the Sacraments, is to confirme and assure our vnion and communion with Christ. The end of our prayers, is not that for themselves and their owne seruency and holinesse, they should bee heard and granted of God, but onely in the mediation and intercession of Iesus Christ. Finally, the end of all the duties of a godly life and fruits of new obedience, is not to satisfy Gods Iustice and merit heauen, but to assure vs that wee are ingrafted as liuely branches in the true Vine Iesus Christ, and that wee haue from him this sap of grace which maketh vs fruitful, seeing *without him we could doe nothing*, and that we are partakers of the vertue and power of his death and Resurrection vnto Iustification, and the remission of the guilt and punishment of all our sinnes, seeing wee feelee them powerfull in vs for our sanctification, and for the abating of the corruption, and subduing in vs the power of sinne, so that it *no longer reigneth in our mortall bodies*. Now the reason why we must not rest in our Christian graces and holy duties themselves, but onely vse them to another end, propounding vnto them as their maynescope the gayning of Christ, and that wee may hereby be more neerely and firmly vnited vnto him, is, because nothing in vs, nor any thing done by vs is pleasing vnto God in it owne worth and excellency, but only as it is accepted in Christ the Sonne of his loue, *in whom onely hee is well pleased*; for, euen our prayers themselves are but a lothsome sacrifice, vnlesse our high Priest taking them at our hands, doe put them into his *golden Censer*, and sweeten them with the odoriferous Incense, and fragrant breath of his mediation and intercession. Our best righteousnesse, being imperfect and stayned with our corruptions *like a polluted cloth*, will not indure the pure and parching eye of Gods strict Iustice; vnlesse our imperfections be covered with the perfect righteousnesse of Iesus Christ, and the pollution washed away in his most precious blood. And therefore let not this bee the end of all our Christian duties in a godly life; that they may bring vs directly vnto God, in their owne credit, or procure his fauour in their owne worth and excellency, for then hee will iustly reiect both vs and them; but let vs propound the getting of Christ as the maine scope of them all, that so being vnited vnto him, we and our duties may in him be accepted before God, and receiue a rich reward by vertue of his merits and perfect obedience.

The third rule respecteth the holy Spirit of God dwelling in vs, namely, that seeing we cannot of our selues pray, or heare, or reade, or meditate, or else performe any other Christian and holy duties; but as this *Spirit helpeth our infirmities*, and giueth vs power to bring them to some good effect; therefore stopping our eares to carnall disputes, and shaking off the yoke of naturall & corrupted reason, we must, in the performing of all the duties of a godly life, giue our selues ouer to be gouerned and guided by it, both in respect of the matter, manner, and time of doing them. And when wee heare the voyce of the Spirit secretly whispering in our hearts (like the voyce of one standing behind vs) saying, *This is the way, walke thou in it, when thou turnest to the right hand or to the left*, we are to be directed by it. And when it putteth into our mindes any good motions, or inciteth vs vnto any holy duties, as praying, hearing, reading, meditating, renew-

Iob. 15. 4. 5.

Rom. 8. 13.

Mat. 3. 17.

Ch. 17. 5.

Apo. 8. 3.

Esa. 64. 6.

6. Sect. 4.

The third rule, respecting the Spirit of God dwelling in vs. Rom. 8. 13, 14.

Esa. 30. 21.

1. Thes. 5. 19.

Ephes. 4. 30.

1. Sam. 12.

Luk. 19. 14.

2. Tim. 1. 6.

Apo. 3. 20.

ing of our repentance, or doing the workes of mercy, and such like, wee must *not quench the Spirit*, by checking these motions, nor by delaying and putting them off to another time, but vndertake them presently, and labour to bring them to good effect, whilest it offereth vnto vs its helpe and assistance, without which, of our selues wee are able to doe nothing that is good. Let vs *not grieve the good Spirit of God dwelling in vs, whereby we are sealed to saluation*, by refusing his gouernment, (as the Israelites dealt with Samuel) notwithstanding it is so profitable vnto vs, pulling (as it were) his Scepter out of his hand, and saying vnto him, as those Rebels to Christ, *This man shall not raigne ouer vs*: but like obedient subiects, let vs submit our selues in all things to be ruled by it; and when wee discern that the motions which are put into our minds, are his, (as wee may easily know them from all others, both by their holinesse resembling their Author, and their agreement with the voyce of the Spirit in the holy Scriptures) let vs not onely yeeld vnto them, but also giue them the best entertainment; nourishing and cherishing them when they seeme weake, and inciting and re-inliuing them when as they begin to languish and dye in vs, by meditation, prayer, reading, and other such like religious exercises. Let vs open the doore of our hearts when he knocketh, and giue kind entertainment to this holy Ghest, who bringeth his cheere with him, and will feast vs with a delicate banquet of spirituall graces. But especially when he visiteth vs after an especiall & extraordinary manner, and giueth more euident signes of his presence then at other times, by working more powerfully good motions in vs, kindling our zeale, and inlarging our hearts with the loue of God, and the duties of his seruice, then are we not by sloth to let slip so good an opportunity of inriching our soules with sauing graces, but we must (as we vse to say) strike whilest the iron is hot, and reape our haruest, whilest this Sun-shine continueth: we must set vp all our sailes, whilest this faire gale of wind lasteth; and so wee shall in a shorter time make a farre greater progresse in our course of godlinesse, then in many moneths, when being left by the Spirit, in respect of this extraordinary efficacie and operation, we shall be becalmed, and haue neither will nor power to goe forward. When hee offereth himselfe in an vnusuall manner vnto vs, in our travelling of the spirituall iourney, (as the Angell to *Iacob*) wee must take fast hold of him, not suffering him to deparr, before he hath giuen vs an extraordinary blessing. And when hee mooueth our hearts, as the Angell the Poole of Bethesda, and by his speciall presence infuseth into them more then wonted vertue; let vs not suffer so good an opportunity to passe, without making of it some spirituall advantage, for the curing of our sores and sicknesses of sinnes, and the confirming and increasing of our health and strength in our inner man.

§. Sect. 5.

That we often renew the Covenānt of grace between God and vs.

The rules which respect the subordinate causes and helpes, whereby we are enabled to performe the duties of a godly life, are diuers. The first, that we often renew the covenānt of grace betweene God and vs, by renewing the condition of it on our part, faith and repentance. In which exercise, as we are to renew our sorrow for all our sinnes, and those about the rest, which we haue most often committed, and thereby most offended and dishonoured

dishonoured God; so especially for those finnes and corruptions which haue most disabled vs vnto the duties of a godly life, and haue plunged vs into the contrary wickednesse, whereby we haue serued sinne and Satan. As our negligence and want of zeale, and holy care to glorifie God by the light of our Christian conuersation, and bringing forth the fruits of new obedience, and adorning our profession by our holy conuersation, whereby contrariwise we haue caused Gods holy Name to be blasphemed, and our Christian profession to be slandered and euill spoken of, as though it were the cause of all our inormities. Our security and hardnesse of heart, whereby we haue made no good vse either of Gods Word or workes, his mercies or iudgements, to be drawne by them to repentance, and made more diligent in the duties of his seruice; but putting the euill day farre from vs, haue taken occasion thereby, with the euill seruant, to be slothfull and negligent in all good duties, and to take liberty in running licentious courtes, loathing the meanes whereby we should haue bin wakened and rowzed vp out of this spirituall lethargie. Our cowardize and slothfulness in making warre against our flesh and fleshly lusts, whereby they haue often gotten to such an head, strength, and height of rebellion, that they haue preuailed, and haue shamefully foyled the spirituall part, and led vs captiue vnto sinne. Our negligence in preuenting the occasions, and withstanding the first motions and beginnings of sinne, and our want of care, in banishing out of our minds and hearts the desires and concupiscence of the flesh, when they were first suggested vnto vs; whereof it hath come to passe, that suffering them to rest in vs, wee haue been allured and tickled with carnall delight in thinking of them, which hath drawne vs from our former sincerity, and moued vs to like and approue them, to consent vnto, and produce them into act, when wee haue had fit occasion. Our worldlineffe and earthly-mindednesse, which haue made vs, by affecting transitory trifles, to neglect spirituall and heavenly excellencies, and neglecting Gods seruice, to serue Satan, in hope of receiuing this base wages and rewards of iniquity. Our little profiting by the long inioying and vsing of the light of the Gospell, and plentiful meanes of our saluation, for the enriching of our selues with Gods spirituall and sauing graces, knowledge, faith, affiance, loue, zeale, patience, or the fruitfull exercising of them in the duties of a godly life: which hath come to passe by our irreuerent, slothfull and sluggish vsing of the meanes, nor bringing vnto them any faith, zeale, seruency of spirit, or a good conscience. Our want of Christian valour and resolution in the Christian warfare, and our often yeelding vnto the tentations of Satan, the world, and our own flesh. Finally, our abuse of prosperity and temporary blessings, which being giuen vs of God as present wages in our hands, to make vs more cheerefull in his seruice, we haue abused as meanes and occasions to make vs more sinfull, more forgetfull of God, and negligent and cold in his seruice: more proud, worldly, and vnconscionable in all our courtes. And when we haue called to our remembrance these, and such other finnes, whereby we haue been hindred in the wayes of godlineffe, and haue vnflamedly lamented and bewailed them with bitter griefe, and resolved amendment for the time to come; then are we also to renew and strengthen our faith,

by

Math. 24. 48.

Ezek. 11. 19, 20.
and 36. 26.

Ier. 31. 33.
and 32. 40.

Nehem. 10. 29.

§. Sect. 6.

That we must
take more care
to approve our
wayes to God
and our owne
consciences,
then vnto
men.

by applying afresh vnto vs the gracious promises of the Gospell which are made in Christ vnto all repentant sinners. The which often renewing of our couenant with God, will be a notable meanes of strengthening vs vnto all the duties of a godly life; seeing this couenant of grace is the ground and foundation of them, God hauing promised therein, that hee will take away from vs our stony hearts, and giue vs hearts of flesh; and that hee will put a new spirit within vs, that we may walke in his statutes; and keepe his ordinances and doe them. That he will giue vs one heart, and one way, that we may feare him for euer; and put his Law in our inward parts; and write it in our hearts, that we shall not depart from him. And as thus on Gods part wee are strengthened vnto all good duties by his Spirit, which hee promisseth and giueth vnto vs; so also on our part, this renewing of our faith inabling vs hereunto; for the more we are assured of the remission of our sinnes, and of all Gods benefits, both spirituall in this life, and heavenly in the life to come, the more we loue him who hath so loued vs, and of his infinite bounty hath multiplied vpon vs such inestimable blessings; and the more wee loue him, the more loth wee are to doe any thing which may displease him, and the more forward and willing to glorifie him, and to performe all good duties acceptable in his sight.

The second rule is, that we chiefly labour to approoue all our workes and wayes to God and our owne consciences, rather then vnto men, the testimony whereof is much more to be esteemed then publike fame, and humane censures. For same being but a breath of the often deceived multitude, may also deceiue vs, by giuing a false testimony, either on the worser or better part; but our cōsciences, which are priuy euen to our secret actions, and inward intentions in doing them, will not easily bee corrupted to giue in false euidence, especially in those who are sanctified and regenerate. Humane and vulgar censures are often false and friuolous, ridiculous and impious, applauding that which God condemneth, and condemning that which he commendeth; and commonly that best pleaseth the multitude, which displeaseth him. They call him honourable, not who honoureth God, and is honoured of him, who is a sonne of God, brother of Christ, and heire of heauen; but who is innobled by the vertues of his parents, or who hath bought glorious titles (as it were a slaue in the market, or as the Centurion his freedome) with a great summe. They call him rich and happy, who is poore, beggerly, naked, and vtterly destitute of the riches of Gods graces, because he hath some worldly pelfe, which every day may be taken from him, or he from it. And hee of the world is esteemed valorous and magnanimous, who is so impotent in ruling his passions, that he cannot beare the least injury without taking reuenge; and contrariwise he base and cowardly, who dissembleth wrongs, and according to Christs Commandement doth readily forgive them, leauing vengeance to God, vnto whō alone it belongeth: Though nothing is more contrary to true fortitude, or the magnanimous constancy of a sound and well-fetled minde, then with euery wind of words to bee moued out of a right state; and with other mens folly to become furious and frantique. But a good conscience giueth in true euidence, as witnessing with God, or that which he witnesseth, not out of a blind opinion misled by passion,

passion, but according to the booke of holy Scriptures, with which this booke of conscience commonly agreeth. And therefore if wee would leade a godly life, and constantly performe those Christian duties which are pleasing vnto God, let vs lightly regard the censure of the multitude, who ordinarily outface and discourage vertue and piety, and commend and magnifie vice and wickednesse, iustifie those whom God condemne, and condemne those that hee iustificeth; accounting their false praises a great dishonour, and their scornes and disgraces for innocency and piety, our praise and glory, seeing he cannot be but honourable whom God honoureth, nor want glory, whom Christ, his Saints and holy Angels approue and applaud. And contrariwise, let vs highly esteeme, in all our actions, the testimony of our owne conscience, which will restraîne vs from secret sinnes, as well as from open and notorious, and moue and incite vs to all Christian duties, euen in our secret closets, when there is none by to censure our actions. And as no wise man in running of a race is much moued with the speeches of the standers by, which hee assuredly knoweth to be false and friuolous, thinking euer the better of himselfe when he is cast behind all the rest of the company, because they commend his speed, or the worse when he hath outstripped them and is neere the goale, because they discommend him for his slownesse: so neither must we be lifted vp with a good conceit of our selues, when others commend vs for our swiftnesse in the spirituall race, if our owne consciences tell vs, that wee are slow and behind all the rest with whom wee contend for the Garland; nor yet dejected and discouraged when they dispraise vs: if we are priuie vnto our selues, that with all our indeuour wee striue to make our best speed.

The third rule is, that we labour to performe all the duties of a godly life with a peaceable and quiet minde, which is not disturbed with disheartening feares, or tumultuous passions. The which calme quietnesse ariseth from two causes. The chiefe and principall is our peace with God, and peace of conscience, which are effects and fruits of our iustification by faith. The which assuring vs of the remission of our sinnes, our reconciliation with God, victory ouer all the enemies of our saluation, and that the Lord so watcheth ouer vs with his providence, and ruleth vs in all our wayes with his Wisedome and Power, that wee shall neuer fall from him, and so ouer-ruleth all things which oppose vs, that nothing shall be able to hurt or hinder vs, and all things shall turne to our good, and further our saluation; we are made heereby constant, cheerfull and couragious in all Christian duties, *seruing the Lord in holinesse and righteousness, without feare, all the dayes of our liues.* For then our sinnes, and the iudgements of God due vnto them will not terrifie vs, the malicious assaults and tentations of our spirituall enemies will not affright and discourage vs, afflictions and persecutions for righteousness sake, and for the profession and practice of Gods true Religion, will not daunt and dismay vs, but we will, in despite of all these oppositions, hold on our way, and finish our course with ioy. Whereas if wee want this inward peace and tranquillity, our sinnes will presse vs downe as an heauie burthen, and hinder our proceeding in the wayes of godlinesse, our consciences will accuse

§. Sect. 7.

That we must performe all good duties with a quiet and peaceable minde.

Rom. 5. 3.

Luk. 1. 74. 75.

Psal. 38. 4.

accuse and terrifie vs; Satan with his tentations will affright and beate vs downe, and outward troubles, ioyned with those inward discouragements which we finde in our selues, will so vex and disquiet vs, that either wee shall desist in the wayes of godlinesse, as despairing to ouercome all these difficulties, or else proceed slowly, and vnsettledly with much vnconstancy and discomfort. The second cause of this inward peace and tranquillity of mind, is the subduing and mortifying of our carnall lusts and tumultuous passions, as worldly loue, fleshly feare, rash anger, and the rest; and the right ordering of all our affections when they are sanctified. For where those vnruely passions doe still liue and beare sway, they blind the mind, that it cannot discerne the right way; corrupt and ouer-rule the will, that it cannot chuse, euen that which the iudgement approoueth, and so vnsettle vs in all good courses, that we can keepe no constant tenour in them, but vpon euery slight occasion, all our good resolutions are overthrowne, and we quite turned out of the right way. Whereas if these bee subdued and kept (as it were) vnder hatches, the mind being quiet, is able to iudge vprightly, and the will to imbrace that which holy reason commendeth to its choyce, and the worke of piety prospereth and proceedeth without any disturbance. And as we are thus to mortifie our carnall lusts; so we must rightly order our affections and passions, euen after they are sanctified; that they may performe their duties in due time and place, and like seruants, attend vpon holy reason, that they may assist it, and not as commanders and chiefe agents, goe before it. For as when a right and due order is obserued in the performing Christian duties, reason being inlightened by Gods Word and Spirit first approving them, the will, vpon the commendation of reason chusing them, and the affections and passions subiecting themselues to the seruice of them both, affect and desire them, and oppose, with all their strength, all impediments which hinder their producing into act; out of this orderly proceeding (as in a well gouerned state) wee become constant in all good courses: contrariwise, when affections beare chiefeest sway, and are the first mouers vnto Christian duties, reason being thrust from his throne, and will from the counsell table, though we may by fits and flashes performe them, yet doing them in a disorderly manner, not out of sound iudgement rightly informed, but out of sudden and vngrounded passions, wee can neuer bee constant in any good course, but hot and zealous whilest the heat of passion lasteth, remisse and indifferent when this seruour abateth, and stonie cold when it ceaseth. And this is the true cause why so many, who haue beene zealous professours in their youth, become luke-warme when they come to riper yeeres, and wholly cold and negligent, worldly and profane in their old age; because their Religion and deuotion was but a flash of youthfull passion, and not well-grounded vpon sanctified reason, and a sound and settled iudgement, conuincd by the euidence of truth, and rightly informed by the Word of God. And therefore seeing the first beginnings were disorderly and confused, it is no maruell if the proceedings be vnsettled and vnconstant; and hauing laid so vnstable and vnsecure a foundation, it is no great wonder, if the whole building, in short time, become ruinous.

The fourth rule is, that all the duties of a godly life, doe not only arise and spring from those inward and fundamentall graces, saving knowledge, a lively faith, purity of heart, a good conscience, and seruent loue; as I haue already shewed at large in the beginning of this Treatise, but also that they be ioyned and accompanied with other Christian and inter-nall vertues, and principally Christian prudence, zeale and humility, without which they cannot be acceptable vnto God. Christian prudence is most necessary to the well performing of all good duties, because it guideth and directeth vs in all particular actions, that they may bee done aright, both in respect of the matter, and the manner, the substance and circumstances, of which if we faile, or of any one of them, our works, otherwise commendable, doe lose all their grace and excellency. For though they be neuer so good in the matter, yet if they be done in an ill manner, and though for their substance they seeme neuer so glorious, yet if we faile in the circumstances, not obseruing due time, place, or persons, that which is generally good in the Thesis and Theory, ceaseth to bee so in the Hypothesis, and in respect of the particular act, as it is done by vs; neither can we safely passe thorow all these narrow straits and difficult passages, vnlesse Christian prudence sit at the Helme, and direct vs in all our courses. Besides, this prudence is necessary for the guiding and tempering of our zeale, which is a good Souldier in the Christian warfare, but an ill Commander, as being fit for execution, but not to giue directions; and if it be not vnder the conduct of prudence, it becommeth blind and preposterous, rash and wilfull, like a headstrong horse, full of courage, which being well backed, may doe good seruice, but if he be ill managed, carryeth his rider into headlong danger. But zeale, ioyned with prudence, is most necessary for our well proceeding in all vertuous actions, seeing (like the spirits in the body) it giueth to our soules liuely heat, whereby they are moued in the course of godlinesse, and are made actiue in all Christian duties, laboriously vsing all good meanes whereby they may bee furthered, and couragiously opposing and removing all lets and impediments which crosse vs in our way. And therefore if we would deserue the name of true Christians, wee must take heed that wee incline not to that damnable error of carnall worldlings, who make zeale and prudence flat opposites, thinking those that are most seruent, most foolish, and with *Iehu* his companions, censuring them as mad fellowes, that with any zeale performe their duty; seeing holy *Dauid*, who in wisdom exceeded his teachers and ancients, was so zealous in Gods seruice, that scoffing *Michol* condemned him of folly: yea, our Sauour Christ himselfe, who is the Wisdom of his Father, and in whom all the treasures of wisdom are hid, as the Apostle speaketh, as hee excelled all men in prudence, so also in holy zeale, seeing he was not onely thorowly heated, but euen consumed in this diuine flame, as hee professeth. Neither can true prudence be more seuered from holy zeale, then zeale from prudence, being herein like the naturall heat and radicall moysture of the body, which preserue mutually one another, and both faint and faile, when either languisheth and decayeth. For prudence without the warmth of zeale (like frozen waters) loseth its motion in Christian duties, and (like the parts

§. Sect. 8.
That all our duties must arise from the fundamentall graces of a godly life.

2. King. 9.

Psal. 119. 100.
and 69. 9.

2. Sam. 6. 20.
col. 23.

Job. 2. 17.

*Calor innatus
& humor pri-
mogenius sine
radicali.*

of the body, from which the animall spirits are stopped) becommerh senselesse and benumbed, falling (as it were) into a dead Palsie. Yea, if zeale doe not put into it Christian courage, it groweth so wary and full of caution, that it attempteth nothing, because in all things it foreseeeth danger; and so at last degenerateth into worldly wilinesse, and irreligious policie. Finally, we must decke our selues, and all Christian duties, with true humility, ascribing all the glory of them vnto God alone, from whom onely we had power and will to doe them, and reseruing nothing vnto our selues but the shame of their imperfections and corruptions; let vs acknowledge that we are sufficiently rewarded, if our frailties and infirmities be graciously pardoned. But of this also I haue spoken in the beginning of this Treatise.

§. Sect. 9.

That we must chiefly esteeme, chuse, & affect the duties of godlinesse, according to their worth and excellency.

Mat. 5. 19.

The fifth rule is, that in our iudgements we esteeme, in our wills chuse, with our affections desire and imbrace, and in our actions practise and exercise Christian vertues and duties, according to their worth and excellency, profit and necessity; keeping (as much as in vs lyeth) a due proportion betweene them, in our iudgements esteeming and preferring, in our wills chusing, in our affections louing and desiring, and in our actions seeking after, and practising euery good grace and duty in their due time and place, preferring in our estimate, choyce, desires and practice, the chiefe and principall vertues and duties, before the meane, and the meane before others that are inferiour vnto them. Not that we may neglect the least grace of God or Christian duty, or so regard the greatest and most excellent, as that we dis-esteem the least and meanest; for as our Saviour saith, *Whosoever breaketh one of these least Commandements, and shall teach men so, he shall be called the least* (that is, none at all) *in the Kingdome of heauen*; but that we must, when they may all stand together, giue the priority and precedencie, in iudgement, desire, and practice to the chiefe, both in time and earnestnesse of indeuour, spending our first and best time, the seruour of our zeale, and chiefe vigour and strength both of body and minde about them; or if wee are brought into such straights of necessity, that all cannot bee done, but some must necessarily bee omitted, that then the lesser giue place to the greater, till wee can get fit opportunity of performing both. Thus wee must preferre Theologicall vertues, as faith, affiance, hope, charity, humility, and the feare of God before those which are humane and ciuilly Morall, as temperance, chastity, ciuill iustice, almes-deeds, and such like; and generally our duties towards God, before our duties towards our neighbours and our selues, the Commandements of the first Table, before those of the second, a due proportion being obserued, Morall duties being compared with Morall, degree with degree, as the greatest with the greatest, middle with middle, and least with least; more desiring, and zealously indeuouring to get the chiefe graces, and performe the religious duties of Gods seruice, then those which meerey concerne our selues or our neighbours. Thus wee are more seruently to effect, and diligently to practise Morall and substantiall duties, then those which are ceremoniall and circumstantiall; yea, to reiect these latter, when both will not stand together, according to that; *I will mercy and not sacrifice*; and the practise of our Saviour,

Mat. 6. 6.

our, who neglected the outward rest of the Sabbath, that hee might doe the workes of the Sabbath, in curing and healing the lame and diseased. The contrary whereof, God condemneth in the Iewes, and reiecteth their ceremoniall seruice, as odious and abominable, because they tooke occasion thereby to neglect the Morall. And thus they offend, who spend their chiefe zeale about ceremonies and circumstances of Gods seruice, and imploy their best strength and indeuour, either in defending or opposing them; being in the meane time more cold and slacke in the mayne parts of Gods seruice, and the principall duties of a godly life. Thus we must preferre the seruice of God it selfe before the meanes of it, and the duties of piety and charity, before the helps which further vs in them; as the doing of the Word, before hearing, the practice of godlinesse, before the teaching or learning of it, when both cannot well stand together; prayer, and the workes of piety and righteousness, before fasting and outward abstinence. In which regard, the Lord reiecteth the fasts of the Iewes, because they preferred them before the workes of Iustice and charity, neglecting these, vnder colour of doing the other. And thus likewise they faile, who place their Religion chiefly in hearing the Word, in the meane time neglecting the practice of what they heare and learne, in the duties of their callings, and in the workes of Iustice and mercy towards their neighbours; heerein like vnto rich misers, which spend all their time and strength in gathering riches, and when they haue got them into their possession, neuer care to make further vse of them. But we are to know that the end is to be preferred as more excellent, before the meanes that conduce vnto it. As the life is better then food and rayment; health, then the medicine; treasure, then the paines that getteth it, or the chest, locke and key that keepeth and preserveth it. In which respect, the practice of religious duties in our liues and conuersations, which is the end of our teaching and learning, is to be preferred before either of them, and accordingly, our chiefe zeale and most earnest indeuour is to be imployed and spent in doing the Word, rather then in hearing of it; though both are most necessary in their due time and place, to all that intend to lead a Christian life. Finally, we must preferre both in our choice and practice, internall duties of the mind and heart, before the externall and bodily seruice, for that is the life & soule of Religion, this the body, and without the other but a dead carkasse, which God accepteth not, nor will bring vnto vs any profit, as the Apostle teacheth vs. And lastly, the great and waighy matters of the Law, as *iudgement, mercy, and faith*, before those of small importance, as *tything Mint, Annise, and Cummin*; seeing our righteousness shall be Pharisaicall and Hypocriticall, if we spend our chiefe zeale and strength about trifles and things of small importance, and be in the meane time cold and slacke in the maine parts of Gods seruice.

The sixth rule is, that as wee desire spirituall graces, and to expresse them outwardly in the duties of a godly life, so also that we vse all good meanes and helps wherby we may obtaine the one, and practise the other. For the meanes and the end doe inseparably goe together in all ordinary courses of proceeding, & they who neglect the one, in vaine profess the other their loue and desire, or their hope, that by their idle wishes the other

R r 2

may

2/a. 1. 11, 12, 17.
66. 1, 2, 3.

2/a. 58. 3, 4, 5, 6.

1. Tim. 4. 8.

Mat. 23. 23.

§. Sect. 10.
That we must
vse all helps
and meanes
which may in-
able vs vnto
godlinesse.

may be obtained. Neither is it more possible, that wee should obtaine any sauing graces, or performe the duties of a godly life, if wee neglect the meanes which inable vs vnto them; then it is for a man to liue without meate and drinke, or come to his journeyes end, and neuer trauell in the way that leadeth vnto it. Contrariwise, with no lesse care and diligence wee are to auoyd or overcome all lets and impediments, which stop and hinder vs in our Christian course, of which, I shall haue occasion to speake at large in the following discourse. Heere let it suffice to name one or two, as examples of all the rest. First, euill company, which will taint and infect vs with the poyson of their breath, and by their euill examples and corrupt communication, will first bring vs to a neglecting, and then to a lothing and vtter forsaking of all vertue and Christian duties. Among these, wee must shun with greatest care those dangerous tame beasts, clawing flatterers, which are (as one calleth them) the pestilence of the soule, and the poysoners of good mens minds and manners. For so powerfull are their cunning insinuations, being assisted with our pride and selfe-loue, that wee are ready to giue more credit to their false praises, then to the vnpartiall testimony of our owne consciences, and to thinke our selues (because they say so) such proficientes in all vertue and godlinesse, that wee neede not further to vse any meanes whereby wee might bee bettered and improoued in our spirituall state; when as wee are so farre from the marke of perfection, that wee haue scarcely as yet aimed at it. But aboue all other impediments, let vs carefully shunne the immoderate loue of the world and earthly things, which will so wholly take vs vp, that we shall haue neither leasure, power nor will to thinke on spirituall and heauenly things, or to spend any time in the duties of a godly life, or vsing any good meanes to further our assurance of heauenly happinesse. And therefore we are not to set our hearts vpon them, but to vse them onely as comforts of our pilgrimage; and as steps to lift vs vp in diuine contemplation, and to inflame our hearts with greater loue of heauenly excellencies; concluding with our selues, that if the Lord in greatest plentie imparteth the best things the world can boast of to his enemies; then how vnspeakeable are the riches, pleasures, and glory of his owne Kingdome, which hee hath referued as his peculiar blessings for his owne children and faithfull seruants?

Hier. ad Celapi.

Quandiu versamur in rebus seculari, & anima nostra possessionum & reddituum procuracione deuincta est, de Deo liberè cogitare non possumus. Hier. ad Licinium.

C A P. II.

Of the rules of a godly life, which respect the circumstances of it.

§. Sect. 1.

That we must make precious account of our time which God hath allotted vs for his seruice.



And these are the rules which concerne the causes both principall and fundamentall of a godly life, and those also which are inferiour and subordinate. Those which respect the circumstances of it, are these; First, that wee make precious account of our time which God hath allotted vnto vs for his seruice, suffering (as much as in vs lyeth) no part thereof to be spent vaine-ly and vnfruitfully, about those things which profit not, either for the enriching of our soules with spirituall grace, or the furthering and assuring

of our saluation. But either we must continually be taken vp with spirituall exercises, as Prayer, Meditation, hearing the Word, Reading, holy conferences, and such like; or in the workes of our honest callings, and of iustice and mercy for the good of our brethren, or in honest and moderate recreations, that wee may bee refreshed, and better inabled to performe these duties with more fruit. To which purpose, let vs often consider, that these are the mayne ends for which wee came into the world, and are suffered by God to liue and continue in it, and therefore that time which is not imployed to aduance these ends, is spent in vaine. That time is the most precious Iewell in the world, which cannot bee bought at any price, nor the least minute of it redeemed when once it is past, with the treasures of the richest Monarchy. That wee haue onely assurance of the time present for our vse, and cannot promise vnto our selues one moneth or moment of that which is to come. That our whole time were farre too little, though it were all spent in the duties of Gods seruice, from whom wee haue receiued so great and manifold blessings, as pledges and pawnes of farre greater, which wee assuredly expect in the life to come. That our employments in our course of Christianity are so many and important, so full of difficulties, and yet so necessary, as attaining to the knowledge of God and his will, and the practice of that we know, the furnishing of our soules with sanctifying and sauing graces, and bringing forth the fruits of them in the whole course of our liues, the making of our calling and election sure, and getting into our owne custody the assured euidences of our saluation, that if we be wise, wee will thinke all too little for these vses, and finde none to spare for idle and vaine exercises. Let vs consider, that the time which is spent in the pleasures of sinne, and pursuing of worldly vanities, brings for the present no true profit, or sound and solid comfort, and ending at the best in late repentance, leaueth nothing behinde it but griefe and vexation of spirit. That now is the acceptable time and day of saluation, which wee were best presently to take hold of, if wee loue our owne soules, because wee know not how soone it will bee past, and withall that when it is gone, it can by no possible meanes bee recovered. That our momentany and vncertaine time being well spent, shall bee rewarded with infinite and eternal happinesse; but being idly and vnprofitably wasted, shall bring vpon vs euerlasting woe and misery. Finally, that in this short time, heavenly happinesse is either wonne or lost, which shall continue beyond all times, and that damnation and hellish torments most intolerable, and endlesse, are either escaped, or else procured and sealed vp vnto vs.

The second rule is, that we doe not stay for occasions and opportunities of performing the Christian duties of a godly life, but that wee seeke for them earnestly before they offer themselues, and carefully take hold of them when we haue found them. Concerning the former, we are with our longing desires, to preuent the occasions of well-doing before they are offered, and vse all our best indeuours to finde them out when they seeme to lye hid, and to pursue them with all our speed, when they seeme to flee from vs. Heerein imitate we the practice of worldlings, who hauing

§. Self. 2.
That we must not stay for occasions of Christian duties, but seeke for them before they offer themselves.

Psal. 111. 10.

Pro. 1. 7.

Pro. 16. 16.

Pro. 8. 12.

Iob. 28. 15.

Pro. 3. 4.

Pro. 4. 7.

Eccle. 12. 13.

Matth. 13. 44.

Psal. 95. 7, 7.

Luke. 14. 16.

Apoc. 3. 20.

Act. 17. 30.

2. Cor. 6. 2.

Cons. 5. 2, 3, 4.

Pro. 1. 24, 25, 26

27, 28.

Zach. 7. 11, 12.

§. Sect. 3.

That we must set our selues most seriously about Christian duties, when wee finde our selues best prepared and fitted for them.

1. Sam. 3. 10.

their hearts vpon earthly things, doe not sluggishly stand still till they bee put into their mouthes, but with all vigilancie and diligence spie out all opportunities, whereby they may atchieue their ends, and become rich and honourable in the world. And seeing spirituall and heauenly wisdom, which chiefly consisteth in true godlinesse, is much better then riches and worldly honours, according to that of the Wiseman; *How much better is it to get wisdom then gold?* and of greater price, and more to be desired then precious stones, or any worldly thing besides; therefore we must *seeke it as siluer, and search for it as for hid treasures*; and being (as he teacheth vs) the principall thing and chiefe end of all, we must labour *to get it with all our gettings*; that is, make it our chiefe businesse to attaine vnto it; according to the example of the wise Merchant, who hauing by diligent search found the hid treasure, neuer resteth till he hath made himselfe owner of it, and gotten it sure in his owne possession. Neither is it sufficient with all diligence to seeke for all opportunities of godlinesse, but when we haue found them, we must with all speed lay hold of them, and not suffer them to slip from vs through our carelesse delays. And first, when God offereth vnto vs opportunity and meanes of seruing him in the duties of a godly life, calling and exhorting vs vnto them in the Ministry of his Word, and encouraging to imbrace them, by offering vnto vs the gracious assistance of his holy Spirit, we must in this very day *hearken vnto his voyce, and not harden our hearts*; when he inuiteth vs to his Supper, we must not pretend excuses, and put him off with delays, and whilst hee knocketh at the dore of our hearts, by the sound of his Word and finger of his Spirit, we must open vnto him, that hee may come in and feast vs with a banquet of his spirituall graces. Whilst hee calleth vs to repentance, and offreth vnto vs the meanes which formerly haue bene denyed, let vs hearken and turne vnto him, whilst the acceptable time and day of saluation lasteth. For it is but a day, and not an age, and when the Sunne-shine of the Gospel setteth, and the night of ignorance and superstition commeth, there will be no time of working. Now our Bridegroom calleth and knocketh, and if we open vnto him, we shall solace our selues in our sweete communion with him, and the fruition of his loue. But if with the sluggish Spouse we pretend excuses, and will not let him in, hee will withdraw himselfe, and then we may long seeke him, before we shall find him. Now wisdom cryeth out vnto vs in our streets, and happy are we if we hearken to her voyce; for if wee now stop our eares to her call, wee shall in the day of our affliction, cry and call, and not be heard, as the Lord threatneth.

Secondly, when we finde our selues best fitted and prepared for the performing of holy and religious duties, the Spirit of God disposing vs vnto them, by inlarging our hearts, and inflaming vs with the loue of spirituall exercises, by the sweet taste and comfortable feelings which wee finde in them, we are not to let slip this opportunity, but entertaining these good motions, and nourishing in vs these spirituall inclinations, we must set our selues seriously about them. As when the Lord calleth vs in the Ministry of the Word, and thereby awakeneth vs out of the sleepe of sinne, we must be ready to say with *Samuel, Speake, Lord, for thy seruant heareth*. When the

the Lord boreth the care and openeth our hearts, we must with *Lydia*, attend vnto the things that are spoken, imbrace them by faith, and bring forth the fruits of it in the workes of loue. When he powreth vpon vs the spirit of grace and supplication, we must retire our selues a-part into our Closets, and powre forth our soules and suites before him by seruent prayer. When our hearts (like *Dauids*) are with meditating vpon Gods manifold mercies, and the sweete taste of his inestimable benefits duly prepared, wee must not lose this opportunity by delayes, but presently with him sing and giue praise. When God hath giuen vnto vs ability to performe spirituall duties, whereby we may mutually further the saluation of one another, and put also some zeale into our hearts, whereby we are disposed vnto them, let vs make no delayes, but exhort one another daily, whilest it is called to day, lest any bee hardened through the deceitfulnesse of sinne. Finally, if God hath put power into our hands, and some pittie and charity into our hearts, whereby we are inabled and mooued to doe the workes of mercy, we are to lay hold vpon these opportunities, and not hazzard the losing of them by our slothfull delayes; according to the counsell of wise *Salomon*; *Withhold not good from them to whom it is due, when it is in the power of thine hand to doe it; Say not vnto thy neighbour, Goe, and come againe, and to morrow I will giue, when thou hast it by thee.* For if we neglect our opportunity when God offereth it, he may iustly deny it vs when wee would haue it; or if it still continue, he may withdraw his grace more and more, which we haue neglectfully abused, and so giue vs vp to our owne hardnesse of heart, to goe forward and increase in our former neglect. Finally, seeing our hearts are deceitfull, fickle, and flitting, and we haue them not so at command that we can keepe them close vnto good duties, or preserue in them at our pleasure the fire of deuotion, it would be our wisdom to take them in their good mood, and to lay hold of the opportunity, for the performing of holy duties, as Prayer, Meditation, renewing of our Repentance, and such like, when we finde and feele them best affected towards them; and when wee discern that they are well warmed with the fire of Gods Spirit, we are to stirre it vp, and (as it were) to blow it more and more, giuing vnto it vent in our holy actions, that it may not be choked and smothered. For if we doe not take them at this aduantage, they will slip away, and the heate of our zeale and deuotion growing coole in vs, we shall become vnfit for any religious duties, and as vnable to worke our hearts to any frame of godlinesse, as to fashion the yron to a new figure and forme, when the fire is extinguished, and the heate gone out of it.

The last rule, respecting the circumstances of a godly life, is, (which I haue already in part touched) that for the auoyding of confusion and vnsettlednesse in our course of Christianity, we doe not confound and intermingle duties one with another, but that we, vpon good aduice and mature deliberation, propound vnto our selues some good order in the doing of them, allotting vnto euery houre and part of the day, some speciall duties to be ordinarily performed in them: As such, and so much time for Prayer, Meditation, Reading, and other religious exercises; such, and so much for the duties of our callings, recreations, and ciuill imployments; for sleeping, waking, rising, going to bed, eating and drinking, confer-

AEB. 16. 14, 15.

Zach. 12. 10, 13.
13.

Psal. 108. 1.

Heb. 3. 13.

Pro. 3. 27, 28.

§. Sect. 4.
That we must
obserue an or-
der in doing
these duties, &c
auoid confu-
sion.

ring, and the like. The which, howsoever we may not superstitiously tie our selues vnto for conscience sake, because God hath left the fitting of all times and occasions to our Christian liberty and to spirituall wisdom, as shall be most agreeable and profitable for vs in our seuerall places and callings; yet for order sake, and to auoyd confusion, vnconstancy and vtter neglect of good duties; after that vpon sound aduice wee haue set downe a good order and method for our proceeding in Christian duties, and what time is ordinarily to be spent in them, we are not easily and vpon euery slight cause to alter our course, but to keepe our selues, as neere as we can, vnto it, vnlesse either necessity, charity, or some vlooked for opportunity of better and more profitable employment, offering it selfe vnto vs, doe mooue vs in Christian wisdom and discretion, at some times to varie from our common course of proceeding. And this wee shall finde profitable, not onely to auoyd disorder and confusion, but also to settle our hearts in a constant practice of all good duties, which otherwise naturally affecting variety, nouelties, and often changes in religious exercises, by reason of that faciey and carnall lothing which they bring to our corrupt nature, would euery hand-while bee flitting and starting, sometimes performing them in a confused manner, and sometimes neglecting them altogether.

CAP. III.

Of the rules of a godly life, respecting the matter, forme and substance of it.

§. Sect. I.
That we can
no otherwise
aspire to per-
fection in
Christian du-
ties, then by
proceeding
by degrees.



He rules of a godly life which respect the matter, forme and substance of it, come now to be intreated of. The first whereof is this, that we aspire vnto perfection by degrees, and not dreame or imagine, that we can the first day, and in the beginning of our conuersion attaine vnto it. For howsoever the Lord is not tyed to times and meanes, but can as soone, and as well perfect the worke of our Regeneration, as he did the worke of our Creation, wherein he did but say the word, and it was done; and howsoever sometimes, to shew the absolutenesse and greatnesse of his wisdom, power and goodnesse, he maketh quicke dispatch of his great worke of grace, and causeth some to attaine vnto a great measure of perfection, by the extraordinary assistance of his holy Spirit, especially such as are conuerted in their latter times, and hauing long lolytered, are cast behind hand, and haue much way to trauel, and worke to finish, in the very euen- ing of their liues; and some others also whom hee sanctifieth from their birth and tender youth, to be his greatest lights shining in his Church; yet this is not visuall in Gods ordinary course of proceeding, nor much more to bee expected of vs, then that wee should haue the stature and strength of men as soone as we are borne, vnto which wee ordinarily attaine by degrees, because we were at once made perfect and compleat in the extraordinary worke of our Creation. Besides, we haue all true sauing graces according to the measure and proportion of faith, vnto which we cannot

cannot at once ordinarily attaine in any great perfection, both because it selfe also must hold some proportion with our knowledge, which is not suddenly attained, as soone as we are conuerred, vnlesse we had it before; and also because faith (as we haue shewed) increaseth by degrees, and wee cannot attaine vnto any great measure and fulnesse of perswasion, but by much exercise in holy duties, and great experience of Gods loue and goodnesse towards vs. We must not then, in the childhood of our Christianity, thinke that we can attaine vnto the perfection of old men in Christ, and so accordingly in our words and profession, after a glorious manner take vpon vs; but we must be content, with the Apostle, whilest we are children, to doe and speake as children, and when wee become men, to put away childish things. We must not thinke, when wee are first bound to this spirituall trade, that wee can learne and practise it in any perfection the first yeere; when as seuen yeeres are thought little enough for manuell trades, which are not so difficult to flesh and blood. No liberall Art is gotten without much paines and study, and many yeeres are required, before we can bee any great proficient in any of the chiefe professions, Diuinity, Law, or Physick: and shall we thinke that Christianity, which is the highest and hardest of all, can be attained vnto in any perfection, without much study, practice, and experience? It is not possible. Well may we deceiue our selues with shewes and shadowes, and deceiue others with outward flourishes of a glorious profession; but wee cannot otherwise attaine vnto any perfection in substantiall practice, but by degrees; and as possible it is at one leape to mount to the top of an high ladder, which others climbe step by step; as to come to the top and perfection of Christianity, vnlesse we proceed from one degree to another. If we would be wise builders, we must not thinke that we can, in the very beginning set vp the roofoe, and adorne the house within, that it may be fit for habitation; but we must finish our worke by degrees, and after wee haue provided store of materials, holy desires and good resolutions, wee must spend much time and paines in laying a sound and sure foundation, large and deepe, which (being as it were vnder ground) maketh no great shew to our selues or others; euen that foundation of which the Apostle speaketh, *repentance from dead workes, faith towards God*, and the knowledge of the principles of Christian Religion.

First, we must see and feele our misery, both in respect of sinne and punishment, in the looking glasse of the Law, wherewith being thorowly humbled, and vterly denying our selues in the worke of saluation, wee must flee vnto Christ, hungering and thirsting after him and his righteousnesse, and then apply him vnto our selues by a true faith, the which at the first (like the hand of an Infant) is weake in apprehension, but by degrees commeth to more strength. And if we proceed not by these steps, wee build vpon a false or sandy foundation, and our building in short time, seeme it neuer so stately, will become ruinous; and our faith which at the beginning is in our conceit a full perswasion, will by our fearefull relapse, when we come to be tryed by the winds and fouds of tentation, shew that it was, at the best, but carnall presumption. If wee would approue our selues to be good grounds, after wee haue receiued the seed of the

Word

Heb. 11. 8.

1. Cor. 13. 10, 11.

Heb. 6. 1, 2.

§. Sect. 2.

Of the degrees by which we must aspire to perfection.

Matth. 13. 5.

Luk. 8. 13, 15.

Pro. 4. 18.

Psal. 92. 14.

Luk. 2. 52.

Eph. 4. 13.
*Nolo repenitē
 fieri summus;
 paulatim profi-
 cere volo, &c.*
 Bernard in
 Cantic.

Word into good and honest hearts, we must keepe it, till it haue taken fast rooting in vs, and bring forth fruit with patience; and not like those that are compared to the stony grounds, who *incontinently* as soone as the seed is sowne, without any pricke of conscience, or sound humiliation for sin going before, doe *receiue the Word with ioy*, and forthwith bring forth a greene blade of a flourishing profession, which for want of root neuer commeth to bring forth fruit, but withereth as soone as the sunne of persecution ariseth. We must not be like meteors, which soone, after their first beginnings make the greatest shew; nor like a fire of thornes, which as soone as it is kindled, giueth the fairest blaze, and maketh the most noyse and crackling; both which decrease by little and little, till they disappear and be wholly extinguished; but *like the morning light, which shineth more and more vnto perfect day*. We must not be like mushrooms, which come to their perfection in one nights growth; but trees of righteousness of Gods planting, which are still in growth, and bring forth most fruit in old age. We must not resemble Summer-fruits, which are soone ripe, and soone rotten, and best of taste when they are first gathered; but winter fruits and long lasters, which are a great while in comming to their perfection, and rellish best, and giue wholesomest nourishment in their latter end. We must be like Infants in the wombe, which stay their time and come to their growth by degrees, and not, by making more hast then good speed, proue abortiue births; for as in nature there is a growth by degrees, from the least to the greatest perfection, both in respect of the body and mind, from which common course of nature our Sauour Christ himselfe was not exempted, who is said to haue *increased in wisdom and stature, and in fauour with God and man*: so in our spirituall growth, we cannot attaine to the pitch of perfection in our first beginnings, but being then little children and weaklings in grace and goodness, we grow from knowledge to knowledge, from faith to faith, and from one degree of grace to another, *vnto a perfect man, and vnto the measure of the stature of the fulnesse of Christ*. Whereof it is that one of the Ancients saith; I would not vpon the sudden attaine to my highest pitch, but grow towards it by little and little. For looke how much the rash impudency of sinners displeaseth God, and so much he is pleased with the modesty of the penitent. And therefore let vs not nourish in vs this fond conceit, that wee either haue already, or may in our first entrance into the course of Christianity, attaine any great perfection, vnto which others scarcely aspire, after great paines, and long time spent in spirituall exercises; for this will but puffe vs vp with pride, and make vs ready to despise and censure others which were in Christ long before vs, whom we seeme to our selues to haue outrun, whereby wee shall moue the Lord to deny his grace, which being withdrawne, we shall by some fearfull fall discover our weakness. It will make vs rest in that which we haue, as though it were sufficient, and not to labour and strue after more perfection, and so keepe vs from being something, by pleasing our selues in our owne nothing; seeing all the seeming perfection vnto which wee haue attained, is not grounded vpon sauing knowledge, a liuely faith, and a sound iudgement, but a sudden flash of vnconstant passion, and hath in it no substance and solidity, but is like an empty

empty bladder, which is suddenly blowne vp with the wind of pride. Or finally, if we be awakened out of our dreame, and vpon serious examination finde how farre short we come of our account, wee are ready to sit downe discouraged, despairing of comming to any perfection, seeing wee haue scarce attained to the first degrees of it.

The second rule is, in the exercise of Christian duties, that wee fit our burthen to our strength, so as we may be able to performe them in sincerity and truth, yea with cheerfulness and delight, and not oppresse our selues with an vnsupportable waight, by taking vpon vs more then we are able to beare. In which respect many offend, especially young professours, who being children in Christ, and indued but with a small measure of the gifts and graces of Gods Spirit, doe seeke to match and exceed those who are come to a ripe age, and to a great measure of perfection, in all outward duties of Religion and a godly life. As for example; because these being indued with a great measure of knowledge and grace, besides excellent gifts of nature, and both much helped and perfected with long practice and experience, are able, according to all occasions, to conceiue prayers, and to continue in them with perseuerance, powring forth their soules with great freedome and liberty of speech and spirit, words comming at will, and not being any stop, in inuenting of them vnto their deuotion and feruency of affection, but like streames from the fountaine, flow freely and kindly from them: therefore they also, wanting knowledge and the spirit of supplication in any good measure, doe notwithstanding tye themselves to the same taske, and not onely contemning all formes, impose a necessity vpon themselves of conceiuing all their prayers vpon the sudden; but also of continuing and holding out as long a time in this exercise, as those that haue been longest practised in it. Vpon which it must necessarily follow, that their deuotion and affection must bee much cooled and distracted, when as the powers of their soule are taken vp wholly with inuention of words and matter; and that through ignorance and want of gifts, many things will be impertinent, the same things often repeated, because new matter commeth not to mind, many imperfect, and scarce sensible speeches, without any order or coherence vttered, to make vp the breach, where knowledge, inuention and memory haue failed them. Others seeing some great proficientes in godlinesse, and long exercised in mortification, strict in their courses, denying the world with all vnlawfull pleasures, subduing their flesh vvith moderate fasting and abstinence, and such like spirituall exercises, they also, though but newly entred into the profession of Religion, will not onely labour to imitate, but exceed and goe beyond them, though not in inward truth and spirituall duty, yet at least in bodily exercise and outward shew. If they abstaine from vnlawfull pleasures, these vvill restraine themselves of those vvich are lawfull. If they be moderate in their honest recreations, these vvill not vse any at all. If they subdue the flesh vvith fasting, that they may be more fit for prayer, and other parts of Gods seruice, these vvill pine their bodies, and so impair their health and strength, that they are made vnfit to performe any Christian duties vvith any cheerfulness. If they auoyd immoderate mirth, carnall ioy, and scurrilous iests, these vvill scarce admit a smile, and place

6. Sect. 3.

That we must fit our burthen according to our strength.

*Psal. 33. 1.
Phil. 4. 4.*

place much of their Religion in continuall mourning, in a sorrowfull and dejected countenance, and in an austere carriage of themselves in all companies, not knowing, that as there is a time for mourning, so also for reioycing; that Christian ioy becometh none but Christians, seeing they onely haue interest and right in the causes of it, and that wee may, yea ought to reioyce in the Lord with a double joy. Finally, they content not themselves to match in these outward shewes and bodily exercises, those who farre excell them in inward graces, nor to ouertake those who haue set out long before them in the race of Christianity, vnlesse they quite outstrip them, and leaue them farre behind. The which must needs proceed either from spirituall pride, which maketh them ouerweene their gifts, and to thinke their strength fit for the hardest taske; or from hypocrite, which maketh them to supply, in outward shewes, what is wanting in inward substance, or at best, from blind zeale, which transporteth them beyond themselves and their abilities in a flash of passion. But if we meane to hold on a constant course in Christianity, we must auoyd this practice, and being truly humbled in the sight and sense of our owne frailty and weaknesse, let vs so begin, as wee may continue, and hold out to the end, with daily increase in all grace and goodnesse. Let vs so bee carefull to tame the flesh with due and seasonable seuerity, as that we do not impair our health, disable our bodies to the seruice of God, nor deprive our soules of all comfort, whereby they are made cheerfull in all Christian duties. Let our zeale carry vs as farre and fast as it wil, but let it not over-carry vs beyond all bounds of spirituall wisdome and discretion. Let vs not rashly vndertake a taske, before we haue examined our strength, whether it bee sufficient for it; and ere we cast the burthen vpon our shoulders, let vs poyze and weigh it, that we may know whether wee shall be able to continue vnder it without fainting, till we come to the end of our iourney. Finally, let vs so labour to bring our outward man to conformity in bodily exercises and externall duties, with those which are greatest proficients in Christianity, as that wee doe not forget to spend our greatest paines and strength in mortifying our sinfull lusts; as pride, couetousnes, rash anger, malice, enuie, vncharitablenesse, and the rest; and not onely to adorne our soules inwardly with all sanctifying graces, loue, humility, patience, zeale, and such like, but also to approue the truth and sincerity of them by our workes of piety, righteousness and mercy towards the afflicted members of Iesus Christ. For to neglect these, and to bee strict in outward shewes and bodily exercises, is (as it were) to bestow much cost vpon the outside of the house, and to let the inside lye full of rubbish; to decke the body, and neglect the soule and life of Religion, which consisteth chiefly in inward graces, and the practice of them in the maine duties of holinesse and righteousness; to esteeme the shell more then the kernell, and to make our selues (as our Sauour compareth such) like vnto painted sepulchers, which are outwardly trimmed, and gorgeously gilded and painted, but within, full of rottennesse and putrifaction. What doth it profit (saith one) that thou afflictst thy body, when as thine hart is neuer the better? To fast, and watch, and not to mend thy manners, is as if a man should bestow great paines without the Vineyard, in weeding and manuring

*Math. 23.
Quid prodest
quod affligis
corpus tuum,
quando nihil
proficit cor tu-
um? Ieiunare
& rigitare, &
mores non cor-
rigere. Euseb.
E. missen. ad
Monach. Hom. 4.*

nuring, but leaue the Vineyard it selfe neglected and vnhusbanded, and sit for nothing but to bring forth thornes and thistles.

To which purpose let vs consider, that the Scriptures require, that wee should exercise our selues in the duties of a godly life, according to the measure of grace given vs, and not in such things as are about our reach and strength. They doe not command that we should torture our deuotion, by setting it vpon the racke, and vndertaking things about our ability, but that our seruice of God should be a free-will offering, and performed with cheerfulness & delight: not that Christians should be all of one size and spirituall growth, and performe their duty in equall perfection; but that we performe that which we are able, in sincerity and truth, according to the measure of the gift of grace received, and that wee should grow vp by degrees vnto a perfect age in Christ. So the Wise man willett vs, not to be righteous and wise ouermuch; whereby hee meaneth; not onely a righteousness and wisdom of our owne framing and fancying, which is contrary to the Word of God; for so it is not lawfull, nor onely ouermuch, but not at all to be wise and righteous; but that we doe not take vpon vs more outward shew and semblance of wisdom and righteousness, then our inward substance of grace will beare out in sincerity and truth; or such a degree of it as is quite about our reach and strength. To which purpose the Apostle speaketh and exhorteth, that *no man should thinke of himselfe more highly then he ought to thinke; but to think soberly, according as God hath dealt to euery man the measure of faith.* And this is that which our Sauiour meaneth, (when excusing his Disciples for not fasting like the Pharises, he saith, that *no man putteth a new piece of cloth into an old garment, nor new wine into old bottles:*) namely, that there is no wisdom to impose strict and hard exercises vpon young beginners and tender weaklings in faith, seeing it is the next way to discourage them quite in their good proceedings, and to bring all to nought. For when the duties which they vndertake exceed their strength, and the measure of their faith and inward grace, hauing no internall vertue to support themselves, they grow presently faint and wearie both of their practice and profession. When they haue put themselves into an vnpleasing prison, they are neuer well till they haue broke out, taking their liberty euen vnto licentiousnesse. When in the course of Christianity they haue over-loaded themselves, they are soone tyred, and cast off their burthen in the mid-way. When in running the spirituall race they strue and straine themselves at their first setting out, euen about their strength, they are presently out of breath, and giuing over the race, leaue the goale and garland vnto those who wisely fit their pace to their power and actiuity, so as they may hold out vnto the end. In which regard one of the Ancients (otherwise strict enough) professeth, that immoderate fastings, especially in weaklings, did much displease him, because he had learned by experience, that an Asse wearied in his way, is ready to seeke many turnings. And preferreth sparing and sober diet, and a stomacke alwayes retaining an appetite, before fasts of three dayes continuance.

Againe, for small proficients in Christianity, to tye themselves vnto the same exercises, which are performed by those that haue attained to great

§. Sect. 4.

That we must exercise our selues in the duties of a godly life, according to the measure of grace received.

Eccles. 7. 16, 17.

Rom. 12. 3.

Mat. 9. 16, 17.

Displacent mihi in teneris maxime immoderata ieiunia, &c. Hieron. ad Latam. Parcus cibus & venter semper esuriens, triidua ieiunij praefertur. Ad Purian.

§. Sect. 5.

That they who vndertake matters about their strength, cannot doe them in sincerity, but in shew onely.

2. Cor. 9. 7.

Mat. 11. 29.

Psal. 131. 1, 2.

Luk. 14. 28, 29.

6. Sect. 6.
That we must
not undertake
too many
things at once.

test perfection, both in respect of matter and manner, measure and degree, what is it, but as if a child should trauell in a mans shooes? what is it, but to bring the exercises of Religion vnto a fashion, of which, every one must be, who will be in any esteeme? what is it, but to fit all bodies with the same garment, and to make all Christians of one size and stature, leauing no distinction of childhood and riper age? And what doe they who thus doe, but open a gap to grosse hypocrisie, and shut sincerity out of dores? For how can wee be sincere, when wee haue no measure of inward grace in any proportion answerable to the shew of our outward duties? or how can wee performe seruice vnto God in them, heartily and cheerefully as hee requireth, when as wanting a support of inward gifts, we toyle our selues aboute our strength? Finally, how can we thinke that to exercise our selues in things aboute our power and reach, is to take vpon vs Christs yoke and burthen, and not rather such as are of our owne making and imposing, seeing he hath taught vs, that his *yoke is easie, and burthen light*, bringing *quiet rest vnto our soules*, and not an intolerable waight, which pressing vs downe and vexing vs, maketh our liues vnpleasant vnto vs, and our hearts neuer at ease vntill wee haue againe cast them off? Rather let vs imitate the example of *Dauid*, who hauing an humble conceit of himselfe and his owne gifts, euen like a *child new weaned*, kept himselfe *quietly* within his compasse, and did *not exercise himselfe in great matters, or in things too high for him*. To which purpose, let vs obserue these two rules; first, that wee doe not set forth all that wee doe gloriously to the shew, but alwayes so order the matter, that our practice of Christian duties doe not come short, but alwayes exceede our outward profession, and that wee bee more holy and religious in truth, then wee desire to bee in outward appearance. For nothing maketh men so forward to vndertake great matters which are aboute their strength, as a desire to gaine a greater esteeme of their inward gifts and outward duties in the sight of men, then they any wayes deserue in their true worth. Secondly, in the vndertaking of any exercise of godlinesse, let it bee our care, that wee haue a sufficient measure of inward grace and spirituall strength to support vs, that wee may continue constant in it vnto the end. For if the fountaine bee not sufficient to nourish the streames, they will soone grow dry; whereas if it bee full, they will plentifully flow of their owne accord. If wee haue not an inward stocke of grace to maintaine our expenses in outward and bodily exercises, all quickly will bee spent and consumed, and we shall become beggers and bankrupts in all grace and goodnesse. And vnto this our Sauour aduiseeth vs in the parable of the wise builder, who *intending to erect a Tower, sate downe first and counted the cost whether hee had sufficient to finish it, lest happily after hee had laid the foundation, and not being able to finish it, all that beheld it, should begin to mocke him, &c.*

The third rule is, that we doe not cumber our selues with too many businesses at once, but that wee orderly proceed from one duty to another, not vndertaking a new employment, till we haue brought that which we had first in hand, to some good effect. For as nature intendeth not many things at once, because being of finite vertue and operation, it cannot compasse

compassse and archieue them all together, but vniteth all its forces and vigour, that it may perfect that at which it chiefly aymeth: so vpon the same reason, grace followeth the same course, and because our vnderstanding is but of small capacity and extent, and cannot without confusion comprehend many things at the same time; and our wills weake and vnable to make sound and good choyce, when as they are troubled with confused variety of many obiects, and the zeale and ardency of our affections much weakened and cooled, when as they are distracted and diuided betwene many things desireable; and finally, the wit dulled, the spirits spent, and the body tyred, when as they are exercised about more employments, then by their vertue and vigour they can archieue; therefore it chuseth this as the best course, to doe one thing after another, and vndertaking the best and most necessary duties in the first place, not to thinke of or affect another, vntill that bee brought vnto some perfection. For as the fire lying together giueth great heate, but being scattered abroad, soone goeth out; and the Riuer running in the same current, is of such force that nothing can stop it, but being diuided into many little streames and riuulets, becommeth weake, and of little strength: so, if the fire of our zeale bee vnited about one obiect or Christian duty, it vwill bee able to archieue it with great seruencie; and the streame of our deuotion, running wholly in one course and current, will bee of such force, that nothing shall bee able to diuert or hinder it; but let them bee scattered and diuided about multitudes of employments at the same time, and their heate will be abated, and their strength so weakened, that they will not be able to bring any one good duty to any reasonable perfection.

The fourth rule is, that wee bee not busie and curious in prying into the liues of other men, and spying out their infirmities; nor strict and seuer in censuring and condemning their faults and imperfections, when wee haue taken notice of them. For hee that vndertaketh much businesse abroad, must of necessity neglect his owne at home; hee that is curious in searching and examining other mens manners, will finde no time to looke into his owne. The which wee see daily verified by wofull and lamentable experience in many Professours of these times, who spend all their zeale in censuring of others, and in exclaiming against the corruptions of the times, the disorders in the Common-wealth, the faults of Gouvernours Ciuill and Ecclesiasticall, the defects and blemishes of the Church, and in the meane time are cold and negligent in searching out their owne sinnes, in reforming their owne manners, and in the duties of sanctification, and of a godly life. The vvhich, is oftentimes done, not so much out of a true mislike and hatred of others vices and corruptions (for then they would make speed to pursue and subdue them with greater detestation in themselves, out of a feeling experience of the manifold euils which they bring vpon them) but to magnifie their owne zeale, vvhich will not suffer them with any patience to tolerate such faults and corruptions, to disguise and hide their owne vices, vnder this shew of misliking others sinnes, and to commend themselves, and get the name of forward Christians, by dispraising those

§. Sect. 7.

That we must not busie our selues in other mens matters.

Nulli nunquam omnino detrahās, nec aliorum vituperatione te laudabilem videri velis. Magisq; vitam tuam ordinare discas, quam alienam carpere. Hier. ad Celant.

who come farre behind them in outward shew. But if wee would make any good progresse in the wayes of godlinesse, wee must bee more diligent in reforming our owne liues, then in censuring other mens; and in vsing all good meanes, which may furnish vs with sauing graces, and further vs. in all good duties, then in spying out how farre others come short in them, and in censuring them for these defects. For as it is not the way of thriving in our worldly estate, to sit still and exclaime against others ill husbandry, but diligently to follow our owne businesse; so it is no course to grow richer in grace, and in the fruits of godlinesse, to censure and inueigh against others, as vnthriving Christians; but carefully to looke vnto our owne estate, and to vse all good meanes whereby wee may better it. Yea in trueth, this supercilious pride, in ouer-weaning our owne gifts, and censuring and condemning other mens defects, moueth the Lord oftentimes, to withdraw from vs those graces and good parts which wee seeme to haue, whereby wee are disabled, either in substance or shew to proceed in any Christian course, and oftentimes ouertaken with some foule sinnes, to the end, that being humbled in the sight of our owne frailty, wee may become the more charitable towards others, and ceasing to pry into their infirmities, wee may vvith all our indeuour, seeke to amend our owne liues.

§. Sect. 8.

That we must take heed, lest daily vse of Christian duties make vs cold and formall in them;

The fifth rule is, that wee carefully take heed, that through the daily vse of Christian and religious duties, they doe not become cold and formall, and performed, rather for custome then conscience sake, doing them still, because wee haue long done them, rather then out of a lively sense of their profit and necessity; like those who goe to feed, not because they haue any appetite to their meate, but because it is dinner time, and betake themselves to rest, not in regard that they finde themselves sleepey, but because their ordinary time is come of going to bed. But let the same causes which moued vs first to vndertake them, moue vs still to continue in them, namely, the loue of God, and obedience to his Commandements; an earnest desire to glorifie him, by doing the duties of his seruice, and so to carry our selues, as that wee may please him in all things, and haue both our persons and actions accepted of him; that wee may heereby adorne our profession, edifie our brethren by our good example, bee more and more enriched with all sanctifying and sauing graces, strengthened to all good duties, and so more and more assured of our owne saluation. For if wee bee not still moued by these causes and considerations, to performe the duties of Gods seruice, but doe them in an ordinary course, and neuer thinke why, nor to what end, we shall soone grow cold and formall, seruing God after such careless and negligent manner, as that neither wee nor our seruice shall bee accepted of him.

The sixth rule is, that with all care and watchfulnesse, wee preserve our zeale and deuotion in holy duties in their full strength, and not suffer them to decline in any part of their heate and seruency, seeing as in all things that are good, declinations are dangerous, so most of all in spirituall graces and holy duties, which being no naturall habits, but continually

Apoc. 2.4,5.

tinually opposed by our inbred corruption, and the malicious fury of all our spirituall enemies, declinations in them doe speedily bring vs to headlong ruine, the least remissions causing intermissions, and these totall neglect and vtter defection. An example whereof wee haue in the Church of Ephesus, who falling from her first loue, that is, remitting some degrees of the seruour and zeale of her affection, and not repenting of it, when by Christ shee was admonished, stayed not in this first degree of declination (for who can stay himselfe that is going downe the hill, who besides his owne naturall pronenesse to goe on, hath so many malicious enemies at his backe to thrust him forward?) but from one degree to another, fell within a while to vtter Apostacie. Neither must it in our declinations giue vs any comfort, that we still retaine some parts and remainders of our former goodnesse; for as no man can rise to any height of perfection, but by degrees; so neither any that hath had any shewes of goodnesse, though meere civill, can at the very first become extremely euill, but by degrees declineth, till at last hee cometh to the height of wickednesse. And as a small chinke in a ship doth not at first let in water enough to sinke it, if it bee carefully looked to, and the water pumped out as fast as it commeth in; but if it bee neglected, from a little rift, groweth at last to a desperate leake: so our small slips will not sinke our soules into the gulph of perdition, if they bee quickly espied, and carefully repented of and amended; but if wee continue in them with carelesse neglect, they will enlarge themselves, and increase from one degree to another, till they come to a full height of desperate wickednesse. The same care and providence therefore which wee take for our bodies, let vs also take for our soules, vsing wholesome spirituall food and diet, to preserve them in their perfect health and strength; or if wee so much as feare any declinations, let vs withstand the first beginnings with timely Physicke, seeing small and scarce sensible remissions, will by degrees bring vs into deepe consumptions of all grace and goodnesse. And as wee finde it necessary for the preserving of water in its full heate, to keepe a good fire still vnder it, because it is not a naturall property of it, and therefore if it bee not preserved by the same meanes by which it was first caused, it will within a while grow lukewarme, and soone after stone-cold; and as the fire it selfe will continue no longer burning then wee put fuell vnto it, because it is not in its proper element, but will flake and abate by degrees, vntill at last it vanish into ayre, and leaue nothing behind it but cold ashes: so our zeale and deuotion in holy duties, being supernaturall gifts and qualities, contrary to corrupted nature, and being spirituall, and of an heavenly nature, when they bee in vs, who are earthly and sensuall (as it were) out of their owne proper place and element, they will not continue, if wee nourish them not by the same meanes by which they were bred, adding daily vnto them new fuell to preserve their heate, but will soone grow remisse, and quickly after soone cold. And as they, so also their motions in the duties of godlinesse, not being naturall, if they bee not followed with a continued strength, by which at first they were made to mooue, they will, like the vnnaturall motion, bee violent in the beginning, slacke

and slow in the middle, and in the latter end faint, and vtterly desist. The which wee haue seene often verified, by the too lamentable experience of many professours in our dayes, who hauing beene forward and feruent in their youth, by remitting some degrees of their zeale, and through the tentations of the world fawning or frowning vpon them, become more slacke and slothfull in religious duties (resting in a formall fashion, and in the outward act; without any quickning power, or internall life of zeale and deuotion) haue declined in their riper yeeres to a lothsome lukewarmnesse, and to dead and desperate coldnesse, worldlinesse, and prophanenesse in their old age.

CAP. IIII.

That wee must not content our selues with a small measure of grace, but labour to grow vnto perfection.

6. Sect. I.
That the
Scriptures
require this
growth in
grace, from
the least de-
grees to the
greatest.



He last rule of direction for the leading of a godly life is, that wee content not our selues with that small measure of grace which wee haue receiued, nor rest in those duties which wee haue already performed, but that wee labour to grow daily, and increase in grace, and in the Christian practice of a godly life. For as in nature, things stand not at a stay, but as weary of the state of imperfection, tend to perfection, growing vpon therein from one degree to another, till they come to the highest (as the graine of corne taking roote in the earth, shooteth vp into a blade, and then groweth to haue an eare, and so ripening, multiplyeth it selfe in its kinde; and the little kernell springeth first into a small shure, and then groweth by degrees to a flourishing and fruitfull tree; and man himselfe conceiued of a little excrementall matter, groweth first in the wombe, by degrees to a perfect shape in all the parts and lineaments of a true humane body; and then after the birth, from childhood to youth, and from thence to ripe age and full stature) so the growth of grace proceedeth from imperfection, to one degree of perfection after another, vntill wee come vnto a perfect age in Christ. And as sicke men newly recouered, cannot rest contented that they liue, but long after their wonted strength, desiring first to sit vp, and when they can doe this, are not satisfied, but desire ability to walke, and to recouer their stomacke and appetite, and then to goe abroad, and not so content, wish to bee freed from faintnesse, to bee restored to their former good habitude, plight, and liking, and in a word, are neuer quiet in their desires, till they haue recouered their perfect health: so wee, hauing beene sicke in sinne vnto the death, after wee are reuiued and quickened by Gods Spirit, doe not content our selues with some first degrees of spirituall life, and beginnings of health and strength, but long and labour by all good meanes, that wee may daily increase in them, vntill wee attaine vnto them in full perfection. And this growth in grace, and in the practice of all holy duties is commended vnto vs, both by testimonies and examples. The Apostle would haue vs to *bee no more children,*

children, but to grow up vnto him which is the Head, euen Christ. And beseecheth and exhorteth the Thessalonians, not onely to continue constant in the wayes of holinesse, and to please God, but that they would abound more and more. And the Apostle Peter requireth, not onely that wee should continue steadfast, but that wee should grow in grace, and in the knowledge of our Lord Iesus Christ. To which purpose, *Austine* thus aduise-
 leth; Let that which thou art, alwayes displease thee, that so thou mayest come to that which thou art not. For where thou hast pleased thy selfe, there thou stayest. And if thou once comest to say, I haue enough, thou art vndone. And another perswadeth vs so to liue, that alwayes the present dayes may be better then those which are past, lest beginning to decline by little and little, it bee at length sayd vnto vs, *Yee did runne well, who hindered you, that you should not obey the truth?* A notable example heere-
 of wee haue in the Apostle, who when he had long runne in the Christian Race, and outrunne all others that set out long before him, yet forgot those things which were behind, and reached forth to those things which were before, and still pressed towards the marke, for the price of the high calling of God in Iesus Christ. And in the Church of Thyatira, who hath this commendation, not onely that they excelled in good works, charity, seruice, faith, patience, but also that their last workes were more then their first. The contrary whereof, the Apostle reprobeth in the Hebrewes, namely, that when for the time, they ought to haue bene teachers, they had need to be taught themselves the first principles of the Oracles of God, and were become such, as had need of milke, and not of strong meate. And our Sauour condemneth it in the Church of Ephesus, that she had falne from her first loue. And in the Church of Sardis, of whom he saith, that he had not found her workes perfect before God, that is, tending and growing towards perfection. Neither must we be content with some degrees of spirituall growth, but we must propound vnto our selues the marke of perfection, vnto which, because we cannot attaine in this life, therefore we must put no end here to our labour and indeuour, but striue daily to come neerer and neerer vnto it. So the Apostle exhorteth vs neuer to leaue, till wee haue cleansed our selues from all filthinesse of the flesh and spirit, and till we haue perfected our holinesse in the feare of God; propounding vnto vs no other marke to ayme at, but the marke of perfection. And telleth vs that God hath therefore instituted the Ministry of the Word, that he might thereby bring vs vnto a perfect man, and vnto the measure of the stature of the fulnesse of Christ. Thus he exhorteth the Hebrewes, that leauing the principles of the doctrine of Christ, they should goe on vnto perfection. And the Apostle James exhorteth vs to ayme at such a perfection, as wherein there is no want: Let patience haue her perfect worke, that ye may be perfect and entire, wanting nothing. And lest we should grow sluggish, because we suppose that we haue already matched our patternes in perfection, we haue not onely examples of Gods Saints set before vs for our imitation, as Noah, Abraham, Iob, David and the rest, but euen of God himselfe, who is infinite in all perfection. Be perfect (saith our Sauour) as your heavenly Father is perfect; not in degree, seeing his perfection is aboue all degrees; but that we should striue to be heerein like vnto him, seeing wee professe that he is our Father, and we his children.

1. Thes. 4. 1, 10.

2. Pet. 3. 17, 18.

Semper tibi displiceat quod es, si vis peruenire ad id quod nondum es, &c. De verb. Apostoli.
 Hyer. in Eccles.

Phil. 3. 13, 14.

Apos. 2. 19.

Heb. 5. 12.

Apos. 2. 14.
 & 3. 2.

3. Cor. 7. 1.
 & 13. 12.

Eph. 4. 13.

Heb. 6. 1.

1am. 1. 4.

Mat. 5. 48.

§. Sect. 2.

Reasons moving vs to aspire vnto perfection.

In bonis non tantum cepisse sed perfecisse laudandum est. Hieron. ad Celantiam.

Bernard.

Prov. 4. 18.

Cant. 6. 10.

Isa. 61. 3, 11.

Job. 15. 2.

Psal. 92. 14.

Besides which testimonies and examples of holy Scriptures, tending to perswade vs vnto this continuall growth, till we attaine vnto full perfection, there are also many reasons grounded vpon them, which may quicken our indeuour in this kind. As first, because though we haue made good beginnings and proceedings, yet if we be not still growing and going forward towards perfection, all wee haue done already, is not praiseworthy in the sight of God, who being in his owne nature most perfect, liketh of nothing which is not like himselfe, and tendeth not vnto perfection. Secondly, because we cannot stand at a stay in the course of Christianity, but are still proceeding, or else declining and going backe; either we are rowing against the streame, or else are carryed downward, though we perceiue it not. To which purpose one obserueth, that *Iacob* in his vision saw Angels vpon the Ladder, ascending and descending, but none sitting or standing still: because we haue not here an abiding City, but wee seeke for one to come. Either wee must be still ascending, or wee shall descend: if we will stand still, we shall surely fall; like those who are vpon an high & narrow bridge, whose greatest safety in passing ouer is in their best speed. For howsoeuer Christians, which haue attained vnto some good degree of perfection, and to a settled course in godlinesse, may carry themselves with such vniforme constancy in all outward duties, that themselves cannot discern any remarkable difference, yet euen in them there is daily some proceeding in respect of their inward graces, hearts and affections, and although their actions and operations may, by reason of tentations and spirituall dissensions, decay in their sense and feeling; yet in respect of their habits and disposition, they are still proceeding to more perfection. Thirdly, because we can no otherwise be assured of our spirituall life in grace, of which, motion and proceeding is an inseparable consequence. For it is not with our soules as it is with our bodies, which are of short life, and shorter growth, hauing their increase, full stature and declination, seeing they, as long as wee liue, doe proceed from one degree of perfection vnto another, till after this life they come to a perfect age in Christ. They are heerein like vnto the *morning light*, which still increaseth, and shineth more and more vnto the perfect day; but heerein vnlike the Sunne, in that there is in this life and light of grace, no time of setting or declination; and therefore the beauty of Christs Spouse, is compared to the brightnesse of the morning, which still increaseth, and not to the afternoones light, which abateth more and more. They are *trees of righteousness* of Gods planting, which alwayes flourish; and when they come once to bring forth their fruits, they neuer grow dry and barren, but are still purged and pruned by him that set them, that they still bring forth fruit in more abundance; heerein vnlike other trees, and resembling onely the Palme and Cedar, in that they continually flourish, and most exceed in fruitfulness in their old age, as the Psalmist noteth. Gods children are not like false conceptions and dead moles, in the wombe, which quickly come to full growth, and then standing at a stay, proue abortiue births; but staying their appointed time, are perfected by degrees in their shape, parts, and all their lineaments, and after their birth stand not at a stay, (for there are no dwarfs

dwarfs in Gods family) but grow from strength to strength, and from stature to stature, till they come to a perfect age in Iesus Christ.

And therefore when there is no growth in grace, nor in the practice of holy duties, we can take little comfort in such a state: but as it is a griefe to parents, when as their children grow in age, and not in wisdom; and an ill signe that nature is out of frame, and hindered in her course, when as in their bodies they stand at a stay, and though they eate, and drinke, and sleepe, yet doe not grow at all in their stature: so haue we more iust cause to grieue, when after many yeeres we remaine children in knowledge, and weaklings in all sauings grace; and may take it as an ill signe, that there is little grace in vs, or some notable impediment which doth stop and hinder it in its operations, when as hauing inioyed for a long time, the spirituall food of the Word and Sacraments, we grow not vp thereby, nor any whit increase in our strength and stature. Wee are pilgrims and travellers (as we professe) towards our heavenly home, who are still going on, and every day dispatch some part of the way; but if we stand at a stay, and after many yeeres spent, are no more forward in our journey, then we were at our first setting forth, it sheweth plainly that we are no true travellers, but loyterers, that lazily lye lusing in our Inne, or that we haue not gone in the right way that leadeth to our Countrey. Wee would bee counted souldiers in the Christian warfare, and professe that wee fight against the spirituall enemies of our saluation: but if Satan in euery temptation preuaileth with vs; if the world hath so allured vs by her bewitching baits, that we are in league and loue with it, if after many yeeres wee haue got no conquest ouer our corruptions, pride, couetousnesse, voluptuousnes, malice, enuie, and such like; but that they still raigne and rule in vs as in former times, it is a signe that we either are none of Gods Souldiers, seeing we haue made a peace with his enemies, or that wee are notable cowards, who iustly deserue to be casheered, and that there is little grace or goodnesse in vs, seeing so long time, and large meanes haue so little improoued and increased it. Doubtlesse (saith one) he is not good, who will not be better; and when thou ceasest in thy desires to become better, thou ceasest also to be good. And againe, no man hath attained to any perfection, who doth not desire, and labour to be more perfect: and so much the perfecter doth every man approue himselfe, by how much the more earnestly he strueth after perfection. Moreover, true vertue knoweth no end, nor is circumscribed with time; and the feare of the Lord indureth for euer. The iust man thinketh with *Paul*, that hee hath neuer apprehended that which hee pursueth; nor euer saith, I haue enough, but alwayes hungreth and thirsteth after righteousness; so that if he should liue for euer, he would also for euer desire still to be more iust, and would strue with all his strength to proceed from good to better. For he is not a mercenary that hath hired himselfe to doe God seruice for a yeere, but a sonne of the family which continueth for euer. Finally, let vs labour daily to grow in grace, by exercising it continually in the duties of godlinesse, both because otherwise we can haue no assurance that it is true and substantiall, but hypocriticall, and a bare shadow, seeing all true grace is growing grace, like the graine of mustard seed, small at the first, and great afterwards;

§. Sect. 3.

That except we grow in grace, we can haue no found comfort in our estate.

*Minimè propter
to est bonus, qui
melior esse man-
vult: & ubi in-
cipis nolle fieri
melior, ibi de-
finis aiam esse
bonus. Bernard.
Epist. 91.
Nemo perfectus
est, qui perfectior
esse non appetit.
&c. Bernard.
Epist. 243.*

Math. 13. 12.
Luk. 8. 18.

6. Sect. 4.
That if we de-
sire to grow
in grace, we
must carefully
use the meanes
which may
further vs in
it, and what
these meanes
are.

1. Pet. 2. 1.

Phil. 1. 6.)
2. Cor. 13. 9.
Phil. 1. 9, 10, 11.
Col. 1. 9.
and 4. 12.
Heb. 13. 21.
1. Pet. 5. 10.

afterwards; and also because if we doe not increase our Lords Talents, he will take them from vs, and giue them to faithfuller seruants; and seeing through our negligence we haue deprived our selues of the substance, he will also take away from vs the shew and shadow; according to that of our Sauour; *Vnto him that hath, shall be giuen, and he shall haue abundance; but from him that hath not, shall be taken away, even that which hee seemeth to haue.*

Now if we would attaine to this Christian growth, wee must vse all good meanes which may further vs in it: for in vaine hee professeth his great desire to be rich, who neglecteth all good husbandry and meanes of thriving; or to grow in strength and stature, who will not vse food and clothing, which are the ordinary meanes to attaine vnto them. Yea, if wee desire spirituall growth in grace and goodnesse, we must take more then usuall paines, seeing as to the augmenting of the body, there is required more meat, and better concoction, then for the preserving of it in that stature and strength vnto which it hath already attained; so vnto our growth in grace, and increasing of our spirituall stature, it is necessary that we more diligently vse the meanes, and receiue the food of our soules in greater quantity, and with better stomackes, then onely to hold (as wee say) life and soule together, and to preserve our graces in their bare being and present plight. Now the meanes of increasing in grace, and proceeding in the practice of all Christian duties, are the same by which they had their first beginnings; as the carefull and conscionable hearing of the Word preached; for *we must, like new-borne babes, desire the sincere milke of the Word;* (which is also the seed of our Regeneration and new-birth) if euer wee meane to *grow up thereby.* So also the reading of the Word, and vse of the Sacraments, meditation, holy conferences, of which wee haue spoken in part, and shall say more in the following discourse. But aboue all, inuocation and prayer, desiring God, who is the Author of our spirituall birth and being; and also of our preservation and growth in godlinesse, that hee will perfect his good worke which he hath begun in vs, sanctifie vs throughout in our soules and bodies, and bring vs from one degree to another, till at last wee come to a perfect man in Christ; whereof we haue the holy Apostles in many places as fit precedents and examples, who by their seruent prayers craue at Gods hands this growth in grace for themselves and others. Finally, if we would be good proficient in Gods seruice, wee must often thinke of the worthinesse and excellency of our heavenly Master, who is the chiefe Goodnesse, and infinite in all perfection, and therefore, aboue all, deserueth our best paines and diligence; of his inestimable loue towards vs shining in our Creation, Preservation, and that great worke of our Redemption, by the death of his deare and onely Sonne; for who would not loue him, that hath so loued vs; and labour to approoue it by struing to serue him daily in more perfection? Of the Passion and sufferings of Christ, which will make vs thinke that we can neuer doe too much for him, who hath done and suffered so much for vs. Of the perfection which the Law requireth, vnder the penalty of a fearefull curse; and of the gracious promises, and sweet encouragements of the Gospell, belonging

to all those who strue and labour daily to attaine vnto this perfection. Of the manifold and inestimable blessings, both temporall, spirituall and eternall, which God hath partly put presently into our hands, and partly confirmed vnto vs by infallible assurances: all which libetall and bountifull wages, if we be not too too ingratefull, will make vs daily to double our diligence in doing him seruice. Finally, we must oftentimes meditate of the breuity of our liues, and vncertainty of this short time, compared with the excellency and eternity of our heavenly happinesse, promised to all them who spend this momentary and vncertaine time in the duties of Gods seruice; the which, if any thing will moue vs to improoue the time present to the best aduantage, seeing we are not sure of another day; like wise Merchants who lay hold of a good penny-worth when it is offered; and the prudent Pilot, who setteth vp all his sailes whilest the wind and tide fauour him, because he is vncertaine how long it will last, and his opportunity being once past, cannot be recouered at his owne pleasure.

CAP. V.

Of the meanes whereby we may be inabled to leade a godly life: and first, of the ministry of the Word.



Vnto the rules of direction, which helpe and further vs in the duties of a godly life, wee are to adde the consideration of certaine speciall meanes respecting practice, whereby wee may be the better inabled to performe them. For as God in his Decree hath ordained the ends at which we must chiefly aime, that we may attaine vnto them; so also the meanes which conduce vnto these ends. As for example; hee hath propounded his glory as the supreme end of all things; and withall, diuers meanes whereby it is aduanced and magnified, as our faithfull seruice and obedience to his Commandements, faith in Christ, and such like. He hath ordained vs to saluation, and that we may attaine vnto it, hee hath linked his Decree to this end by certaine subordinate causes and meanes, as Creation, Redemption, Effectuall calling, Iustification, Sanctification, and Preservation. Hee hath decreed that we should liue our naturall life vnto our appoynted time, but withall, that we should vse the meanes of food, clothing, sleepe, physick, by which it is preserued and maintained. And thus also as hee hath ordained that we should liue the life of grace, so likewise that wee should vse the helpes and meanes which hee hath appoynted for the beginning, continuing, and finishing of it: which if wee neglect, wee can haue no more hope of attaining vnto it, whatsoeuer faire pretences wee make of our seruent desires to atchieue this end, then of comming to happinesse, being destitute of holinesse, *without which*, the Apostle telleth vs, *we shall neuer see God*; or of liuing to old age, without the vse of the meanes, meate, drinke, and apparell; or of liuing to Gods glory, when as we delight in the workes of darknesse, and shine not in the light of an holy life. The which as it must make vs carefull to vse all good helpes appoynted by God for the inabling vs vnto the duties of a godly life; so our

second

§. Sect. I.

That if we will leade a godly life, we must vse the meanes inabling vs vnto it.

Heb. 12. 14.

second care must be, that wee vse them as meanes, and not supreme and principall causes, but relying our selues chiefly vpon God, his wisdom, and goodnesse, power, and promises, the death and Resurrection of Christ effectually applied vnto vs by the holy Spirit, let vs vse these meanes, as being his ordinances which hee hath appoynted to serue his prouidence, yet without putting our trust and confidence in them, as sufficient in themselues to conferre grace, or to inable vs vnto the duties of a godly life; seeing without the chiefe Worker assisting vs in the vse of them by his holy Spirit, they are able to doe nothing; and contrariwise, if they be wanting, he is all-sufficient without them, to make vs liue holily in this world, and happily in the life to come. Now these meanes are either ordinary, and in continuall vse vpon all occasions; or extraordinary, and to be vsed but at some times, when some speciall causes moue vs vnto them; and both of them either publike or priuate, or else mixt, and to be performed sometimes publicly in the Congregation, and sometimes priuately by our selues, or with others. The publike meanes are the ministry of the Word, the Sacraments and prayer. The which admit of a double consideration in respect of their diuers relations to seuerall ends. For as they are duties performed vnto God, that wee may glorifie him by doing vnto him seruice in them, they are parts and branches of piety and a godly life, in which sense we haue already intreated of them; but as they helpe and further vs for the begetting and increasing in vs of all spirituall graces, and the inabling of vs vnto all other Christian duties, they are the meanes of a godly life, in which sense we are now to speake of them. Wherein they may be resembled vnto coyne and treasure, the which is not onely a part of our wealth, but also the meanes of purchasing and procuring house, lands, goods, and all other riches: or vnto the hand, which in one relation is a part or member of the body, but in another respect, an instrument and speciall meanes for the preserving and nourishing of all our other parts.

§. Sect. 2.
That the ministry of the Word is a chiefe meanes of our spirituall life.

Rom. 1. 16.

1. Pet. 1. 23.

1. Cor. 4. 15.

Job. 5. 25.

The first meanes of a godly life, is the ministry of the Word; the which is the ordinary meanes of begetting vs to the life of godlinesse, and of beginning in vs all spirituall and sauing graces, by which, as inward causes, we outwardly moue in all Christian and holy duties. Of raising vs from the death of sinne, and cleansing and purging vs from the guilt and corruption of it; and also of so quickening and reuiuing vs, that we are inabled to performe the actions of holinesse, and to bring forth the fruits of a godly conuersation. Thus the Apostle calleth it, *Gods strong power*, whereby hee pulleth vs out of the state of death, into the state of life and *saluation*; and the Apostle *Peter*, The immortall and *incorruptible seed*, which begetteth vs vnto God, *lining and abiding in vs for euer*. And hence it is that the Ministers of the Word are called our spirituall fathers, who beget vs vnto God, because being dispensers of the Word of grace, they are instruments and meanes of our Regeneration. Thus our Sauior saith, that the *houre was comming*, yea euen then was, *that the dead should heare his voyce, and line*; that is, those which were dead in trespasses and sinnes, should be quickened, and haue their part in the first Resurrection, by vertue of his Word preached; for at this death and Re-

surrection

urrection that whole discourse aimeth. And as we haue first our spirituall life from the ministry of the Word, so also our cleansing and sanctification from the corruption and filth of sinne, whereby we are wholly disabled vnto all holy duties of a godly life. For so our Sauour telleth his Disciples, that they were *cleane, through his Word which hee had spoken vnto them*. By which meanes he desireth his Father, in his holy Prayer, to sanctifie them more and more. *Sanctifie them with thy truth; thy Word is truth*. So the Apostle saith, that our Sauour *gane himselfe for his Church, that hee might sanctifie and cleanse it with the washing of water by the Word*; and implyeth elsewhere, that we cannot ordinarily haue faith, by which the iust man liueth, but by the preaching and hearing of the Word. *How can they beleue in him of whom they haue not heard? and how shall they heare without a Preacher?* And after expressely affirmeth; *That faith commeth by hearing, and hearing by the Word of God*. And in another place he intimateth, that we cannot put off the old man, and being renewed in the spirit of our minds, put on the new, which after God is created in righteousness and true holiness, vnlesse we haue first heard Christ, and been taught by him, in the ministry of his Word. But here we must take heed, that we doe not attribute our new birth and spirituall cleansing vnto the Word preached, as hauing in it any inherent power to giue life and grace in it owne nature, or as it is by man preached vnto vs, (for then all that heare it, would be quickened vnto holiness and new obedience, whereas common and wofull experience teacheth vs, that after the Gospell hath been long preached in diuers places, the greatest number remaine vnregenerate and dead in their sinnes,) nor yet as vnto a principall and chiefe cause of reuiuing vs; for this were to make an Idol of it, by attributing vnto it Gods prerogatiues and peculiar actions; who alone is able to regenerate vs, as hee onely could first create vs. But we are to attribute this vertue of giuing spirituall life to the Word preached, not as comming from man, but as it is the Word of God, and his holy ordinance which hee hath instituted and sanctified to this vse of giuing spirituall life, and the begetting and increasing of his graces in vs. By vertue of which ordination, and the blessing of God vpon it, the Word receiueh all its power and vigour to quicken and preserue our spirituall life; euen as by the ordinance of God, and his blessing, wee receiue our naturall life by generation, and the preseruatiue of it by food and clothing, which in themselues exceed not other creatures in their vertue for these vses, but onely so far forth as God by his blessing inableth them vnto them. The which if he withdraw, our meate will not nourish vs, but rather become our bane and poyson; and the Word preached will be so farre from being a Word of life and saluation, that it will become the saour of death vnto death, to our deepe condemnation. In which regard wee must not rest in the preaching and hearing of the Word, as in the deed done, for the begetting of Gods graces, and beginning in vs the life of godlinesse: (for thus it is onely the Spirit that quickeneth, making the same Word, and at the same time, effectually vnto some for these ends, by an inward, secrete and powerfull operation, which for want hereof is heard of others without any profit) but vse it as Gods ordinance, vnto which his blessing is promised, and doth so ordinarily accompany it, in the hearts

Iob. 15. 3.

Iob. 17. 17.

Ephes. 5. 26.

Rom. 1. 17.

and 10. 14, 17.

Ephes. 4. 21, 22.

Math. 23. 9.

Math. 11. 27.

Luk. 12. 47.

2. Cor. 2. 16.

Iob. 6. 63.

Heb. 12. 14.

of all those that vse it in obedience to God, and desire to profit by it for the former ends, that we may as well hope for spirituall life by seeding on this food, as for the preserving of naturall life by meate and drinke, seeing both alike are Gods ordinance, and by his power he is effectuell in the one as well as the other. And so contrariwise the neglect of this meanes, when God giueth it, doth take away all hope of the spirituall life of grace, seeing we tempt the Lord in refusing the meanes, and despising his ordinance; like those, who pretending that they rest vpon Gods sole power and promise for the preserving of their liues, should vtterly refuse to eate or drinke. Againe, whereas I say, that the preaching of the Word is the ordinary meanes of life and grace, when the Lord granteth it vnto vs, we are to beware that we doe not limit Gods power vnto it, as though hee could not any other way quicken, sanctifie and saue vs. For he is able, without all meanes, to doe all these by the sole and secret worke of his holy Spirit, being such an All-sufficient workman in himselfe, that he needeth not the helpe of any instruments; as we see in his sanctifying and sauing of elect Infants, dying whilest they are vncapable of outward meanes; for euen in them these two goe together, seeing the rule is generall, that *without holinesse no man shall see the Lord*. And hee is able to sanctifie other meanes for these vses, (as he ordinarily doth where the publike ministry and preaching of the Word is wanting) as the reading of the Word, priuate catechizing, holy conferences, instruction, exhortation, admonition, good examples, extraordinary blessings strangely conferred, sharpe afflictions, and by them great and vnusuall humiliations, the Lord vsing his corrections as an hand to lead vs to our sinnes, which haue brought them vpon vs. And therefore as when we haue the Word, wee may heare diligently, in hope of Gods blessing vpon his owne ordinance; so when we are deprived of this ordinary meanes of life and saluation, we are not to despaire and cast away all our confidence, seeing the Lord is able, either without meanes, by the sole operation of his holy Spirit, to worke his owne worke of grace and sanctification in vs, or to make other meanes, more weake in themselues, as powerfull and effectuell vnto vs as the other, yea will assuredly doe it, rather then hee will faile of any part of his promise, which he hath made vnto all those who trust and depend vpon him for life and saluation.

6. Sect. 3.

That it is
the ordinary
meanes of our
new birth, and
of working
Gods graces
in vs.
1. Pet. 2. 2.

Secondly, as the ministry of the Word is the ordinary meanes of our new birth, and of beginning in vs Gods spirituall graces, whereby we are inabled to moue in the duties of a godly life; so also of our spirituall growth from strength to strength, and of increasing Gods graces where they are begun; according to that of the Apostle Peter; *As new borne babes desire the sincere milke of the Word, that ye may grow thereby*. Neither are we to thinke that the Word read, either by our selues or others, is ordinarily sufficient to worke in vs grace and godlinesse; for if faith (as I haue shewed) commeth by hearing the Word preached, then also the life of faith, and fruits of sanctification which spring from it, all which are nourished and increased by the same meanes whereby they were first begun in vs. Neither are we to dispute of the excellency and power of other means in themselues, or compared with this, seeing neither this, nor any other worke

worke by any inherent vertue in themselves, but as they are Gods ordinances, which by his blessing attaine to their ends, and are made powerfull and effectually by the inward operation of his holy Spirit, to worke and increase grace and sanctification in vs. And therefore seeing the Lord hath ordained in all ages, not onely that his Word should be read for the edification of his people, but also that it should bee expounded to their vnderstanding, and applyed to their particular vse, (as we see in the example of the Priests in the dayes of *Nehemiah*, who caused the people to vnderstand the Law, and not onely read the Booke of Gods Law distinctly, but also gaue the sense, and caused them to vnderstand the reading: And in the practice of our Sauour Christ and his Apostles, who when the Law and Prophets were read to the people, contented not themselves therewith, but expounded and applyed them to their vse, according to the custome of those times) let not vs therefore take vpon vs to bee wiser then God, supposing that we can doe his worke better by tooles of our owne chusing, then by the meanes and instruments which hee hath ordained and sanctified, seeing nothing can bee done in this supernaturall worke of grace, without Gods blessing, which we may expect with most assurance in the vse of his owne ordinances. So that if either wee desire the new birth of grace, or being borne, to grow therein from one degree to another, let vs conscionably vse the ministry of the Word to both these ends. Neither let vs thinke that being once regenerate, we may grow vp of ourselves by sole vertue of those principles then infused vnto vs, and need no further the ministry of the Word to preserve vs in that state and being. For as the child new borne, cannot long continue in life by vertue of his naturall heate and moystrute, and much lesse can grow in strength and stature to a perfect man, vnlesse hee receiue daily nourishment; so neither can we subsist in our spirituall state and being, and much lesse grow in grace vnto a perfect age in Christ, vnlesse our soules be duly nourished with spirituall food, the Word of God, which is not onely the immortall seed of which we are begotten, but our Manna and meate; milke for babes, and strong meate for men growne to riper age. Especially seeing to our naturall defects and sinfull corruptions, which as inward impediments hinder the growth of grace in vs, there are added the outward assaults of our malicious enemies, the world and the diuell, who by their tentations will keepe vs from thriving and increasing, vnlesse what is diminished by their malice, bee supplied plentifully by our spirituall nourishment. Neither doe I thus magnifie the ministry of the Word, to derogate any thing from other excellent means, as prayer, Sacraments, the reading of the Scriptures, and the rest, but am ready to giue vnto them their deserued praise in their owne place. For howsoeuer, in the first acts of Regeneration, the preaching of the Word is the chiefe, if not sole meanes of our new birth; For how shall they call vpon him in whom they haue not beleueed? and how shall they beleue in him of whom they haue not heard? and how shall they heare without a Preacher? yet in our spirituall growth, the other are no lesse necessary for the increasing of Gods graces in vs, especially prayer, which is an ordinary and most powerfull meanes to preuaile with God, for the obtaining of whatsoever is wanting vnto

Nehem. 8. 8. 9.

Luk. 4. 18, 19.

Act. 13. 15.

Rom. 10. 14.

vs, although we cannot pray with hope to be heard, vnlesse we pray in faith, as the Apostle *James* teacheth vs, and we cannot ordinarily haue faith, till first it be wrought in vs by the preaching of the Word. And therefore let vs not set these meanes of grace, to contend together for eminence and excellency, and much lesse magnifie one of them to exclude another, but acknowledging all to bee excellent and necessary in their place and time, let vs carefully ioyne them all together, that being nourished in our soules with this plenty and variety of food, we may grow vp the faster in all grace and godlinesse.

§. Sect. 4.
What is required in the Minister, that by his preaching he may further the people in the duties of godlinesse.

Mal. 2.7.

2.Tim. 4.1,2.

Ezek. 33.8.

1.Pet. 5.1,2.

Now that the Ministry of the Word may be an effectuall meanes of grace, and of strengthening vs vnto all holy duties of a Christian life, there are some things required, both to the right preaching and hearing of it. Vnto the former, there are some things necessary in the person of the Preacher, and some things in the act and execution of his Ministry. In the person, there must be skill to diuide the Word aright, not onely giuing a true sense of it to all, but to apply a fit portion vnto all sorts of hearers; and a great measure of wisdom and vnderstanding, through the outward helpes of study and learning, and the inward illumination of Gods Spirit, that he may bee able to instruct those which are ignorant; according to that in the Prophet *Malachy*; *The Priests lips should keepe knowledge*, (namely, as *Iosephs* come in the store-houses for the common vse, and not a close Prisoner, with whom none may bee admitted to conferre, sauing his Iaylour) and the people should seeke the Law at his mouth. Vnto which knowledge and skill, there must bee added industrious diligence, whereby he is ready to preach the Word in season, and out of season, reprobuing and rebuking, with all long suffering and doctrine, although hee seeme small fruit of his labours. For though the Minister be neuer so rich in the spirituall treasures of learning and knowledge, yet if miser-like, he doe not communicate them, but locketh them vp in his owne braine; the poore people are neuer the better, but may perish in their ignorance, euen as he shall doe in his sloth and vnfaithfulnessse. Thirdly, he must haue his heart affected with sincere loue of the people; whereby hee is moued in all things to seeke their good, and to preferre their saluation before his owne priuate profit. The which loue in the teacher, will make way in the hearts of his hearers, not onely for his instructions and comforts, but also his admonitions and reproofes, seeing they come not out of any spleene, but out of meere loue, and seruent desire of sauing their soules. In the act and execution of his Ministeriall function, he is to speake nothing but Gods Truth, as from him, and as before him, in his pure sight, which discerneth all errour, and in his glorious presence, who hateth and abhorreth all vanity and hypocrisie: And that not after his owne manner, chiefly ayming to magnifie himselfe in the ostentation of his owne learning and gifts, but in the demonstration of the Spirit, aboue all desiring and indeuouring to glorifie God in the saluation of his hearers.

§. Sect. 5.
That the word must be preached powerfully and plainly.

Whereunto these two things are required; namely, that he preach the Word powerfully & plainly; powerfully to the consciences of all, & plainly to the capacity (as much as in him lieth) of those which are most simple. Of both we haue the Apostle *Paul* for our patterne, who though he were most

most learned about all other the Apostles, both in arts and tongues, and all other learning of the Iewes, yet came not in excellency of speech, nor the enticing words of mans wisdom, but in demonstration of the Spirit and of power, desiring to know nothing (that is, to make shew of no other knowledge) saving Iesus Christ and him crucified; and preferring five words spoken to the understanding of his hearers, above ten thousand in an unknowne tongue. Yea, we haue heerein our Sauour Christ himselfe, as our Precedent, who preached the Word, not like the Scribes and Pharises (after a ieiune and Scholasticall manner) but with all power and authority. And though hee were the wisdom of his Father, in whom all treasures of knowledge and learning were hid; and the word of his Father; exceeding in sound eloquence both men and Angels, yet preached the Word in a plaine phrase and humble manner of speech, not respecting what hee was able to speake, but what his Disciples were able to heare, conceiue, and carry away; like a louing and carefull nurse, chawing the harder and stronger meate in his mouth, that they might the better receiue it, whilst he explained more difficult points, by easie and familiar similitudes. Neither had hee onely care of more thorowly informing those who were men growne in knowledge, by teaching them the high and hidden mysteries of his Kingdome, but also of instructing his little children and yong nouices in the first principles of true Religion, as it was prophesied of him by *Esayas*, *All thy children shall be taught of the Lord, and great shall be their peace.* And like a faithfull and carefull Shepheard, hee did not onely apply himselfe to feed his whole flock, but extended his care and loue chiefly to his yonglings, gathering his *Lambes with his arme, and carrying them in his bosome, and gently leading those which were great with yong.* The which care and charge, when hee was to ascend on high, hee deputed to the Apostle *Peter*, and in him to all the whole Ministry, that they should feed his tender *Lambes*, as well as his older and stronger *Sheepe*. And therefore though the ouer-wise Grecians account the simple preaching of Christ crucified, *foolishnesse*; and the learned Doctors of the world make themselues spott with this easie plainnesse: Let all that truly feare God, chuse rather to imitate Christ and his Apostles in their course of preaching, labouring to speake vnto the capacity of the meanest and simplest, seeing the charge of their soules is commended vnto them by our great Shepheard, as well as theirs who are of greatest vnderstanding, and the soules of all being alike deare vnto God, they shall giue account of one as well as of another, of the little *Lambes*, as well as of the *Rammes* of the flocke. And seeing we must not only take care for our selues, that wee may goe to heauen alone, but are appointed Captaines and Leaders of Gods Armies, wee must not skorne plaine wayes, wherein all our company may goe with vs, the weake and sicke, as well as the strong and healthy; and mount aloft in learned discourses and Scholasticall speculations (as it were vpon the *Alpes*) which are no lesse high about their capacity, then cold and heartlesse, giuing no warmth to their zeale and deuotion; or trauell in the craggy and rough wayes of knottie controuersies, needlesse genealogies, and abstruse difficulties, where wee shall leaue all our hearers as farre off behind vs: but chuse rather such faire wayes and beaten paths, as will bring vs and our company with vs,

1. Cor. 2. 1, 2, 4.

1. Cor. 14. 19.

Col. 2. 3.

Mar. 4. 33.
Iob. 16. 12.

Iob. 3. 3, 4, 5.

Esa. 54. 13.

Iob. 6. 45.

Esa. 40. 11.

1. Cor. 1. 23.

Dan. 1. 15.

with most speed and safety to the end of our journey. For though heereby we cannot commend our strength and swiftnesse, though we outrun others that haue set out before vs, because they go in mountainous wayes, & farre about, yet we shall commend our wisdom and prudence, in that we haue chosen the fairest and neereſt way. And surely if an vnpartiall view were taken of ſeueral congregations, and iuſt tryal made, whether thoſe haue beſt thriven in the Chriſtian growth, who haue bin diligently fed with ordinary food and daily bread, or thoſe who are ſometimes feaſted with a banquet of delicate diſhes; I doubt not but it would be found, that as ſometime *Daniel* and his fellows, that fed vpon plaine pulſe, which God had ſanctified to their uſe, were fatter and in better liking then they that did eate the portion of the kings meate: ſo thoſe people and Pariſhes would be found more thriving Chriſtians, both in knowledge & practice, who are fed with the pulſe of plaine Preaching, & with whoſome, though homely food, becauſe they can feed vpon it, and better diſgeſt it, then others that haue a kingly portion of abſtruſe learning, wit, and eloquence, ſometimes (though rarely) allowed vnto them, ſeeing they are meates of too hard diſgeſtion for their weake ſtomakes, cauſing crudities, humorous and ill-concocted conceits, and ſeldome affording any whoſome nourishment.

§. Sect. 6.
Of the duties
of the people,
reſpecting the
Ministry of
the Word.
1. Cor. 9. 22.

Mat. 9. 38.

The conſideration whereof, as it ſhould effectually moue Gods Miniſters to take ſuch a courſe in their preaching, as is moſt fit and profitable for their hearers, and denying themſelues, and the praiſe of their great learning and gifts in the worke of their Miniſtery, to become *as weake to thoſe that are weake*, that they may gaine them to Chriſt; ſo alſo ſhould it moue the people, who deſire to bee built vp in ſauing knowledge, and in the practice of all holy duties belonging to a godly life, to affect ſuch teachers, as being learned and ſufficient, doe conſcionably apply themſelues to their capacity, for their inſtruction and edification. To which purpoſe, they muſt ſtrive with God in their ſeruent prayers, that he will ſend ſuch labourers in to his harveſt; and in humility and ſubmiſſiue obedience, as their place and calling wil permit, labour by earneſt ſuite with ſuperiour Magiſtrates ouer Church and Common wealth, and eſpecially with Patrones and diſpoſers of Church-preferments, that they will provide and ſet ouer them ſuch faithfull and painefull Paſtours, as will feed them with food conuenient for the preſeruing of their ſoules in ſpirituall life, and the nourishing and increaſing of Gods graces in them; not fooliſhly affecting and admiring (as it is common with thoſe that are moſt ignorant) ſuch teachers, as deſiring the praiſe of their great learning, more then the ſaluation of their peoples ſoules, doe moſt exceed the ſhort reach of their ſhallow capacities; like vnto cold ſtomacks, which haue a greedy appetite after meates of hard diſgeſtion; but when they haue receiued them, for want of naturall heate turne them into wind, which affecteth their braine with noyſome vapours, and are not able to conuert them into any whoſome nourishment. Secondly, their care muſt be, as much as in them lyeth, and the neceſſary preſeruation of their ſtate will ſuffer them, to place themſelues vnder ſuch a Miniſtery, as will helpe them forward in their ſpirituall thrift and growth of grace, and counting (according to *Maries* choyce, and our Sauours approbation) this *one thing neceſſary*, let them preferre it before all worldly things;

Luk. 10. 42.

things; as fertile soyles, good ayre, well-seated houses and shops fit for trading, delightfull walkes and prospects, and plentiful provision for house-keeping; which without the other, may make full purses and Barnes, but hearts empty of all grace and goodnesse; healthy and well-liking bodies, but hunger-starved, leane and sickly soules. Thirdly, they must ioyne their cost with their care, and like the wise Merchant; esteeme this precious pearle and hid treasure, aboue all other their possessions; they must, if it be in their power, purchase it at any rate, seeing it only can make them truly rich, according to the counsell of the Wiseman; *Buy the truth, and sell it not*; thinking that part of their wealth well spared, which serueth as a meane to bring them vnto the right vse of all the rest, and to enrich their soules with the incomparable treasures of Gods sauing graces, whereby they are strengthened to the wise performance of all Christian duties. Fourthly, hauing Ministers, though not eminent and excellent in their gifts, yet of some good towardlinesse and willingness to grow vnto more perfection, they must giue them no discouragements, by their bitter censures, awke and froward carriage, backwardnesse to pay vnto them their right, or running from them vpon euery slight occasion to heare others; but rather they must nourish and cherish the good things which they see in them, that they may increase more and more, by shewing all loue and kindnesse, due reuerence and respect; especially by regarding them in the worke of their Ministry, and hearing them with all diligence, constancie, and attention. For by thus drawing the breasts of their spirituall nurses, they shall bring downe their milke, and cause it to increase and abound, at least, to a sufficiency of nourishment, whereas if it be not sucked, it will curdle in the breast, and make them heart-sicke to be thus neglected, or else in short time turne backe, and quite drying vp, leaue vnto them no nourishment at all. Finally, when God hath provided for them such as are eminent in their gifts, and painefull in their Ministry, labouring in word and doctrine, and going out and in before them as good guides in their gouernement, and holy example, they must not grudge to giue them the *double honour* of reuerence and maintenance, and together with the heavy waight of their Ministry, suffer them to lye gasping and groning vnder the burthen of pouerty and contempt, but giue them all good encouragement, not thinking much, that those who impart vnto them heavenly treasures, should be partakers with them of their earthly blessings: but especially, they must labour to profit by their paines, in knowledge and fruitfull obedience, which is the ioy of their hearts, the life of their life, and the Crowne of their Ministry; lest when they see that they sow all their good seed in barren soyles, and with the Prophet, and our Sauour Christ himselfe, haue iust cause to complaine, that they haue *laboured and spent their strength in vaine*, they be forced to make choyce of better and more fruitfull grounds, and to imploy their labours in some other place, where they may more glorifie God, and receiue more ioy and comfort to their owne hearts.

Mat. 13. 44, 45.

Pro. 23. 23.

1. Cor. 9. 11.

2. Cor. 3. 1.

Psal. 4. 1.

Esa. 49. 4.

CAP. VI.

Of the duties of the people in hearing of the Word; and first of such as are to be performed in their preparation.

6. Sect. 1.

That we must use preparation before the hearing of the Word, and wherein it consisteth.

Eccles. 3. 1.

*Jam. 1. 21.
1. Pet. 2. 1.*



And these are the things which are required vnto the right preaching of the Word. Vnto the right hearing of it, that it may be a powerfull meanes to enrich vs with Gods graces, and to strengthen vs vnto all Christian duties of a godly life, some things are required before wee heare, some things in hearing, and some things after we haue heard it. Before we heare, we must use due preparation; vnto which is required first, that we enter into a serious consideration of Gods glorious presence, before whom we are to present our selues, that we may heare him speaking vnto vs, not of ordinary matters of small importance, but such as meerey concerne his glory, and the everlasting saluation of our owne soules. Whereby we shall be preserved from rushing rashly into the holy assemblies, and be made careful to looke vnto our feet, before we enter into the House of God. For if worldly men, duely considering that they are going into the presence of an earthly King, to heare him speake of the waighy affaires of the Common wealth, or such things as neerey concerne them in their owne particular, prepare themselves accordingly, that they may bee fit to come into such a royall presence; how much more should wee use the like and greater care, when we are to come into the presence of the King of Kings, and to heare him speaking vnto vs of such things, as much more concerne vs and the euertlasting good of our soules and bodies? Secondly, being to come vnto this spirituall feast, we are to prepare our selues by getting a good appetite, that we may not idly sit by and looke on, when others feed on these spirituall delicacies, for the refreshing and strengthening of their soules. To which end, wee must, by renewing our repentance, purge and cleanse our soules from sinfull corruptions (as our stomacks from clogging and hurtfull humours) which otherwise will take away our appetite, and make vs lothe and refuse, or eating against stomacke, not able to digest our spirituall nourishment. Of which kinde are *wrath, maliciousnesse, guile, dissimulation, hypocrisie, preiudice, and forestalled opinions*, and such like; seeing if these beare sway in vs, it is not possible that the Word of God should take any effect, or become profitable nourishment for the preserving and increasing of our spirituall health and strength. So also wee must banish out of our minds worldly cogitations about our pleasures or profits, which will distract vs from hearing the Word with any attention, and out of our hearts earthly cares, which like thornes, will choake the seed of the Word, and make it utterly vnfruitfull in vs. Moreouer, we must stirre vp our appetite, by considering our spirituall wants, which can no otherwise be supplied, then by comming vnto this feast; for as hunger, and sense of our emptinesse, maketh vs to long after our bodily food, so if we duly consider how empty we are of all Gods graces, and feeble vnto all good duties, it will much increase our appetite to the food of our soules; and wee shall goe to this Market with all cheerefulness, if we consider, that heere, and

no where else, wee may fit and furnish our soules with all necessaries. Again, we must examine our sinnes which beare sway in vs, that repenting of them, we may receiue the assurance of pardon in the publike ministry, to our inestimable comfort, and may also bee strengthened against the power of them, that we may subdue them, and not suffer them to raigne in vs, as in former times; being armed against them, and the tentations of our spirituall enemies, alluring, or forcibly drawing vs into them, with the whole armour of God, and especially the sword of the Spirit. And this will also prouoke our appetite, and make vs goe with cheerefulnesse to the hearing of Gods Word, like the malefactor to receiue his pardon, or the Souldier that hath bene often wounded and foyled; by reason of his nakednesse, to put on sufficient armour, and to receiue from his Commander defensue and offensue weapons. Finally, we must prepare our selues, and stirre vp our appetite, by considering the properties of the Word, which we goe to heare. As first, the excellencie of it, as being the Word, not of man, but of God, the Word of truth, life, and saluation. Secondly, the power and efficacie of it, as being the power of God himselfe to our saluation, sharper then any two-edged sword, pearcing euen to the very deuiding of the soule and the Spirit, the ioynts and marrow, and is a discernor of the thoughts and intents of the heart. A Word that hath alwayes its operation, and returneth neuer in vaine, but bringeth that to passe for which it is sent, and is either the sweete sauour of life vnto life, or of death vnto death. Thirdly, the great vility and profit of it, being a perfect and pure Law, that conuerteth the soule, a light that shineth vnto vs who sate in the shadow of death, and guiding our feete into the way of peace; heavenly wisdom, that giveth vnderstanding vnto the simple, and maketh the wise more wise; our Counsellor to aduise vs, our food to nourish vs, our weapon to defend vs and repell our enemies, an effectuall meanes to worke in vs all sauuing graces, and the way that bringeth vs to eternall blessednesse. Finally, let vs prepare our selues, and whet our appetite, by considering the necessity of it, seeing without it wee can attaine vnto no good, nor escape any euill; in which regard, our Sauour saith to *Martha*, that this *one thing is necessary*, as though there were no necessity of any other thing in comparison of it. The which necessity lyeth not only vpon weakelings, and those who are simple and ignorant, that they may learne the truth, but also vpon those who haue made greatest progresse in Christianity, and are richest in knowledge, that they may bee mouued to practise what they know, and bring it to holy vse, and that the graces of God may be confirmed and preserued in them. Vnlesse any man would foolishly imagine that he is so strong in grace, that he needeth not to eate any more food, for the restoring of that spirituall strength which is daily abated and impaired through our corruption, and the assaults and tentations of our neuer-resting enemies, Satan & the world. The last duty to be performed in our preparation, is, that we feruently pray vnto God for his grace, and the assistance of his holy Spirit, both to his Ministers in speaking, & our selues with the rest of his people, in hearing, that he may be so inabled therby to speak the Word truly, sincerely, powerfully & profitably, and we to heare in a Christian and holy maner, that God may be glorified, and we edified in our holy faith, and strengthened more and more vnto all the duties of a godly life.

Rom. 1. 16.
Heb. 4. 12.

Esa. 55. 11.

2. Cor. 2. 15, 16.
Psal. 19. 7, 8.

Luk. 1. 79.

Luk. 10. 42.

In

§. Sect. 2.
Of duties
to be per-
formed in the
hearing of the
Word.

Mat. 10. 33.

Esa. 66. 2.

1. Thes. 2. 13.

2. Cor. 9. 20.

Luk. 10. 16.

1. Pet. 2. 1, 2.

Luk. 4. 20.

and 19. 48.

Nehem. 8. 3.

Act. 20. 7.

Heb. 4. 2.

Heb. 2. 1.

§. Sect. 3.

Of duties to
be performe.
l after the hea-
ring of the
Word.

In the hearing of the Word, diuers duties are to be performed. As first, we must set our selues in Gods presence, that we may heare all things that are commanded vs of him, according to the example of good *Cornelius*; in which regard we must not heare the Word after a carelesse and cold manner, but with *fear and trembling*, if we would haue God that speaketh, take any *delight* in vs. Secondly, we must heare it, not as the word of man, but as it is the Word of God, by which wee shall one day bee iustified or condemned. Thirdly, wee must hunger after the sincere milke of Gods Word, without the mixture of humane traditions, carnall eloquence, and worldly wisdom, that we may grow vp thereby. Fourthly, wee are to heare with all attention, hauing our eyes fastened vpon the Teacher, and hanging vpon his lips, as the child vpon the mothers brest, like the hearers of our Saviour Christ; to which end wee must carefully banish all worldly cogitations and wandring thoughts, and also all drowzinesse and sleepinesse, seeing we would not so heare our equals, and much lesse our superiours. Fifthly, we must heare with alacrity and cheerfulnesse, and shake off all dulnesse and carnall wearinesse, which makes no part of the Sermon pleasing but the conclusion onely. Sixthly, wee must heare with all due reuerence, the Word, as being the Word of God, and not of man, as from him, and before him, in whose presence the hills and mountains shake and tremble. Seuenthly, with all humility, submitting our selues vnto it, as vnto the Scepter of Gods Kingdome, to bee ruled and directed, instructed and reprobued by it, and not rebell against Gods holy ordinance, and repine and rage against our Teachers, when they touch our consciences to the quicke, and sharply reprove vs for our sinnes. Lastly, we must heare the Word with faith and a good conscience, giuing credit vnto all the parts of it, as well threatnings as promises, and applying all to our owne vse; with an earnest desire to profit by it, and to lay it vp in the closet of our hearts, that we may not be *forgetfull hearers*, and like leaking and riuen vessels that will hold nothing.

After the hearing of the Word, two duties are to be performed. The first is, that publicly in the Church we ioyne with the Minister in giuing praise and thanks vnto God for his mercy towards vs, in feeding our soules with the bread of life, and for the liberty he hath giuen vs to come in peace and safety into his holy Assemblies, to heare vs speake vnto him in our prayers, and to speake vnto vs by his Minister and Ambassadour; and that priuately at home, at least in some short manner, wee renew our thanksgiuing, and desire the Lord to write that which we haue heard, in our hearts, by the finger of his Spirit, and to make it effectuell for the enriching of our hearts with sauing grace, and the strengthening of vs to all holy duties. And if our memory, ability and gifts will serue, it is profitable for vs, and acceptable to God, if we can frame our prayer according to that which we haue heard, confessing those sinnes which haue been reprobued, bewailing those wants which haue been discouered, desiring those graces which haue been commended vnto vs, or praising God if we already haue them, and desiring grace and spirituall strength, that we may performe those duties, vnto which wee haue been perswaded and exhorted. The second duty is, that we lay vp that which we haue heard, in our hearts

and

and memories, that we may practise them in our liues. For as it is not enough to haue good seed sowne in our grounds, if wee doe not couer it that it may take root, but let the fowles of heauen take it away, nor to seed vpon wholesome meate, vnlesse we retaine it in our stomackes that it may be digested, and like good nourishment applied to all the parts of the body; so it will little auaille vs to heare many Sermons, and neuer thinke more of them after we are gone out of the Church, and to receiue this spirituall food with greedy appetites, if we keepe it not, but presently cast it vp againe, out of hearts surferred with worldly cares, and clogged and cloyed with the grosse humours of our sinfull lusts. The which (as I am perswaded) is one chiefe cause why the most, euen amongst diligent hearers, haue, after so long inioying the light of the Gospell, so little profited either in knowledge or holy practice; namely, because they haue been so carelesse in keeping what they haue heard, and haue put this spiritual treasure into broken bags, and this precious liquor into riuken vessels. Now the meanes to retaine and imprint the things which we haue heard in our hearts and memories, is first to loue, regard, and set our hearts vpon them; for euen old men (as we say) who are weake in memory, doe yet retaine those things which they most affect. The second is, that wee heare the Word with diligent attention, obseruing the method of the Teacher, and how he proceedeth from poynt to poynt, fastening the former poynt in our mindes, by casting our eye backe vnto it, when as hee is leauing of it, and proceeding to another. For as it is not possible that the fault of the first concoction, should be amended in the second, seeing euery part and faculty is wholly taken vp about its owne proper worke; so is it no more possible that we should remember that which wee neuer minded, or that the memory should bring forth that, which the vnderstanding neglected to lay vp by due attention and obseruation. And therefore the Apostle telleth vs, that we ought to *giue the more earnest heed to the things wee heare, lest at any time we should let them slip.* Thirdly, this may make vs rub our memories, and make vs carefull to imprint in them the things which wee heare, if we consider that our diligent hearing of the Word will not make vs happy, vnlesse we also retaine it in our memories, and practise it in our liues: for so the Apostle *James* saith, that *if we looke into the perfect Law of liberty, and continue therein, being not forgetfull hearers, but doers of the worke, we shall be blessed in our deed.* And the Apostle *Paul* limiteth the promise of saluation made vnto the preaching and hearing of the Word, to the condition of retaining it in our memories. *I declare (saith hee) vnto you the Gospell which I preached, and ye receiued, by which also ye are saued, if you keepe in memory that which I preached vnto you.* Fourthly, wee must vnto our hearing, adde meditation, which is a notable meanes of imprinting it in our hearts and memories. Fifthly, wee must conferre with others, that they may helpe vs where we are wanting, and we them, where they haue failed. Sixthly, Gouvernours of families may helpe themselves, and those which are committed to their charge, for the better vnderstanding and remembering of what they haue heard, by repeating the chiefe poynts of the Sermon after they are come home, by strength of their memory, or helpe of their notes, and examining their children and seruants, and putting them

Heb. 3. 1.

Iam. 1. 25.

1. Cor. 15. 1. 2.

Luk. 11. 28.

Ioh. 13. 17.

Iam. 1. 25.

Christian warfare, 1. part.
lib. 2. cap. 26.§. Sect. 1.
That the Sacraments further vs much in a godly life, as they are seales of the Covenant.

to give an account of what they have heard and learned. Lastly, we must make what we have heard, our owne, by applying it to our owne vse, and bringing it to practice in our liues and conuersations; whereby we shall intitle our selues to that blessednesse which is promised to all those who both heare the Word and keepe it. And so much of the first meanes of inabling vs to the duties of a godly life, the ministry of the Word, and the things that are required vnto it. The which I haue the more briefly passed over, because I haue touched diuers of the poynts before, and more fully handled some of them in another Treatise.

CAP. VII.

Of the second publike meanes of a godly life, which is the administration of the Sacraments.

THe second meanes of inriching vs with all sauing graces, and strengthening vs vnto all the duties of a godly life, is the right vse of the Sacraments, Baptisme, and the Lords Supper, both which doe much conduce hereunto, and each of them seuerally. For the Sacraments are seales annexed to the Covenant of grace, purposely instituted of God to strengthen and confirme our faith in this assurance, that Christ and all his benefits doe belong vnto vs, that in him, and for his righteousnesse, death, and full satisfaction vnto Gods Iustice, he hath pardoned and forgiuen vnto vs all our sinnes; that in him he is well pleased with vs, and hath giuen vnto vs iust title and interest to all his promises both of grace in this life, and glory and happinesse in the life to come; that hee will giue vnto vs his holy Spirit, and thereby *write his Law in our hearts, that we shall not depart from him*, mortifie our corruptions, and quicken vs vnto new obedience. Of all which benefits, the Sacraments are not onely significant signes, but also infallible seales, annexed purposely by God vnto his Covenant, to assure vs, that he will performe all his promises; and to giue vnto vs (like a bond and conueyance legally signed and sealed) iust title and interest vnto all those blessings, euen before we sensibly haue them in possession and fruition. Yea not onely so, but they also serue like instruments and conduit pipes to conuey to the worthy receiuer, Christ, and all his benefits. Now what can more forcibly perswade, or more powerfully inable vs to the duties of a godly life, then the representing, assuring, and exhibiting of all these inestimable benefits, in the right vse of the Sacraments? What can more inflame our hearts with most seruent loue towards God, then the consideration, yea sense and feeling of this admirable loue of God towards vs, in giuing vnto vs when wee were sinners, strangers and enemies vnto him, and his grace, Christ Iesus, and with him all these unspeakable benefits? and what more then loue can effectually moue vs to an holy desire in all things to glorifie and please him, and to walke worthy his loue in all holinesse of life and conuersation? What can more lighten the burthen of our labour, and make vs to thinke all too little which we can doe and suffer for him? Againe, the Covenant of grace sealed

sealed vnto in the right vse of the Sacraments, doth singularly incourage vs to lay aside all doubts and difficulties, seeing God thereby assureth vs, that he will, yea hath giuen vnto vs his holy Spirit, to direct and assist vs in all our good indeuours, in the mortifying of all our sinfull corruptions, seeme they neuer so strong and vnresistable, and strengthening vs to the performance of all good duries, seeme they neuer so difficult and vnpleasing vnto flesh & blood. And what can more effectually moue vs to go on in the worke of sanctification, then to haue such an assistant to ioyne with vs, vnto whom nothing is difficult, being infinitely able to performe and perfect whatsoever he vndertaketh? What can more powerfully perswade vs to doe Gods faithfull seruice, then to haue the pardon of our sinnes put into our owne hands, signed and sealed, so dearly purchased, and so freely giuen? then to haue the present pledges and pawns of Gods loue and fauour, the earnest of his Spirit, the first fruits of his graces, and the conueyances of our heavenly Inheritance, sealed and deliuered into our owne keeping. For who would be so sluggish, as not to doe faithfull and diligent seruice to such a glorious and gracious Master, for such liberall and bountifull wages? Finally, seeing in the right vse of the Sacraments wee doe really and truly, though spiritually and by faith, receiue Christ, that he may dwell in vs, and we in him, and not onely communicate with him in his diuine graces imputed by God, and applyed by faith, but also by vertue of his Spirit assisting this ordinance, haue all sanctifying and saving graces confirmed and increased in vs, whereby wee are strengthened vnto all the duries of a godly life: hence also it appeareth how much they conduce and further vs in them; seeing we haue Christ himselfe a co-worker with vs, who by his holy Spirit sustaineth the greatest part of the waight of that his easie yoke, and light burthen, which he layeth vpon vs; in which respect we may take courage vnto vs, and say with the Apostle, *that we are able to doe all things, through the power of Christ which strengtheneth vs*; and seeing also they cherish and increase his gifts and graces in vs, whereby we are moued and enabled to worke together with him, in all holy duries of Gods seruice, and of a godly and Christian life.

Phil. 4. 13.

Secondly, the Sacraments are helpees vnto vs for this purpose, as they are solemne testifications of our seruice and obedience vnto God, seeing they are his liueries and cognizances whereby his seruants are knowne from others; and the sacramentall oath which he causeth all his souldiers to take, when he entertaineth them into his spirituall warfare; and the pre-money which he putteth into their hands, whereby hee obligeth and firmly binderth them to continue constant in this warfare, and to fight courageously vnder his colours. Now this may moue vs to doe faithfull seruice vnto our great Lord and Master, partly because hee hath so innobled vs by giuing vs entertainment into his Family, and graced vs, by letting vs weare his liuery and cognizance, seeing it is a farre greater advancement and dignity, to be one of his meanest seruants, euen a *doore-keeper in his House*, then to be the greatest Monarch in the earth; partly because he incourageth vs to faithfull and diligent seruice by such bountifull wages and inestimable rewards; and partly because wee shall otherwise dishonor our Lord and Master, & weare his liuery to do him shame;

§. Sect. 2.

That the Sacraments further vs in godliness, as they are testifications of our seruice to God.

Psal. 84. 10.

yea also disgrace our selues, whilest we doe discover our grosse hypocrisie, in not answering to our profession, nor performing such holy duties as are futable vnto it; whereby we shall moue the Lord, in his iust displeasure, to pull our lueries ouer our eares, and so vncaſing vs, to lay open our hypocrisie to our shame, and to turne vs out of doores. This may moue vs also to fight courageously vnder his Standard, against the spirituall enemies of our saluation, seeing if we slip out of his Campe, after we haue received this pres-money, and runne away, wee deserue death by our apostasie; or if we cowardly yeeld vnto the assaults and tentations of our spirituall enemies, and doe not fight valiantly, and performe faithfull seruice to our grand Captaine, euen vnto the death, wee are well worthy to be cashiered, to haue no part in the glory of his victory, nor any portion of ioy in his heavenly triumph.

§. Sect. 3.

That the Sacrament of Baptisme furthereth vs in godlinesse, as we are thereby ingrafted into Christ.

Gal. 3. 26, 27.

Iob. 15. 5.

Gal. 2. 20.

Iob. 15. 6.

More specially, the Sacrament of Baptisme is to the worthy receiuer, a notable meanes to inable vs vnto the duties of a godly life. First, because thereby we are sacramentally ingrafted into the body of Christ, and made members of his body spiritually by faith, as wee are outwardly initiated, entred and admitted by the Congregation, as members of the visible Church, according to that of the Apostle, *Ye are all the children of God, by faith in Iesus Christ; for as many of you as haue been baptized into Christ, haue put on Christ.* By vertue of which incision, we are inabled to bring forth the fruits of holinesse and righteousness; according to that of our Sauour, *I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, (namely, by that life and sap of grace which he receiueth of me) for without me ye can doe nothing.* For as the Impe or Clon liueth not by his owne life, but being cast out of the stocke, dyeth and withereth; so being ingrafted into Christ, we liue not our owne life, but by vertue of that liuely sap of grace which wee receiue from him, according to that of the Apostle; *I liue, yet not I, but Christ liueth in me; and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who hath loved me, and giuen himselfe for me; whereas he that abideth not in the true Vine Iesus Christ, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* More specially, being baptized into Iesus Christ, we are baptized into his death and Resurrection, from which such vertue and vigour is deriued vnto vs, that wee are not onely thereby washed and purged from the guilt and punishment of all our sinnes, but also inabled to mortifie and crucifie the old man, the flesh, with the sinful lusts therof, & raised from the death of sin, to holinesse and newnesse of life. The which is not onely sacramentally signified by the outward washing and sprinkling with water, which serueth to cleanse vs from our bodily defilements, by our stay, and (as it were burying) vnder it, representing our mortification, death and buriall to sinne, and our rising out of it, signifying our spirituall Resurrection to a new life, but also certainly sealed and assured, and powerfully conueyed to the worthy receiuer, that is, to little children elected to saluation, potentially, the inward vertue lying hid in them, till being come to age, it be produced into act by a liuely faith; and to those of yeeres actually, who with the outward washing, apply by faith the blood of Christ for the purging of them

them from the guilt, pur
 vertue of his death and R
 flesh with the lusts therec
 and new obedience. And

Baptisme effectuell argument
 of justification and holinesse of life.

live any longer therein? Know ye not, that
 Jesus Christ, were baptized into his death?
 Baptisme into death, that like as Christ
 of the Father; even so we also should walke in newnesse of life; for if we haue bin
 planted together in the likenesse of his death, we shall be also in the likenesse of his
 Resurrection; Knowing this, that our old man is crucified with him, that the bo-
 dy of sinne might bee destroyed. that henceforth we should not serue sinne,
 &c.

Secondly, Baptisme doth

is the Sacrament of our Regeneration and new-birth, not onely signify-
 ing, but sealing and assuring, yea powerfully conveying to the worthy re-
 ceiver (by the inward operation of Gods Spirit, which powerfully work-
 eth together with his holy ordinances) the spirituall life of grace, poten-
 tially to the elect Infants, as they potentially haue faith, and by Gods De-
 cree are ordained to belecue, and actually to those who by faith apply vn-
 to themselves Christ and all his benefits. By which spirituall life and quic-
 kening power, they are enabled, according vnto their age and growth in
 Christ, to moue and worke in the duties of holinesse; even as the child
 which is new-borne moueth as soone as it liueth, first more weakly, and af-
 terwards more strongly, as it increaseth in age and growth, in strength
 and stature. Neither is the vertue of Baptisme thus quickening vs to new-
 nesse of life, to be limitted and restrained to the time past, or to the pre-
 sent act of administration, as though it did no more but purge and
 cleanse vs from the guilt and punishment of our sinnes past, and mortifi-
 fic our originall sinne in which we were borne, or raise vs who were dead
 in trespasses and sinnes, vnto the first beginnings of spirituall life and mo-
 tion, bringing vs (as it were) to the birth, and then vtterly leauing vs to be
 nursed and nourished by other meanes; but the power and vigour of it
 continueth and extendeth it selfe to the whole course of our liues; and is
 an effectuell meanes, being recalled to our minds, and afresh applied by
 faith, both to assure vs of the pardon of all our sinnes, as it is the seale of
 the Couenant, whose vertue continueth not onely at the first act of sea-
 ling, but as long as the tearme specified in the writing, and therefore must
 continue in full vertue for euer, to our vse, seeing it is a seale affixed to an
 everlasting Couenant; and also with no lesse efficacy to mortifie daily
 more and more, all our sinfull corruptions, and to quicken vs vnto holi-
 nesse and new obedience, when vpon any occasion wee apply vnto vs the
 death and Resurrection of Christ, signed and sealed vnto vs, and for our
 perpetuall vse in our Baptisme; and doe reuiew our spirituall euidences,
 and the great Charter of Gods Couenant, wherein he hath not onely gi-
 uen Christ vnto vs, and all his benefits, but also hath promised and assu-
 red vs that he will giue his holy Spirit to continue with vs vnto the end

§. Sect. 4.
 Secondly, as it
 is the Sacra-
 ment of our
 new-birth.

ful
and pur
it, and subduing
nuall quickning and further growth
oufnesse.

§. Sect. 5.

Thirdly, as it is
our restipulati-
on in the Cou-
enant of
grace.

Thirdly, it is a meanes to helpe vs forward in all duties of godlinesse, as it is our restipulation in the Couenant of grace, whereby hauing receiued from God the promise of the remission of our sinnes, grace and glory, we for our part promise vnto God againe, that wee will receiue Christ and all his benefits by a true and liuely faith, bringing forth the fruits thereof in vnfaigned repentance and amendment of life, and that vicerly renouncing Satan, the world, and our owne sinfull flesh with the lusts thereof, we will wholly dedicate and con-secrate our selues, or soules and bodies to the seruice of him who is our Creator and Redeemer. The which our vow and Couenant made vnto God, is a powerfull bond to restraints vs from all sinne, and to tye vs vnto the performance of all duties of Gods seruice, seeing if we doe not performe the condition of the Couenant betwene him and vs, we can haue no true ioy and comfort in our liues, because we can haue no assurance that we haue any right and interest vnto any of Gods gracious promises made vnto vs in Iesus Christ. So often therefore as we haue occasion to call to our remembrance, our vow and promise made vnto God in baptisme, and especially when wee are present at the celebration of this holy Sacrament, and heare it againe repeated and made in the name of infants admitted vnto it; if wee conscionably labour to make a right vse of our Baptisme, it will put vs in mind of our Couenant then made with God, and renew our desires, resolution, and indouour of performing that seruice in the duties of a Christian life, which we haue vowed and promised vnto him, lest wee should be found Couenant-breakers, and dalliers with God, who will not bee mocked, thereby deluding our selues of all blessings and benefits, respecting this life and the life to come, which in the Couenant of grace are promised vnto vs. Where, by the way we may obserue, that those who withdraw themselves, and depart out of the assembly when the Sacrament of Baptisme is administered, doe not only thereby sinne against God, the Church, and the party baptized (as I haue before shewed), but also are very iniurious vnto themselves, in that they lose a good opportunity of calling to minde and renewing their Couenant with God, and deprive themselves of one speciall helpe, whereby they might bee inabled to performe the duties of a godly life.

§. Sect. 6.

That the Sacrament of the Lords Supper is a powerfull meanes to further vs in Christian duties, first, because thereby our Communion with Christ is confirmed, and secondly, our faith strengthened.

1st. 6. 34, 36.

So likewise the Supper of the Lord, rightly celebrated and vsed, is a powerfull meanes to inable and helpe vs forward in the performance of all Christian duties. First, because thereby our vnion and Communion with Christ, is more and more strengthened and confirmed; seeing God doth offer and giue, and we take and apply vnto our selues by the hand of faith, vnder the visible signes of Bread and Wine, Christ and all his benefits; his Body crucified, and his Blood shed, that they may nourish our soules vnto euerlasting life; according to that of our Sauour; *He that eateth my flesh,*

and drinketh my blood, dwelleth in me, and I in him; and againe, *He that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.* Now the more that this our vnion with Christ is strengthened and confirmed, the more powerfully doe we performe all Christian duties, seeing from him all grace is communicated vnto vs, and all vertue and quickning life, whereby we are inabled to bring forth the fruits of holinesse and righteousness. Secondly, it strengtheneth vs vnto all good duties, as it is a speciall meanes for the strengthening and increasing of our faith, which was the chiefe end for which it was ordained. For seeing the Lord hath not onely committed his Couenant to writing, but for the further ratification of it, hath annexed vnto it his seales, the Sacraments, there is now no place left to doubting; seeing it is impossible that the Lord, who is Truth it selfe, and his promises, *Yea, and Amen*, should faile in any of them, being thus established and confirmed. In which regard, the Apostle calleth the Sacraments, *the seales of the righteousness of faith*, because as seales, amongst men, are annexed to writings, to giue them security; and better assurance of the performing of Couenants agreed on betwene them: so the Lord hath instituted his Sacraments, and annexed them to his Couenant, not to confirme it, which is so infallible, that it needes no confirmation, but to strengthen our feeble and weake faith, which needes all helpes and meanes to keepe it from wauering. Now the more our faith is confirmed, the more rich wee grow in all sauing graces, seeing it is the fountaine from which they flow, and the more we abound in all holy duties, and fruits of new obedience, seeing it is the roote from which they spring.

Thirdly, because the Sacrament of the Lords Supper is the spirituall food of our soules, whereby they are nourished and strengthened in life and grace vnto eternall saluation, euen as our bodies are nourished with corporall food, and thereby strengthened and inabled for all actions and imployments: So our Sauour saith; *My flesh is meate indeed, and my blood is drinke indeed*; not to feed the body, but to comfort the soule, to preserve our spirituall life, and to strengthen vs vnto all duties of holinesse and righteousness. And as the bodily life languisheth, and strength decayeth, if we refuse our corporall nourishment; so the vigour and life of our soules cannot continue, if we feed not vpon Christ by faith; according to that vehement asseueration of our Sauour; *Verily, verily, I say vnto you, except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you.* Yea, this Supper of the Lord is not such a spare meale, and bare Communion, as onely holdeth life and soule together; and doth not reuiue the spirits, increase the strength, and fit vs for action and imployment; but it is a plentifull feast for our soules, which maketh vs grow in grace and spirituall strength and stature, vnto a perfect age in Christ, making them strong and vigorous vnto all Christian duties of Gods seruice. Whereof this, that as Baptisme is called the Sacrament of our imitation and new birth, so this of our augmentation and growth in grace; affording vnto vs plentifull nourishment for this end. For as God is so bountifull in affording man meanes for the preserving his bodily life, that he alloweth him such things, not onely which are absolutely necessary, but also for delight,

2. Cor. 1. 20.

Rom. 4. 11.

§. Sect. 7.
Thirdly, because it is the spirituall food and nourishment of our soules.
Iob. 6. 55.

Iob. 6. 53.

Pla. 104. 14.
& 115.

Cant. 1. 3.

Cant. 2. 4, 5, 6.

Pla. 116. 12, 13.

1. Pet. 1. 18.

§. Sect. 8.
Fourthly, be-
cause it is an
action which
we doe in re-
membrance
of Christ.

and not bread alone to strengthen mans heart, but also wine to make it glad
oyle, to expresse this ioy in the face and countenance. So hee hath dealt
much more bountifully for our soules, providing for their nourishment a
plentifull feast, the strengthening Bread of Christs Body, and the cheering
and gladding Wine of his precious Blood, the delicious viands and
dishes of his spirituall benefits, and sauing graces, and sweet comforts of
his holy Spirit; and not onely setteth these things before vs to looke vpon,
but giueth vnto vs gracious entertainment, inuiting vs to feed vpon
them, not onely vnto necessity, but also to delight. So that our welcome is
no lesse worth then our cheere, and (as the Spouse speaketh) *his loue better
then wine*. Yea, vnto his feast he addeth a banquet of spirituall comforts, in-
bracing vs with the armes of his loue, cheering vs with the consolations
of his Spirit, and rauishing our soules with the sweet feelings of his fa-
uour, and such inward ioy; that being with the Spouse thus brought into
his Banqueting-house, and hauing for a Canopie ouer our heads, *his Banner*
of loue, we are ready, as it were in an extasie to cry out, *Stay me with flagons,
comfort mee with Apples, for I am sicke of loue*. Now how can our poore
soules, being thus royally feasted and cherished at the Supper of the
great King, but bee inwardly replenished with all thankfulness towards
God for his so rich mercies? What can they doe lesse, then enter into a
serious consideration with themselves, what they may returne vnto God,
that they may expresse their loue and gratefulnesse, for so many and inesti-
mable fauours, without any desert vouchsafed vnto them; saying with the
Prophet *Dauid*, *What shall I render vnto the Lord for all his benefits towards
mee?* And finding themselves to be vtterly vnable to make any other re-
quitall, then by remaining thankfull debtors, what can they doe lesse then
conclude with him, that they will take the cup of saluation, and call vpon
the Name of the Lord, praising and magnifying his mercies in the sight of
all the people? And finding our selues preferred in spirituall life, growne
in Gods graces, and strengthened and fitted for all good employment,
by the royall bounty of our heavenly King, feasting vs with such cordiall
restoratiues, and delicious food, aboue the price of siluer or gold, or any
other corruptible thing; how vngratefull should we be, if we did not im-
ploy this strength which he hath giuen vs in the duties of his seruice, that
we may glorifie his holy Name, and bee accepted of him, by doing that
which is pleasing in his sight?

Fourthly, the right vse of the Lords Supper much conduceth vnto a
godly life, as it is an action which we doe in remembrance of Christ, and
are thereby put in minde how much he hath done and suffered for vs. For
who can lightly esteeme of any sinne, which cost Christ no lesse then the
price of his precious blood? Who will not bewaile his sinnes past with bit-
ter griefe, abhorre his present corruptions with mortall hatred, and vtter-
ly renounce and forsake them for the time to come, who duly considereth
that they were the nayles which fastened our Sauour Christ to the Crosse,
and that vnsupportable waight, which made his soule heavy to the death,
pressed out of his innocent body that bloody sweate, and extorted from
him that lamentable complaint, *My God, my God, why hast thou forsaken
me?* Who will bee hired with the base wages of worldly vanities, to defile
his

his soule againe with the filth of sinne, which could no otherwise be cleansed and purged then by the precious blood of Iesus Christ, of infinite more value then ten thousand worlds? And so on the other side, who can bee slacke in the seruice of so gracious a Sauour? or bee sparing in his paines to glorifie him, who for his redemption hath not spared his dearest blood? Who would not worship him in all the duties of holinesse, who hath purchased his happinesse at such a rate, as men and Angels were not able to discourse? who is so vnthankfully slothfull, that will not spend his sweate in his seruice, and his teares, because he cannot spend so much as he should, and euen his blood to make vp what is wanting in them both, for him and his sake, that hath clenfed our bodies and soules from the ingrained spots, and vncurable leprosie of sinne, with his bloody sweate, yea full streames of his precious blood? Who will now grudge to doe works of mercy, or to feed the poore members of Iesus Christ with his spare food, & to clothe them with his cast apparell; which remembreth that this bread of life came downe from heauen to be our food, and hath not spared to feast vs at his owne royall Table, with his owne body and blood for our spirituall nourishment vnto eternall life? that he who is the liuely and expresse Image of his Father, and equall vnto him in glory and Maiesty, disrobed himselfe of this glorious garment, and tooke vpon him the shape of a seruant, yea was content to be stripped of those poore clothes he had suiting with his meane condition, and whilest he bore our sinnes, to beare our shame, hanging naked vpon the Crosse, that he might clothe vs that were spirituall naked, with the rich and glorious robe of his righteousness and obedience?

Finally, the Lords Supper rightly vsed, is a notable meanes, to confirme and strengthen vs vnto all duties of a godly life; because it giueth vs occasion in our preparation, (that we may come as worthy gheists to the Lords Table) to renew our Covenent with God, by renewing our faith in Christ, our repentance for our sinnes, our loue towards God and our neighbours, and all other sauuing graces in vs. We renew our faith, by meditating vpon Gods infinite mercies, and Christs all-sufficient merits, the gracious and indefinite promises of the Gospell, and the truth and omnipotencie of God, whereby he is willing and able to performe them; vpon Gods Commandement, inioyning vs to beleue, and his bounry and goodnesse, in giuing his Word and Sacraments made effectuell by his Spirit, whereby he inableth vs to doe that which he commandeth. Wee renew vpon this occasion our repentance also, by bewailing our sinnes past, and strengthening our resolution, to leaue and forsake them for the time to come, and to serue God in the contrary duties of holinesse and righteousness. And seeing our great wants and imperfections in all Gods graces and Christian duties, we promise and vow in our selues, and vnto God, that wee will carefully vse all good meanes whereby we may attaine vnto them in more perfection. So likewise after the receiuing of this Sacrament, wee take occasion to examine our selues, how we haue profited and increased in spirituall strength and growth of grace, by being feasted at the Lords Table with this food of our soules; and being mindfull of our promises made before we come to the Lords Table, we become more diligent in vsing the

h. Sect. 9.
Because therefore we are occasioned to renew our Covenent with God.

meanes whereby Gods graces may be perfected in vs, and we strengthened vnto all good duties. And that we may not appeare to be Couenant-breakers with God, and to haue receiued his grace in vaine, we are made more carefull and conscionable in looking to all our wayes, for the auoyding of all those sinnes wherewith formerly we haue beene ouertaken, and practizing those duties which we haue heretofore neglected, and so to carry our selues in the whole course of our liues, that we may at all times and in all things please the Lord, whom we haue found and felt so gracious vnto vs. In all which respects, who doth not plainly see, that the often resorting to the Lords Table, if we come vnto it duely prepared, is a most effectuall meanes to inrich vs with all Gods graces, and to strengthen vs vnto all good duties of a godly life? And therefore they are most iniurious vnto their owne soules, who seldome come to this spirituall feast, and take euery slight occasion of defrauding them of their due food, seeing thereby they make them droope in their spirituall life, to languish and waxe faint in all sauing grace, and to become vtterly, both vnable and vnwilling, to performe vnto God any sincere and cheerefull seruice.

CAP. VIII.

Of the third publike meanes of a godly life, which is Prayer.

§. Sect. I.
That prayer is
Gods ordi-
nance to ob-
taine his gifts
and graces.

2. Cor. 3. 5.
Phil. 2. 13.

1. Cor. 4. 7.
1am. 1. 17.

Rom. 10. 12.
Psal. 145. 18.

THe third meanes whereby we may be inriched with all sauing grace, and strengthened vnto all the duties of a godly life, is Prayer; Of which I shall not need to say much in this place, hauing before intreated of it at large. Onely it shall suffice to shew, that it is a singular meanes ordained of God, for the obtaining of grace and strength to serue God in all Christian duties. For of our selues we haue no ability vnto any thing that is good, no not so much as to thinke a good thought, or to entertaine into our hearts a good desire, but whatsoeuer we haue in this kind, it is the gift of God, according to that, *What haist thou that thou haist not receiued?* and that of the Apostle *Iames*; *Euery good and perfect gift is from aboue, and commeth downe from the Father of lights.* Now the meanes which God hath sanctified for the obtaining of all those gifts and graces which he hath promised, is seruent and effectuall Prayer; for though he be most bountifull and ready to bestow all good things, yet not to the idle and slothfull, but to such as acknowledging them to be his gifts, doe sue and seeke vnto him for them; and though he infinitely abound with all blessings, yet he communicateth them onely to those that craue them at his hands; according to that of the Apostle; *The same Lord ouer all, is rich vnto all that call vpon him*: and that of the Psalmist; *The Lord is neere vnto all those that call vpon him, to those that call vpon him in truth.* And the reason is, because such only doe glorifie him in his gifts, seeing those alone, who haue obtained his blessing by Prayer, will acknowledge him the Author of them, and returne vnto him to giue him thanks. Hence it is, that being willing to bestow all good things vpon his children, and vnwilling that they should neglect their duty, or haue them without suite; and taking delight to conuerse with them,

them, he withholdeth his gifts till they aske them, that they may haue this occasion to resort vnto him. And because through their negligence, hee would not keepe from them any thing, which he knoweth good and necessary, ouer-long; like a most louing, yet wise Father, he leaueth not the matter to our own foolish and wayward will, but by expresse commandement inioyneth vs to call vpon him, & encourageth vs in these our suites by promising before-hand, that he wil heare and grant them. *Aske (saith he) and ye shall haue, seek and ye shall find, knocke and it shall be opened vnto you.* And againe, *Whatsoeuer ye shall aske the Father in my Name, he will giue it you. Aske, and ye shall receiue, that your ioy may be full.* So the Apostle telleth vs, that *this is the confidence which we haue in him, that if we aske any thing according to his will, he heareth vs; and if we know that he heares vs whatsoeuer we aske, we know also that we haue the petitions that we desired of him.* In which regard, the Apostle exhorteth, that we should be *carefull for nothing* (namely, with a carking and distrustfull care) *but that in every thing, by prayer and supplication with thanksgiving, we should make our requests knowne vnto God.* In which regard, the Lord may be truly said to be the Author of all good gifts, and Prayer, the hand whereby we knocke at the dore of his grace; and when it is opened, receiue his blessings from him. He the lively and inexhaustible fountaine of all good; and Prayer, the bucket whereby wee draw it from him. He, a rich treasury of all grace and desireable riches; and Prayer, the key that openeth it vnto vs, in the Name and mediation of Iesus Christ. To this purpose, one of the Ancients speaketh thus; Prayer (saith he) in an admirable manner conduceth to a holy life, and worthy Gods seruice, and being begun, doth much improoue it, and like a treasure, storeth it up in our mindes. For if any man indenuereth to doe any thing belonging to a right course of life, Prayer being his guide; and preparing the way before him, hee shall bee sure to finde a commodious and easie passage, &c. And it is a signe of madnesse, not to bee perswaded that it is the death of the soule, if wee doe not often cast downe our selues at Gods seete. As the body without the soule is a dead carrion: so the soule, if it flee not to God by Prayer, is dead, miserable, and forsake.

More specially, Prayer is the chiefe meanes on our part, whereby wee obtaine his spirituall gifts and graces, by which wee are enabled to performe the duties of a godly life: For by it we obtaine the Spirit of God, who is the Author of all grace and godlinesse, seeing, as our Saviour hath taught vs, *the Lord will giue his Spirit to those that aske it.* And if wee want the graces of the Spirit, the Scriptures admonish vs to vse Prayer; as a speciall and chiefe meanes whereby we may obtaine them. So the Apostle *James; if any man want wisdom, let him aske of God, that giueth to all men liberally, and vpraideth not, and it shall be giuen him.* And the Apostle to the Hebrewes, setteth vs in this course for the obtaining of all graces; *Let vs (saith he) come boldly to the throne of Grace, that we may obtaine mercy, and finde grace to helpe in time of need.* Yea, these spirituall graces, whereby we are enabled to serue God in all holy duties, are things absolutely good for vs in some degree and measure; and therefore we may absolutely pray for them, without interposing any condition; first, because our heavenly Father

Mat. 7. 7.

Iob. 16. 23.

1. Iob. 5. 14, 15.

Phil. 4. 6.

Chrys. de orando
Deum. l. 1. Tom. 5.
Col. 6. 9. c. 10. l. 1.

6. Sect. 2.

That by prayer
we obtaine
Gods Spirit
and the graces
thereof.

Luk. 11. 13.

1. Tim. 5. 5.

Heb. 4. 16.

Math. 7. 11.

Luk. 18. 1, 7.

*Quamdiu Deus
non tollis à te
orationem tu-
am, non amou-
bit à te miseri-
cordiam suam,
&c.*

*Psal. 25. 4, 5.
and 119. 32, 33.*

*1. Theſ. 3. 13.
and 5. 23.*

*§. Sect. 3.
That publike
prayer is moſt
effectuall for
the obtaining
of all Gods
graces.*

Exod. 32. 10.

ther is ſo infinitely gracious and true of his promiſe, that he will deny nothing vnto vs that is good; and therefore much leſſe theſe things which are moſt neceſſary, and in an high degree of goodneſſe. For if we being euill, know how to giue good gifts vnto our children, how much more ſhall our Father which is in heauen giue good things to them that aſke him? Secondly, becauſe he hath commanded vs to pray for theſe ſpirituall graces; and therefore it is not to be imagined, that the God of all bounty and goodneſſe, would euer haue inioyned vs to aſke thoſe things, which hee is unwilling to giue: neither will any wiſe father draw his children to come with ſuits vnto him, by giuing them repulſes; onely it may be, that the Lord, to enlarge our hearts, and to make our deſires more ſeruent and earneſt, doth for a time with-hold theſe graces, at leaſt in reſpect of our ſenſe and feeling; but if we perſeuere in prayer, and continue importunate ſuiters, we are ſure to obtaine them in the end, and that in greater meaſure, ſeeing he that by holding his hand backe hath enlarged our deſires, and made vs more empty and hungry, hath promiſed alſo to fill and ſatiſſie vs. To which purpoſe *Auguſtine* ſpeaketh excellently; So long (ſaith he) as the Lord doth not take away from thee thy prayer, he will not remoue from thee his mercy; for he that giueth thee his Spirit, thou maiſt pray, will alſo giue vnto thee that, which by helpe of the ſame Spirit thou doeſt deſire. By all which it appeareth, that prayer is a principall meanes to obtaine all grace and ſtrength at Gods hands, for the well performing of all holy duties. Whereof it is, that the Saints in all ages haue ſo ordinarily vſed it for this end, in the behalfe both of themſelues and others. So *Dauid*, in many places of the *Pſalmes*: *Shew mee thy mercy, O Lord, and teach mee thy paths. Leade mee in thy truth, and teach mee. Teach mee, O Lord, the way of thy Commandements, and I ſhall keepe them vnto the end.* And the Apoſtle *Paul*; *The Lord make you to increaſe, &c. to the end he may ſtabliſh your hearts vnbلائمة in holineſſe before God; And the very God of peace ſanctifie you wholly, and I pray God your whole ſpirit, and ſoule and body, may be preſerued blameleſſe vnto the coming of our Lord Ieſus Chriſt.* Whereas without prayer there is no hope of any growth in grace; for as in nature all things that grow haue in them an appetite and attractiue force, wherewith they draw that nourishment vnto themſelues, whereby they come to growth and augmentation: ſo in the ſpirituall growth, none receiue any increaſe of grace, but they who haue an appetite and ſpirituall deſire, which they expreſſe by the attractiue force of prayer, whereby they draw from God, the fountaine of all goodneſſe, ſpirituall nourishment, and all things needfull to the furthering of their growth in Chriſt.

Now as prayer generally is a notable means to further vs in all duties of a godly life; ſo eſpecially that which is publike, when as many of Gods Saints and ſeruants being met together in his holy Aſſemblies, doe joyntly with one heart and voyce, implore the gracious aſſiſtance of his good Spirit, whereby they may be inabled to ſerue him in all Chriſtian duties. For if the prayers of one alone doe offer vnto God an holy kind of violence, (as we ſee in the example of *Moses*) ſo as he ſeemeth vnable to deny and reiect them, becauſe he hath graciously bound himſelfe, by his free and infallible promiſes, to heare and grant them; how powerfull muſt the prayers

prayers of the whole Congregation needs bee to preuaile with God, in any suit made according to his will, seeing he hath tyed himselfe to heare and helpe them by more speciall promise; according to that of our Saviour, *if two of you shall agree on earth, as touching any thing that they shall aske, it shall be done for them of my Father which is in heauen. For where two or three are gathered together in my name, there am I in the midst of them.* So the Lord hath promised that he will cause his seruants to reioyce in the granting of their suits by speciall fauour, which they shall make vnto him in his owne House: *I will bring them (saith he) to mine holy Mountaine, and make them ioyfull in my House of prayer; their burnt offerings and sacrifices shall bee accepted vpon mine Altar; for mine House shall be called an House of prayer for all people.*

Mat. 18. 19, 20.

Esa. 56. 7.

1. King. 8. 30, 33

2. Cor. 1. 10, 11.

Vpon which promises made by God, Salomon, at the consecration of the Temple, groundeth his prayer, that the Lord would in speciall manner heare the suits and supplications of his seruants publicly assembled in his Temple to call vpon him. And hereof it is that the Apostle contenteth not himselfe with his owne prayers, or the priuate suits of others, that he might still be preserued for the seruice of God, and of his Church, but desireth that the Church of Corinth should ioine together in prayer for him, *that the gift bestowed vpon him by the meanes of many persons, might giue occasion vnto many, of giuing thanks also in his behalfe.* For as much fuell and fire laid together, doth make the flame and heate so much the more vehement; and many small streames meeting in the same channel, grow great and vnresistable: So the fire and fuell of our zealous and seruent prayers ioined together in the publike Congregation, maketh a flame that scorning all stop, mounteth vp to heauen; and when we ioyntly powre out our soules before God, like many waters met in one current, they haue the force of a great torrent and vnresistable flood, which beare downe all before them, and neuer stay, till falling into that infinite Ocean of all mercy and goodnesse, they are graciously receiued and accepted of him. And therefore let no man proudly attribute so much vnto his priuate deuotion, that he should be moued thereby to neglect the publike prayers of the Congregation, as needlesse and of lesse efficacy; seeing they are a much more principall and potent meanes to preuaile with God, then our priuate and proud deuotions, scorning such excellent helpes, which may well kindle in vs that elementary and flashing flame of blind and vngrounded zeale, which lasting but a while, serueth for no vse, but to set the Church on fire with hurtfull Schismes and furious contentions, but will neuer kindly warme our hearts with that heavenly heate of seruent zeale, which maketh vs fit and forward vnto all Christian duties, and the substantiall parts of Gods seruice. In which regard I may well say to such, as proudly presuming of the strength of their owne deuotions, thus single themselves from the Congregation by their priuate duties; as the Wise man in another case; *Woe vnto him that is alone; for if hee falleth, and faileth in this duty, through want of attention, and wandring thoughts, faintnesse of faith, and lacke of seruency, there is none by to helpe him;* whereas praying in the Congregation, wee mutually supply one anothers defects, one being deuoutly diligent, when another groweth cold and remissely negligent, and he

Eccl. 4. 10.

he rising againe, as ashamed of his foyles and falls, and recovering the fauor of his zeale and deuotion, requirerh the other with his assistance, when he beginneth to faint and grow weary. Herein like vnto souldiers, who being singled from one another, are easily overcome, but ioyned in a battell, doe mutually second and succour one another, one fighting, when the other fainteth, and he with renewed strength giuing a fresh charge, together of the other farre engaged; when through weaknesse and weariness he is able no longer to beare the brunt. And thus much of the third publike meanes of a godly life, to wit, prayer. Concerning the fourth and last, which is the reading of the Scriptures, I will speake when I come to treat of priuate reading, because many things to be spoken are coincident to both, and I would not distract them in my Discourse. Onely let it be remembred, that whatsoeuer can be said of the benefit and efficacy of priuate reading, is in a higher degree of excellency verified in that which is publike, because being a ministeriall function, ordained of God, for the common good of the whole Church, and euery particular Congregation, it is more powerfull to all good vses then private reading, Gods more speciall blessing by the inward operation of his holy Spirit, alwayes more effectually accompanying his more excellent and publike ordinances, then such as are priuate, and of an inferiour nature. And therefore the Word publicly preached is more powerfull and profitable, then a Sermon priuately read in our owne houses (as I haue shewed) not in respect of the substance or matter contained in both, nor onely in respect of execution and action (wherein preaching excelleth reading) but chiefly because Gods blessing accompanyeth more effectually that ordinance vnto which he hath giuen the preeminence; so by the same reason, public reading is to be preferred before priuate, not onely because the Minister ordinarily readeth with more iudgement and vnderstanding, more plainely and distinctly, giuing euery word and sentence their due weight, emphasis and accent, and thereby giuing such light to the vnderstanding, and life to the affections of the hearers, that such reading is not much inferiour to a meane comment; but chiefly and principally (as I said) because it is a ministeriall function, vpon which we may expect a larger blessing then vpon our owne priuate actions. The which I touch by the way, to shew vnto those their error in iudgement, and fault in practice, who highly esteeme, and diligently exercise themselves in their owne priuate reading of the Scriptures, and yet so despise public reading in the Congregation, that they will hardly, or not at all vouchsafe their presence, or if that, yet not their reuerent and diligent attention.

CAP. IX.

of the private meanes of a godly life: and first of Christian
watchfulness.

BUt howsoever we are to ascribe to the publike meanes, the chiefe preeminence, as being of greater vertue and efficacy, for the enriching of our soules with all saving grace, and strengthening of them vnto all Christian duties of a godly life: yet wee must in any case take heed, that wee doe not (as it is the custome of many cold and carelesse Christians) content our selues with them alone, and rest vpon them as being alone sufficient for all purposes. But we must also with no lesse diligence, care and good conscience, adioyne vnto them the vse of priuate meanes to helpe vs forward in our spirituall growth. First, because God hath inioyned vs the vse of them as well as of the publike, and the Saints from time to time, yeelding obedience herein vnto God, haue made them their daily exercise, as wee shall see when we come to speake of them in particular. Secondly, because they adde strength to our faith, and fuel to our deuotion, whereby we are enabled to performe vnto God publike seruice with more life and zeale, delight and profit: whereas if we neglect priuate duties all the weeke, and suffer our hearts to be taken vp with worldly things, they will be quite out of frame for spirituall exercises, and hardly brought vnto any religious duties of Gods seruice. But when we present our bodies in the Congregation, we shall leaue our hearts at home, about our earthly affaires, and drawing neere vnto God with our lips, shall in the meane time haue our hearts further removed from him: offering vnto him a dead and formall, cold and heartlesse seruice, wherein he taketh no delight. Thirdly, because Gods publike seruice cannot sometime be inioyed at all, as in the dayes of persecution, and is alwayes stinted and limited to one or few dayes in the weeke, when as our soules, no lesse then our bodies, need their daily bread, and to be refreshed continually in their spirituall strength, which is abated through our naturall corruption, and many slips and falls into sinne, as also with the daily and houely tentations of the diuell and the world. In which respect these priuate meanes haue this preeminence aboue the publike, that though they are not so powerfull, and yeeld lesse nourishment: yet we may haue them at our pleasure, and feed vpon them as oft as we will, supplying what is wanting in their vertue and efficacy, by their daily and continuall vse. Finally, by the priuate meanes we are fitted and prepared for the well performing of the publike; as by reading, prayer, meditation, &c. we are enabled to heare the Word preached, with profit, seeing they not onely enlarge our hearts, that wee may heare it with delight, reuerence and attention, but also fasten it in our minds and memories, and make it fruitfull in our liues; and not onely helpe our vnderstandings, that we may better conceiue of what is spoken, being well acquainted with the holy Scriptures, but also inflame our affections with the loue of Gods publike seruice, when as we haue thought before-hand of the excellency, profit and necessity of it. So likewise by these priuate meanes we

§. Sect. 1.
That we must
not rest vpon
the publike
meanes onely,
but vse the
priuate also.

Ep. 39. 13.

1. Cor. 10.
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1. Cor. 10. 1.
1. Cor. 10. 1.

are made more fit for publike prayer; whereas thereby we are made better acquainted with our wants which need supply, our finnes to be confessed, and the benefits receiued, for which we are bound to returne vnto God praise and thankgiuing; and by often conuersing with God in our priuate prayers, we are more encouraged to goe with boldnesse and confidence vnto the Throne of grace; vnto which wee cannot attaine, if wee estrange our selues from him, by our seldome approching into his presence. Finally, we cannot come as worthy guests to the Lords Table, vntill by our priuate exercises of meditation, examination, and prayer wee be prepared, whereby we renew our faith, repentance and charity towards our neighbours, and come furnished with such sauing graces as are needfull and necessary for the receiuing of the Sacrament with fruit and comfort. And therefore it is no maruell if those who content themselves only with the publike meanes of saluation, and altogether neglect these priuate helps, leauing all their Religion and deuotion at the Church doore, and neuer looking after it till their next returne, doe prooue such vntuering Christians, weake in knowledge, feeble in grace, and slacke and faint in all the duties of a Christian life. For as we would not wonder to see one leane and feeble in body, that should content himselfe with liberrall sustenance one day in the weeke, and fast all the rest: so there is as little cause to maruell at the small growth, spirituall leanness, and weaknesse of these carelesse Christians, after they haue long inioyed the publike means of saluation; seeing they rest wholly vpon them, and neglect all priuate duties (as it were) their daily sustenance, and so by long fasting are imbled in their strength, and abated in their appetite, that they can neither receiue the food publicly offered, nor yet digest and turne it into nourishment when they haue fed vpon it. Whereas our soules need more continuall and daily nourishment then our bodies, seeing there are no fewer causes of the impairing and abating of their strength.

§. Sect. 2.
That Christiā
watchfulnesse
is not a bodily,
but a spirituall
exercise.
The spirituall
watch.

Now these priuate meanes are manifold: All which may bee reduced vnto two kinds, both which containe vnder them diuers particulars: the first are such priuate helps and meanes as are to be vsed by our selues alone; the second sort are such as may be vsed both by our selues, and also with others ioyning with others. Of the former sort; the first is Christian vigilance or watchfulnesse, which well deserueth the first place, because being rightly knowne and practised, it will serue as a guide to direct and leade vs in all the rest. Whereof my discourse need not to be so large, as the argument is excellent and necessary, seeing it is so religiously and learnedly handled in a Treatise lately published, that were not this Worke imperfect without it, I should haue needed to haue said nothing of it, seeing little can be added, which hath not been better said already. But that we may proceed in handling of this poynt, I will consider the nature of this watchfulnesse, and the meanes which inable vs vnto it. In the former, we will examine what it is, and wherein it consisteth, and the ends where to it tendeth, or the obiects about which it is exercised. For the better explaining of the first poynt, wee are to know, that waking, watching and watchfulnesse, and contrariwise, sleeping, and neglect of watching, are not here vsed in their natieue and proper signification, but are metaphori-

call

call words, borrowed from the state and disposition of our bodies, and from thence transferred to our soules and spirituall estate. For we are said to sleepe, whilest wee continue in the state of vnt regeneration, dead in trespasses and sinnes, or when being recovered by the quickening power of Gods Spirit, regenerating and reuiuing vs, we doe, in respect of some acts and operations, relapse againe into our former condition. And wee are then said to awake, when we rise out of this estate, either in our first conuersion, or when we renew our repentance, after our falling into sinne, and doe againe recover the operations of spirituall life. And finally, wee are said to watch, when being, through our naturall corruption, inclined and disposed to fall into our former sleepe of sinne, wee doe with all care and circumspection obserue our selues, that wee be not ouertaken with spirituall sloth, but that we may continue waking, and able and actiue for the well-performing of all Christian duties, and of our spirituall life in grace. In which regard, their ignorance and errour is much to bee pitied, who imagine that they haue well obserued and kept the Christian watch, vnto which we are exhorted in the Scriptures, when as hauing abridged themselves of their sleepe and naturall rest, they haue thereby wasted and wearied their bodies, and weakened their corporall strength; this errour arising out of another, that the flesh (by which the Scriptures vnderstand our originall and naturall corruption, the body of sinne and death) is nothing else but the body it selfe, and that mortification of the flesh, consisteth chiefly in the macerating and tormenting, pining and pinching of our bodies, by depriuing them of all necessaries, and among others, of their naturall rest and sleepe; the which errour I haue at large refuted in another place. But we are to know, that as we may nourish the flesh, and consume the body; and contrariwise, nourish the body, and mortifie the flesh: so we may take our bodily sleepe (as all the faithfull haue done in the state of Regeneration) and yet maintaine the spirituall watch; and watch euen whole nights, as *Iudas* that betrayed Christ, the souldiers at his Sepulchre, and the eues and adulterers, that lye in wait to make spoyle of their neighbours goods and chastity, and yet sleepe and snore in the deepe lethargie of sinne and wickednesse. So that it is not the bodily watchfulnesse or sleepe that is commanded or forbidden; for of this, as of all of like kinde, the Apostles saying is verified, namely, *that bodily exercise profiteth little*; yea it hurterh much, if we rest in it as the deed done, or doe it as a worke satisfactory and meritorious; not subduing the flesh, but puffing it vp with pride and presumption, nor inabling vs to Gods seruice, but making the body vsfit to bee a ready instrument for the soule, whilest by immoderate watching it is weakened and ineebled, and becommeth more dull and drowzie, more lumpish and vncheerfull to all good duties of a godly life.

And yet I deny not but that there may be good vse of bodily watching, when as it is moderate and seasonable, not onely in respect of ciuill and morall affaires, as the dispatching of our necessary businesse, ministering to our friends vpon their bed of sicknesse, and such like, but also as it conduceth vnto spirituall ends; as when it furthereth vs in keeping our spirituall watch, &c. is not rested in as a bodily exercise, but referred and desti-

Christian warfare, the fourth part.

Job. 24. 14, 15.

§. Sect. 3.

The former poynt proued by the Scriptures.

Mat. 12. 12.
and 20. 7.

Eph. 5. 14, 15, 16

Col. 4. 2.

Eph. 6. 18.

1. Cor. 15. 34.
6. 16. 13.

1. Thes. 5. 5, 6,
7, 8.

6. Sect. 4.
What the
Christian
watchfulnesse
is.

Deut. 4. 9, 23.

Mar. 13. 33, 34.

Eph. 5. 14, 15, 16

Mat. 20. 28, 31.

6. Sect. 5.
That this
watch is to
be kept in all
things.

nated to an holy and religious end. As when with *David, Paul, and Silas* we abridge our selues of sleepe, that wee may praise God by singing of Psalmes, or lifting vp in silence our thankfull hearts vnto God for extraordinary benefitts; or when with our Saniour Christ, and his Church in persecution, we spend the night in prayer and other religious exercises. And thus our Saniour requireth of his Apostles bodily watchfulnesse to a spirituall end; *Watch and pray* (saith he) *that ye fall not into temptation.* But yet the Christian waking and watching, which in the Scriptures are so much commended vnto vs, is not corporall; but spirituall, or onely corporall, so farre forth as the Spirituall thereby may be aduanced and furthered. For which the Word of God is so cleare, that it needs not the light of any other Comment; *Awake thou that sleepest, and arise up from the dead, and Christ shall giue thee light.* Out of which sleepe of sinne when they are awakened, he exhorteth them to keepe the Christian watch: *See thou that ye walke circumspectly, not as fooles, but as wise; redeeming the time, because the dayes are euill.* And againe; *Continue in prayer, and watch in the same with thanksgiving.* So hauing commended vnto vs the spirituall armour, he willeth vs to *pray alwayes, and watch thereunto with all perseuerance.* And yet more plainly, *Awake to righteousness, and sinne not. Watch ye, stand fast in the faith, quize your selues like men, be strong.* Neither doth the Apostle inhibit bodily sleepe and naturall rest, but carnall security and sleepe in sinne. *Ye are* (saith he) *children of light, and of the day; not of night, nor of darknesse; therefore let vs not sleepe, as do others, but let vs watch and be sober, &c. putting on the breast-plate of faith and loue, and for an helmet, the hope of saluation.*

Byall which it appeareth, that the Christian watchfulnesse which is commended vnto vs in the Scriptures, is not bodily and naturall, but supernaturall and spirituall. Now let vs consider in the next place what it is, and wherein it consisteth. Concerning the former: The Christian end spirituall watch, is an heedfull obseruation of our selues in all things, and a serious, carefull, and diligent circumspection ouer all our wayes, that wee may please God by doing his will, and neither commit any sinne which hee hath forbidden, nor omit any duty which hee hath commanded. The which description setteth forth vnto vs the nature of the Christian watch, as it is commended vnto vs in the holy Scriptures. Thus the Lord inioyning this watch by *Moses* the Captaine of his people, saith; *Take heed to thy selfe, and keepe thy soule diligently, lest thou forget the things which thine eyes haue seene, and lest they depart from thine heart, all the dayes of thy life.* And our Saniour prescribing it, doeth expresse it in these words; *Take yee heed, watch and pray; for yee know not when the time is; watch yee therefore, lest coming suddenly hee finde you sleeping.* So the Apostle expoundeth that phrase, of *awaking out of sleepe, and arising from the dead*, in the next words; *See that yee walke circumspectly, not as fooles, but as wise; redeeming the time, because the dayes are euill.* And exhorting the Watch-men of the Church, to keepe diligently this watch, hee willeth them to take heed vnto themselves, and to all the flocke, ouer which, the holy Ghost had made them ouerseers to feed the Church of God, which he had purchased with his blood.

Now if we would know wherein this obseruation and circumspection consisteth,

consisteth, and in what it is to be vsed and exercised; the Apostle telleth vs, that it must not be in some few things onely, the rest being neglected; but in all things whatsoeuer; *Watch then in all things;* so that wee must keepe this watch at all times, in all places, vpon all occasions, when we are alone, and when we are in company; abroad and at home, in the workes of our callings, and in our recreations, when we haue to deale with others; and when we are exercised in our owne businesse; in ciuill affaires and morall actions, and in our religious duties which we performe vnto God, as hearing, reading, praying, meditating; according to that of our Saviour; *Take heed how ye heare, watch and pray.* And seeing the deuill layeth baites and snares to catch vs in all places and in all things, we must be very heedfull and circumspect, that we doe not fall into his nets of perdition. When wee are alone, we must take heed that wee be not idle and vnprofitable, wholly taken vp with worldly thoughts and sinfull imaginations, nor ouertaken by Satans tentations, inticing vs to the committing of secret sinnes, seeing solitude exempteth vs from the feare, either of shame or punishment. When we are to goe into company, we must looke to our selues, that we be not corrupted with euill examples, and vaine and rotten communication, and that we doe not thus corrupt others, but edifie them by our sauoury speeches, and holy conuersation. When we looke to be taken vp in Christian conferences, we must watch ouer our selues, that wee fall not, through selfe-loue ouer-weening our owne gifts, into pride and vaine-glory, nor through pride breake out into anger and contention. When we go to compound differences between neighbours, we must take heed, that we be not partial to either side for worldly respects, nor through stiffenesse and obstinacie, cause more discord in stead of making peace. When we are going to a feast, let vs set a watch ouer our appetite, that it doe not draw vs to gluttony and excesse; but that we so vse Gods greater blessings, as that wee be fitted by them to doe him better seruice. When we are about to doe the workes of mercy, we must take heed of pride and affectation of humane praises, or that wee haue in them any opinion of meriting thereby any thing at Gods hands. When we are to pray, or heare the Word, or to performe any other religious duty of Gods seruice, knowing that in them also Satan layeth his snares, and spareth for no paines to make these exercises vnprofitable, and euen turne them into sinne; let vs obserue our watch when we goe about them, that we may be well prepared, and performe them with all reuerence and attention, faith and feruencie of spirit, carefully looking to our minds and hearts, that they bee not hindred in these duties with worldly distractions, and wandring thoughts, dulnesse, drowzinesse, and carnall wearinesse. In a word, there is nothing wherein this watch is not to bee kept, seeing in all things, through Satans wiles, and the deceitfulnesse of our owne hearts, wee are indangered vnto sinne; either sayling in the matter of our actions, or in our manner of doing them.

Neither must this watch be kept ouer some of our parts onely, neglecting the rest, as ouer the body alone, but not the soule, or the soule, and not the body, but ouer the whole man, that in all our powers and parts, inward faculties and outward actions, we may please God by doing his will.

X x 3

But

2. Tim. 4. 5.

Luk. 8. 18.

§. Sect. 6.

That we must watch ouer all the powers and parts of our soules and bodies.

Deut. 4. 9.

Mat. 6. 23.

But yet the more accurate and diligent watch must bee ouer the soule, as being the more subtile and excellent part, according to that expresse charge of Almighty God; *Take heed to thy selfe, and keepe thy soule diligently*: implying, that though this watch must be kept ouer the whole man, yet the soule, which is the better part, must bee looked vnto with greatest care and circumspection. Thus wee must watch ouer all the speciall faculties of our soules, as ouer our reason and iudgement, that they be not darkened with ignorance (for if *the light be darknesse, how great is that darknesse?*) nor corrupted and misled into errours and heresies. Ouer our memories, that they neither retaine those vanities and sinfull impression which should be rased and blotted out, nor forget those things which God hath entrusted to their keeping. Ouer our consciences, that they bee pure and cleane, purged from dead workes, and that they be not slacke in doing their duty, in excusing and accusing, nor wee negligent in giuing heed to their censure. Ouer our wills, that they goe not before, but waite vpon holy reason, chusing and imbracing that which it commendeth, and refusing and reiecting that which it condemneth and disalloweth. But especially, wee must keepe this carefull watch ouer our mindes and imaginations, which naturally are euill, and that continually, being most disordered and licentious, and not to be kept within any compasse, if we leaue them vnto their owne liberty. And therefore if we would keepe our soules in good plight and free from danger, we must not foolishly imagine that thought is free, or that wee may suffer our phantasies and imaginations to take their full scope and pleasure, in rousing and ranging which way they list; for if they thus get the bridle (as it were) betweene their teeth, they will run with vs in a headlong course into vanity and sinne; whereby displeasing God, we shall moue him to giue vs ouer to our owne imaginations, and to the tentations of Satan, suggesting into them horrible blasphemies. For when hee findeth them (*Dina*-like) wandring abroad, and from vnder the gard of Gods protection, he defloureth and defileth them with hellish pollution, and turneth the pleasure of their liberty into horror and griefe. Moreover, by giuing liberty to our thoughts and imaginations to range whither they list, and not accustoming to keepe them in any compasse, and within the bounds of Gods feare, we shall not be able, when we most desire it, to bring them into any order, but they will be ready to disturbe and distract vs in our best duties. For like runagate seruants, they will bee to seeke when we most need them, and be ranging about worldly vanities, when wee would haue them wholly exercised in religious duties. Or if with much paines we doe bring them home, and binde them to their taske, being inured to liberty, and delighting themselues in rousing abroad, they will, to recouer their lost pleasure, breake all their bonds, run away from vs, and be taken vp with worldly cogitations, so as we shall not be able to heare the Word, or pray, or meditate, or performe any other religious duties, without being distracted and interrupted in them with these earthly thoughts and wandring imaginations. From which if wee would be free, our best course is to watch ouer our cogitations and phantasies at other times, and to keepe them vnder command, that they may bee exercised about things profitable. For if wee vsually giue them liberty to range whither

whither they list, custome will cause an habit, and this liberty will grow to licentiousnesse, so as we shall reduce them into no order, nor make them fit for any good imployment. Neither is it enough, that we restraîne our thoughts from rousing after worldly vanities, but we must also haue them taken vp and exercised in spirituall, heavenly, or at least ciuill and morall Meditations about the affaires of our honest callings; for if they bee not busied about these, Satan will thrust in the other, and finding them empty of any good thing, hee will easily replenish them with those that are euill.

But aboue all other our internall parts, we must keepe our watch with greatest care ouer our hearts, according to the Wisemans counsell; *Aboue all keeping, or with all diligence keepe thy heart, for out of it are the issues of life:* and the admonition of the Apostle; *Take heed, breshren, lest there be in any of you an euill heart of unbeliefe, in departing from the liuing God.* For the heart is the treasury either of all good or euill, and out of it the tongue speaketh, and the hand worketh. It is the fountaine of all our words and actions, and if it be corrupt, it will defile them too; but if it bee clenfed and *purified by faith*, it will also purifie the streames which flow from it. It is a vessell apt to receiue all liquors good or euill, and therefore our care must be to replenish it with the best, and then to couer and keepe it close, that nothing be spilt and lost, and lest it receiue soyle, or haue any euill thing infused into it; for as the Wiseman obserued, *dead Flies taint the whole pot of precious oyntment.* It must be kept carefully as an inclosed Garden and Vineyard, that all annoyances being kept out with the fence, it may bring forth good fruits and ripe Grapes pleasing to Gods taste; and not suffered to lye open as an high-way, where all things are trampled vnder-foot or stolne away, and nothing suffered to thriue which is profitable for vse. Now by heart, heere I chiefly vnderstand all the affections and desires, both concupiscible and irascible, all the passions of loue, hatred, hope, despaire, ioy, sorrow, anger, and feare. And by keeping of them, their holding in subiection vnto reason, it selfe being first made subiect to the Word and will of God, and the right imploying of them about their fit and proper objects, onely louing that which is good, and hating that which is euill, reioycing in the testimonies of Gods loue, and sorrowing for sinne, because he is displeased with it, hoping in Gods mercies, and despairing in our owne strength, fearing God, in respect of his mercies and iudgements, and being angry with that onely wherewith hee is offended and dishonoured. And if we thus keepe our hearts in tune and order, they will make sweet musicke in Gods hearings; but if the affections and passions rebell against reason, and fall at variance one with another, we can expect nothing but iarring discords and tumultuous confusion. If we keepe them locked vp (as sometime *Aeolus* the windes) vnder the command of reason, our hearts and mindes will be calme and quiet; but set open the gates, and leaue them to their liberry, and nothing will follow, but stormes, tempests, and shipwracke of our soules vpon the rockes of sinne. Blow away the clouds and foggy mists, and we shall in our little world haue a cleere se, but let them ouer-cast and ouercloud reason, which is the Sunne in the firmament, and what can follow but darkenesse and disorder, stumbling

§. Sect. 7.
That we must chiefly watch ouer our hearts.
Pro. 4. 23.
Heb. 3. 12.

Ab. 15. 9.

Psal. 130. 4.

§. Sect. 8.
That we must chiefly cleanse and keepe out of our hearts, those corruptions which are most dangerous.

bling and falling at euery stone of offence? But especially we must watch ouer our hearts, that wee may keepe out camall concupiscence from entring, and that we may withstand and shut the doore of our hearts against the first motions and inclinations vnto sinne; euen as wee would keepe out of our houses in the plague time, infectious ayre; or in the time of warre, our mighty and malicious enemies from entring into our City or Countrey; or if they bee entred at vnawares, wee must repell them presently, at their first appearing vpon our Coast, and giue them no time to fortifie and make themselues strong; wee must crush this Cockatrice in the shell, and when they are yong, dash this Babylonish brood against the stones.

Now as wee must obserue a carefull watch in keeping out, or cleansing our hearts from all sinne and corruption, so aboue all, that wee doe not nourish in them such as are most dangerous to our soules health. As first and principally we must beware of those finnes and vices, vnto which, through our naturall corruption we are most inclined, the which we shall discern by our often falling into them, by our lothnesse to leaue them, and after we haue resolved to part with them, and haue already broken from them by vnfeined repentance, by our hanging after them in our carnall loue, which maketh vs, after we are forced to leaue them for the safety of our soules, to looke backe vnto them (like *Lots* wife towards Sodom) with a desire to returne, were wee not beaten from them with the feare of Gods Iudgements. By which signes, when we haue discovered them, we must with greatest care watch ouer our hearts, that wee bee not againe ouertaken of them; first, because wee haue greatest cause to hate and abhorre them, seeing by them wee haue most dishonoured and displeased God. Secondly, because they haue most often wounded our consciences, and giuen vs the greatest foyles. Thirdly, because they haue most disturbed our inward peace, and depriued our hearts of spirituall ioy in the assurance of Gods loue. Fourthly, because we are still most prone to fall into them, by reason that our corrupt natures are so much inclined towards them; and our carnall loue doting vpon them, are ready vpon all occasions to renew their league and giue them entertainment. And therefore as with greatest care and vigilance, wee arme our selues against such enemies, as haue a strong party in our owne City, and many secret Traytors, which are alwayes ready to open the gates and let them in; so must wee keepe the narrowest watch, and bend our chiefest force against such finnes as our flesh and carnall lusts doe most affect, and are in greatest league and liking with them, seeing these secret Traytors are still in readinesse to giue them entertainment, and betray our soules vnto them, if wee doe but a little intermit our spirituall watch. Secondly, we must with singular circumspection take heed of those vices and finnes, which doe most ordinarily waite vpon our speciall callings, seeing by reason that wee are daily conuersant in them, they doe make against our soules most often and fierce assaults; and the rather, because by our many foyles and falls they become customeable, and harden our hearts in them, our often sinning searing the conscience, and taking away the sense of sinne. And thus Magistrates must watch ouer themselues, that they doe not peruert iud-

ment, by taking bribes and rewards, and that they haue no respect of persons; nor for feare or fauour doe any iniustice. Thus Lawyers must take speciall heed, that they doe not for their fees blind the eyes of the Iudge by their false and corrupt pleading, paynting ouer a soule cause with faire glosses, and that they doe not protract suites, that they may grow rich out of their Clyents pouerty. And Physicallians, that they doe not deale vnfaithfully with their parients; and delay the cure for their owne aduantage. And Diuines, that they doe not for worldly lucre become non-residents, starving their peoples soules, to fill their owne purses, and purchase fields with the price of blood: And that they bee not slothfull and negligent in feeding their soules that are committed to their charge, following *Peters* counsell to Christ; *Master, spare thy selfe*. And Traders, that they doe not vse deceit in buying and selling, nor tell vntruths, to put off their wares at an higher rate. And finally, thus must Artificers watch ouer themselves, that they doe not their worke deceitfully, onely for sale, and vnseruiceable for vse. Vnto which speciall circumspection, in respect of our callings and the sinnes incident vnto them, the Scriptures exhort. Thus *Iohn* the Baptist perswaded the Publicanes, whose calling was to liue by toles and customes, to take heed of exacting more then their due; and the Souldiers, that they should beware of offering *violence vnto any man; but bee content with their owne wages*. And our Saviour hauing to deale with rich landed men, willett them to take heed of conetousnesse. And the Apostles *Paul* and *Peter*, speaking vnto Ministers and Pastors, exhort them to take heed to their flockes committed vnto their charge, that they did feed them with the bread of life, *not by constraint, but willingly; not for filthy lucre, but of a ready mind*. Finally, we must watch ouer our hearts, that they be not corrupted and drawne away from God with the sins of the times and Countrey in which wee liue; both because wee are apt to follow a multitude in doing euill, and are easily misled by bad examples; our corruption, like tinder, receiuing and nourishing these hellish sparkes; and being same into these sinnes, wee are apt to continue in them without feeling or remorse, the multitude of offenders taking away the sense of sinne. And therefore, as in infectious times and places we are not willing (vnlesse we be fooles) to haue the plague for company; but the more the contagion is spread, the more we increase our care that we doe not come into places infected, or if we be constrained through the necessity of our calling to liue in them, yet we take heed that we doe not consort with those that are visited, further then necessity and charity requireth; and carefully and continually vse our best preseruatiues to keepe out the infection; or if wee be tainted, the best Antidotes and Cordials to expell the poyson with all speed, before it haue seized vpon the heart: so must we vse the like or greater care, when we liue in places and times infected with speciall and heynous sinnes, that wee shunne those that are tainted with them; or vse our best preseruatiues to preserue vs from their infection; or if wee be touched in the common contagion, that wee doe not nourish the poyson in our hearts by carnall loue, but expell it with what speed we can, by rising againe in vnfaigned repentance; seeing the danger heere as farre exceedeth the other, as the soule the body; the euils of sinne, the euils of sicknesse; or death

Luk. 3. 12, 13, 14.

Luk. 12. 15.

Act. 20. 28.

1. Pet. 5. 2.

death which is endlesse and euermlasting, that which is corporall and momentary. And thus we are to watch ouer our soules, hearts and internall faculties. The like watch we must keep ouer our all outward parts, and first ouer all our senses, the which are the gates of our soules, by which all things enter, nothing almost being in the vnderstanding, heart, and memory, which hath not found admittance by the senses. And therefore as those who desire to keepe the City safe when it is besieged, doe keepe most diligent watch about the gates, suffering none to passe in or out, but onely knowne friends, without due examination whether their comming be for good or ill: so being besieged on all sides by our spirituall enemies, we must keepe a strait watch ouer our senses, which are the visuall passage by which they send their forces to surprize vs, admitting nothing to enter, without due triall taken, whether it be a friend or foe to our saluation: for as long as we thus watch the gates, and keepe them fast locked and barred against all euils, the City of our soules, and Castle of our hearts, can neuer be sacked and spoyled by all the might and malice of our spirituall enemies. Now this watch ouer our senses doth chiefly consist in two things. First, in restraining them of their liberty, and not suffering them to range and roue at pleasure, and whither they list, nor to satisfie themselves, euen vnto satiety, with sensuall delights, and full fruition of their seuerall objects; but oftentimes stopping them in their course and full carriere, let vs call them to account, whether the things which they are exercised about, are as profitable to our soules, as pleasant to our senses; or contrariwise, if they doe not, like sweet drinckes, conueigh into our soules some deadly poyson, and bring more hurt and hinderance to the life of grace, then ioy and comfort to the life of nature. Secondly, when we allow our senses to take their pleasures, we must carefully obserue, that they delight themselves only in things lawfull, both in respect of matter, measure, and manner, not suffering our eyes to gaze vpon hurtfull vanities, and lasciuious and wanton objects; nor our eares to heare scurrilous iests, and such rotten speeches as will corrupt good manners, nor our taste to draw vs on by, delighting in pleasant meates and drinckes, to excesse, gluttony and drunkennesse; but as wee may, to satisfie nature, and to refresh and comfort our hearts, giue some liberty vnto our senses to inioy their delights; so our care must be, that we not onely make choyce of lawfull objects, but also that they be exercised about them in a right manner, and so moderated in respect of the measure, that our hearts doe not suffer of them, nor be glewed by carnall delight vnto the earth, and so made vnfit for spirituall exercises and heavenly meditations. But we must so vse these sensuall pleasures, as not abusing them, to cheere the spirit, and not pamper the flesh, as comforts in our pilgrimage, to make vs to goe on with more cheerfulness in our way, and not as impediments to hinder vs in our iourney, by fastening our hearts vnto the vanities of the world.

CAP. X.

of Christian watchfulnesse ouer the senses, our tongues
and actions.

More especially, wee must keepe this carefull watch ouer our eyes, which are the windowes of our soules, through which they behold all earthly objects, not suffering them to roue about at pleasure, and to glut themselues with delightfull sights, but restraining them as much as we can, that they doe not behold that in this kind, which it is not lawfull to couet: For of seeing comes louing; and of louing, lusting and desiring. We must keepe them from beholding any thing that may be vnto vs a ground of temptation, whereby we may be drawne into any sinne, or which may be a distraction vnto vs in Gods seruice, and hinder our well performing of any Christian exercise, but let vs, as neere as wee can, make choyce of such sights as will more profit the soule, then please the sense. Thus *Iob* watched ouer his eyes, and because he would be sure to keep them within compass, he leaueth them not to their owne liberty, but keepeth them vnder covenant, that they should not in any wanton manner, so much as looke vpon a woman. And this is that which *Salomon* meaneth, where he saith, that the wise mans eyes are in his head, but the eyes of a foole are in the ends of the earth. Not that they doe not all alike stand in their heads, but that a wise man leaueth not his eyes loose to their owne liberty, but ruleth and governeth them with wisdom and discretion, not suffering them to behold vnlawfull objects, or those which are lawfull, vnlawfully, either in respect of manner, or measure; whereas a foole vseth no restraint, but suffereth them to roue into all the corners of the world. Into which folly *David* fell, when he suffered his eyes to gaze their fill vpon the beauty of another mans wife, this folly drawing him on to commit a greater folly in Israel; and therefore hauing lamentable experience of his owne frailty, he keepeth afterwards ouer them a surer watch; which yet not being sure enough, he desireth the Lord to watch ouer him, and to turne away his eyes, lest he should behold vanity. With like care wee must watch ouer our eares, to keepe them from hearing any thing which is vaine and sinfull; tending to the corrupting of our soules, or the hindring of them in the growth of grace: As all filthy communication and speeches tending to Gods dishonour, and our owne, or our neighbours hurt, all insulfe and vflauory talke, bitter taunts, and vnchristian and spitefull iests, all whisperings, backbiting and slanderings, and all such discourses as feed the flesh, and starue the spirit, wed vs to the world, and weane vs from God. For though like the Syrens songs they tickle and delight the eare, yet they wound the heart and conscience with sinne, and bring vs into such a spirituall phrenzie, that we are ready to leape ouer-board into a sea of perdition. And therefore we must stop our eares against these bewitching forcerers; and not for the pleasing of our carnall sense, hazard the destruction of our precious soules. The hearing is called the learned sense; and happy are they, who by their care and watchfulnesse prouide for themselves

§. Sect. I.
Of watching
ouer our senses.

Math. 5. 28.

Iob 31. 1.

Eccles. 2. 14.

Psal. 119. 37.

felues profitable and good Masters, of whom they may learne sauing wil-
dome; and not such as teach nothing else but vanity and sinne. And the
eares like conduit-pipes conuey vnto the soule, either the cleere streames
of the water of Life, or the filthy puddles of sinne and death; and there-
fore let vs be carefull to bring them daily to be filled at Gods Fountaine,
lest the diuell abuse them, to draine the filth out of the polluted sinners and
channels of wicked mouthes. Thus we must watch ouer our taste, that we
doe not, to please the palate, vse such excesse in our diet, as will disable vs
to Christian duties; and that the end of our eating be chiefly the refresh-
ing and comforting of our bodies, that they may be fit for Gods service
who hath fed them, and not the pampering of the flesh with sensuall de-
light. For if we giue way to our appetite, this short and brutish pleasure
will bring vpon vs innumerable euils: As vpon our bodies, sicknesses and
short life; and vpon our soules and bodies both, sloth and idlenesse, lum-
pish heauinesse and vnaptnesse to any good action, drowzie dulnesse, or
vaine mirth and furilous babbling, shortnesse of memory, and blockish-
nesse of vnderstanding, wanton dalliance and inflammation of our
hearts with vnlawfull lusts. And thus finally wee must watch ouer our
sense of touching, that we doe not, to please it, inlaue our selues to ef-
minate daintinesse, thinking that wee are quite vndone, if wee may not
rumble at our ease vpon our beds of downe, and goe (like those in Kings
houses) in soft rayment; or (like *Diues*) be clothed in Purple and fine linnen
every day. But let vs inure this sense to man-like hardnesse, that wee may
not thinke it strange and intolerable to lye hardly, and goe barely, if
Christ who suffered so much for vs, doe call vs to suffer a little for the tes-
timony of his truth. And much more must wee restraîne this sense from
all vnlawfull objects; as vnchaste kisses, lasciuious imbracements, and wan-
ton dalliances, which tend to the inflaming of our hearts with vncleane
lusts, and make our bodies, which are the Temples of the holy Ghost,
polluted brothel-houses, and filthy styes for wicked spirits.

Secondly, we must keepe a carefull watch ouer our tongues, according
to the example of the Prophet *David*; *I said, I will take heed to my wayes,
that I sinne not with my tongue.* For the well-ruling and ordering of our
tongues is a matter of great moment, for the furthering or hindering of
vs in the course of a Christian conuersation; according to that of *Sala-
mon*, *A wholesome tongue is a tree of life, but peruerse nesse therein is a breach in
the spirit.* If we vse it well, it will be our glory, as being a notable instru-
ment of glorifying God, whilest we speake to his praise, and those that
honour him, he will honour; but if wee abuse it vnto sinne, it will become
our shame, seeing thereby we dishonour God who hath giuen it vs, and all
good things. If we order it wisely, and speake things profitable and worth
the hearing, we shall edifie our brethren: For *the lips of the wise disperse
knowledge; and a word filthy spoken, is like apples of gold, in pictures of siluer*; that
is, pleasant and profitable, like workes of gold curiously and artificially
grauen by a cunning workman; but if we vent nothing but filth and folly,
bringing vp (as it were) our excrements by a wrong way, we shall annoy
our hearers, with our rotten and vsauory speeches, and by our *euill words*,
corrupt their good meanes, as the Apostle speaketh. If we speake wisely and

Math. 11. 8.

Luk. 16. 1, 2.

§. Sect. 2.

That we must
watch ouer our
tongues.

Prov. 15. 4.

1. Sam. 2. 30.

Prov. 15. 7.
and 25. 11.

1. Cor. 15. 31.

to edification, we shall, in profiting others, haue the comfort of it in our owne hearts: For as *Salomon* speaketh, *A man hath ioy by the answer of his mouth, and a word spoken in due season, how good is it, both to the speaker, and to the hearers?* But when a man hath pleased himselfe, for the time, with scurrilous iests (the some and froth of wit) it is his sinne and shame, and leaueth nothing behind it but sorrow, & the tormenting sting of an euill conscience. If our discourse be religious and honest, & such as becommeth Christian grauity, it is a good signe & comfortable euidence vnto vs, that we are iust and vpright in Gods sight: For the mouth of the righteous speaketh wisdom, and his tongue talketh of iudgment. And, If any man offend not in word, the same is a perfect man, and able also to bridle the whole body: but if our talke be corrupt and vsanoury, it is a signe of a rotten and wicked heart: for as our Sauour telleth vs, out of the abundance of the heart the mouth speaketh: A good man, out of the good treasure of the heart, bringeth forth good things; and an euill man, out of the euill treasure, bringeth forth euill things. In a word, Life and death are in the power of the tongue, and they that loue it, shall eate the fruit thereof: and as our Sauour telleth vs; By our words we shall be iustified, and by our words we shall be condemned. In which regard it standeth vs vpon, to keep a narrow watch ouer our mouthes, that we offend not in our speeches, and to resolue with *Dauid*, that our tongues shall speak of righteousness all the day long; so speaking & doing, as those that shal be iudged by the law of liberty.

Now this watch ouer our tongues must tend to the right ordering of the, both in respect of silence, & of speech. For we must not only restraints our tongues from euill and corrupt communication; but also order them a right in speaking that which is good, taking care not alone to speak good things, but also in a good maner, when as they are seasonable & profitable in respect of circumstances, time and place, the causes mouing vs, and the persons hearing vs: not powring out good speeches without discretiō, but obseruing measure, grauity and modesty, not thinking it enough to speak that which is good, when some others are present that could speake better. And therefore, as we doe not suffer pots and glasses of sweet waters, to haue their full vent, but keepe their mouthes close stopped, to preserue their sweetness for such times wherein it may most seasonably be vsed; so though our hearts be full of sweetness, and (as the Psalmist speaketh) inditers of good matter; yet we must not vent it with open mouth, which will make it lose much of its sweetness, but let vs keepe it in, till we haue got some seasonable time, when as we may hope to spend it to some good purpose. For which moderating of our tongues by seasonable silence, and auoyding of too much talking, the wise *Salomon* giueth vs good caueats and counsell: In the multitude of words (saith he) there wanteth not sinne, (seeing a man that speaketh much, venteth some euill, or commonly is tainted with pride and selfe loue in speaking that which is good) but hee that refraineth his lips, is wise. And againe, He that hath knowledge, spareth his words, (so that he hath but a shew of knowledge that lauishly spendeth them) and a man of vnderstanding is of an excellent spirit, knowing when to speake; and when to keepe silence, And euen a foole, when hee holdeth his peace, is counted wise; and he that shutteth his lips, is esteemed a man of vnderstanding: In which regard *Iob* wissheth earnestly that his friends would hold their

Y y

peace,

Prou. 15. 23.
and 18. 20.

Psal. 37. 30.

1am. 3. 2.

Mat. 12. 34. 35.

Prou. 18. 21.
Math. 12. 37.

Psal. 71. 24.

6. Sect. 3.
That this
watch consisteth
in the
right ordering
of them.

Psal. 45. 1.

Prou. 10. 19.

Prou. 17. 27. 28.
and 21. 23.

Eccles. 10. 14.

Iob 13. 5.

Jam. 1. 19.
Nazianz in Ca-
sary dialog. 3.

Ecclef. 3. 7.

Psal. 34. 13.

1. Pet. 3. 10.

Ephes. 4. 29.

1. Pet. 1. 4.

Psal. 15. 3.

Hieronym. ad
Celsantium.

Col. 4. 6.

Jam. 3. 5, 6, 7, 8.

Jam. 1. 26.

peace; that it might bee imputed vnto them for wisdom, because they spoke many good things, yet not to the purpose, nor did prudently in them to *Jobs* person or state, which being so grievously afflicted and dejected, needed (if they would have spoken seasonably) cordials of comfort, and not bitter purges, or the distastfull infusion of gall and wormwood. And the Apostle *James* exhorteth vs, *to be swift to hear, and slow to speak.* To which purpose (as one obserueth) God hath wisely appointed a double gard to keepe in the tongue, the lips, and two row of teeth, that it might be restrained from breaking out by this double fence, and might be preserved from slipping, being seated by nature in such a moyst and slippery place. And as we must keepe this watch ouer our tongues in respect of keeping silence; so also in respect of speech; for our tongues are not giuen vs to this end chiefly, that wee should restraints them and say nothing, but that they might be our glory, in glorifying God by setting forth his praise. And the Wise man telleth vs, that as *there is a time to keepe silence, so also there is a time to speake.* And here our first care must be, that according to the Psalmists counsell, we keepe our tongues from euill, and our lips from speaking guile. And as the Apostle admonisheth, that wee suffer no corrupt communication to proceed out of our mouthes, but that which is good to the vse of edifying, that is may minister grace to the hearers; and that we use neither filthinesse, nor foolish talking, nor jesting, which are not conuenient, but rather giuing of thanks. But especially, let vs watch ouer our soules, and our tongues, that we doe not (as it is the common custome of the most) abuse them to slanders and reproches, backbiting, and sharpe censuring of our neighbours; but taking all things, doubtfully spoken and done, in the best part, excusing that which is tolerable, commending that which is good, and extenuating faults of frailty and infirmity, let vs approoue our selues to be truly charitable, by making our loue to serue as a couer to hide a multitude of sinnes. Yea, so farre should we be from wronging our neighbours, by being the authours of euill reports, that we should not lend our eares to others that spread them, but approoue our selues by this signe, to be Citizens of heauen, that we will not receiue a reproch against our neighbours, nor so much as vouchsafe to take it vp, though we found it by the highway side. For (as one saith) he is blessed that hath armed himselfe so against this vice, that no man dare detract from any before him. And in the next place we must watch ouer our tongues, that our speech may bee alwayes with grace, seasoned with the salt of wisdom and Christian prudence, which teacheth vs to know how we may answere euery man, and speake to their profit and edification. The which wise and religious ruling of our tongues, is a matter of great moment, and no lesse difficulty; For as the Apostle *James* telleth vs, though the tongue be but a little member, yet it is a world of iniquity, and boasteth of great things. And as a little fire is sufficient to inflame great store of matter: so the tongue defileth the whole body, and setteth on fire the course of nature, and is it selfe set on fire of hell; and such an vnwholy euill, full of deadly payson, as no man can tame by sole strength of nature. And yet such is the necessity of the well-gouerning of it, that all our Religion is to no purpose without it. For if any man amongst vs seeme to be religious, and bridleth not his tongue, but deceiueth his owne heart, that mans Religion is

ruine. In which regard we must keepe over it the straighter watch; as we vse to curbe and keepe in a head-strong horse, with so much the sharper and stronger bit; and seeing no man can with his owne circumspection rule it sufficiently, but that it will breake from him at vnawares, and the Lord onely is sufficient to manage and direct it, according to that of *Salomon*, *The preparation of the heart, and the answer of the tongue is from the Lord;* therefore we must pray with *David*, *that he will set a watch before our mouth, and keepe the dore of our lips;* and that he will so open our lips, that our mouth may shew forth his praise.

Lastly, we must set this diligent watch over our workes and actions, that they may in all things be conformable to the Word and will of God, whilest we doe that which hee hath commanded, and leaue undone that which he hath forbidden. Thus the Wise man exhorteth vs, not to be rash and vnaduised in our courses; but to *ponder the path of our feet, and let all our wayes be established, turning neither to the right hand, nor to the left, and removing our foot from euill.* And this hee maketh to be a note of a man truly wise: for whereas a silly man, being ouer-credulous, is rash and headlong in all his enterprises, *A prudent man looketh well to his going:* and whereas the *foole rageth and is confident, a wise man feareth and departeth from euill.* And because our wayes are, through the malice of our spirituall enemies, on all sides beset with snares, wherewith, if we be not very circumspect, we shall easily be caught; therefore in this regard he saith, that *hee is blessed that feareth alwayes*, and seeing we daily tread vpon slippery places, whilest we are managing our worldly affaires. Heereof it is, that the Apostle commendeth vnto vs this watchfull care, willett him *who thinketh that he standeth, take heed lest he fall.* Now this care and watchfulnesse respecting our actions, prouideth, first, that we spend none of our precious time in sloth and idlenesse, (for by doing nothing, we shall quickly learne to doe that which is ill) but that we be alwayes exercised in some good employment, respecting Gods glory, or our owne, or our neighbours good, as I haue shewed at large before, and therefore heere thus briefly passe it ouer. Secondly, that with all care and circumspection wee keepe our selues from all sinfull actions, and though through Satans tentations, and our owne corruption, we haue conceived sinne in the heart, yet let vs there smother it, as in the wombe, and not consummate and perfect it, and (as it were) by acting of it, bring it vnto birth. Finally, wee must watch ouer our workes and actions, that we may not onely shunne euill, but also doe that which is good, that thereby we may glorifie God by the light of our godly liues, adorne our profession, edifie our neighbours by our good example, and make our owne calling and election sure. But of this also I haue spoken before.

Prou. 16. 1.

Psal. 141. 3.
and 51. 15.

§. Sect. 4.
Of our watch-
fulnesse ouer
our workes
and actions.
Prou. 4. 26.

Pro. 14. 15, 16.

Prou. 28. 14.

78. 1. 1. 1.
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CAP. XI.

of the ends at which we must ayme in the Christian watch.

§. Sect. I.

Of three speciall ends of our Christian watch.



And these are the things wherein our Christian watch chiefly consisteth, and about which it is exercised. The next point to be considered, is, the ends at which wee must principally ayme in it, the which are diuers. The first and chiefe is, that we may please God in all things, for which vse, this watch is most profitable and necessary. For seeing naturally our wayes are wholly corrupt, so as wee can please him in nothing, it is not possible, without singular care and circumspection, that wee should so carry our selues in our whole conuersation, as that all our actions may bee acceptable in his sight. Secondly, wee must thus watch ouer our selues, that wee may daily more and more mortifie our corruptions, especially those which beare greatest sway in vs; and that wee may auoyd all manner of actual transgressions, and those, about all the rest, wherewith wee haue beene most often ouertaken, because Satan and our owne corruption are most ready to vse those weapons of iniquity to foyle and ouercome vs, which they haue found by experience most potent to preuaile against vs. Nor must we thinke any sinne so small that wee may neglect it, seeing the least is strong enough to make way for greater. Neither must we onely watchfully auoyd the sinnes themselves, but also all the occasions and meanes which may allure and draw vs vnto them. For where God hath forbidden any vice, there hee also forbiddeth the occasions and meanes of it, which if wee neglect and runne wilfully into tentations, it is iust with God, when we thus tempt him, to withdraw his grace, and to leaue vs to the Tempter; and then what can follow but our shamefull foyles and falls? For *who can carry fire in his bosome, and not bee burnt? who can hope to liue vnto old age, that maketh it his daily sport, to bee dallying with the meanes and occasions of death? And therefore if we would preserue our soules from being defiled with the filthy strumpet of sinne and vice, let vs carefully shunne her vnchaste imbracements; yea (as Salomon speaketh) let vs remooue our way farre from her, and come not neere the doore of her house.* And if we would not walke in the wayes of sinne which lead to destruction; *Let vs not so much as once enter into the path of the wicked, nor goe in the way of euill men, but auoyd it, passe not by it, turne from it, and passe away.* If wee would not doe the deuils workes of vniustice, wee must not so much as receiue his wages; *but shake our hands from holding of bribes.* If wee would not become euill and vaine in our thoughts and actions, wee must shut our eyes from seeing euill; and turne them away from beholding vanity. Thirdly, wee must keepe this watch, not onely that we may auoyd all sinne; but also that wee may performe all Christian and holy duties with all diligence and constancie, not contenting our selues to doe some, and neglect others, or to bee earnest in them sometimes, and soone after carelesse and slothfull; but obseruing all, and in all seasons. Yea, this watch must extend it selfe, not onely to the matter of Christian duties, but also to the maner; as that they be done in loue and obedience.

Pro. 6. 27.

Pro. 5. 8.

Pro. 4. 14, 15.

Esa. 33. 15.

Psal. 119. 37.
Inutile est crebro
videre per qua
aliquando cap-
tus sis. 13yer. ad
Jouinian. lib. 2.

dience to God, that wee may thereby glorifie him in faith and with a good conscience, with alacrity and cheerefulnesse, in sincerity and truth, without all hypocrisie, dulnesse, and wearinesse; And finally, that wee doe them prudently and seasonably, with due respect to all circumstances of persons, time, and place. In all which respects, if wee doe not carefully keepe the Christian watch, it is not possible but that wee shall continually faile, both in the matter and manner of our duties: seeing wee are naturally auerſe and backward vnto them, sluggish and slothfull, rash and vndiscreete in doing of them; and therefore if wee doe not carefully watch ouer our hearts, wee shall vpon every slight occasion neglect them altogether, or grow cold and carelesse, slacke and remisse, drowzy and soone weary in performing them. Whereas, if keeping this watch, wee stirre vp and re-enliue Gods graces in vs, when they are ready to languish and die, and (with the Ostridge) hasten our speed, by adding vnto our wings of faith and loue, the spurres of Gods feare, wee shall, without thinking of wearinesse, run much more swiftly and surely in the wayes of Gods Commandements.

Finally, in this our watch we must carefully take heed, that whilest wee set our selues to performe the duties of a godly life, wee be not hindred by the tentations of our spirituall enemies, or at least so disturbed and disabled, that not doing them in that manner as we ought, we lose all the fruit of our labours. In which respect, our Sauour exhorteth his Apostles to ioyne *watching* with their *prayer*, that they might not *fall into temptation*, nor onely vnderstanding thereby a bodily watchfulnesse opposed to naturall sleepe, but also the spirituall watching opposed to carnall security, the sleepe of the soule, with both which they were at that time ouertaken. For howsoeuer the consideration of the multitude, might, and malice of our spirituall enemies, is a motiue sufficient to make vs stand watchfully vpon our gard, seeing they assault vs on all sides with their engines of battery, lay secret ambushments in every corner, and fill all places so full of their nets and snares, that without singular circumspection we cannot auoyd them: yet seeing they neuer bend their malice and might so furiously against vs, as when they see vs exercised about Christian duties, that they may either discourage vs, or make them vnprofitable; who seeth not that wee had heere need to keepe a double watch? Like wicked theeuers, often fleshed with blood and cruelty, they are alwayes ready to doe vs a mischief, and to beate vs euen to the death when they find nothing about vs; but then they double their watch and diligence, in surprizing vs by the way, when as we are going about the seruice of our heavenly Master, and carry with vs the rich treasures of his graces; in which regard, wee must be no lesse vigilant for our owne safety, then they for our destruction; for our perseuerance in the wayes of godlinesse, and preserving of our spirituall riches, then they to stop vs in our course, and to spoile vs of all our wealth. The deuill, like a *roaring Lyon*, goeth alwayes about, seeking to deuoure vs, and therefore it behooueth vs continually to *watch* and to be *sober*; but then he is most watchfull in sowing his tares, when he seeth that our heavenly Husbandman hath sowne his good seed and wheate of sauing graces in our hearts. The world alwayes maligneth those whom Christ hath

6. Sect. 2.
That we must
watch ouer our
selues, that we
be not circum-
uented by our
spirituall ene-
mies.
Mat. 26. 41.
Mar. 13. 33.
Eph. 6. 18.

1. Pet. 5. 8.
Mat. 13. 35.
Job. 15. 9.
Exod. 5. 1, 6.

chosen out of it; but in nothing doth it shew greater malice against them, then when they most seriously set themselves to doe God faithfull seruice, as we see in the examples of all ages. The flesh is alwayes ready to betray vs into the hands of them both; but neuer doth it more spitefully play its prizes, then when it seeth vs exorcised in religious duties; carrying away our hearts with a thousand distractions, and like a masse and heauy waight pressing vs downe; maketh vs lumpish and heauy, unweildy and soone weary in our Christian race. In which regard, we must at all times watch to defeat their malice, but we must double and triple it, against this triple opposition of the deuill, the world, and our owne flesh, when we intend to performe any Christian duties.

6. Sect. 3.
That we must
keepe this
watch in all
places, and at
all times.

Deut. 4. 9.

In all which respects, we are to keepe a carefull watch ouer our selues in all places, when we are at home, and when we are abroad; when we are alone, and when we are in company; in the Church and open streets, and in our owne houses and priuate Closets; seeing there is no place free from danger, by reason of those inward corruptions and secret traytors, which we carry euery where about vs, and those outward enemies, the deuill and the world, which are ready in all places to set vpon vs. So likewise there is no time exempted from this watch, neither youth nor old age, day nor night, but it must be kept continually, according to that, *I haue beed to thy selfe, and keepe thy soule diligently; lest thou forget the things which thine eyes haue seene, and lest they depart from thine heart all the dayes of thy life.* For the causes of it are continuall, and therefore the watch must not be intermitted. At all times we must labour to please God, and not by sin, and obedience at all times must be yeilded to him. At all times sinne must be hunted, vnto which we are prone by nature, and all vertues and Christian duties to be imbraced and practised, when any good occasion is offered, vnto which naturally we are backward and auerse. No time is exempted from the Christian warfare, nor secure and safe from the assaults of our spirituall enemies. And therefore we must continually stand vpon our guard and keepe our watch, that we be at no time vnfit for any of these purposes, lest being surprized vpon a sudden, wee be easily vanquished by our spirituall enemies. Besides, through the intermission of our watch, we doe not onely lose the present time, which should be spent in the seruice of God, but also indanger our selues to lose much more, before we can againe set our watch in good order. For our hearts hauing broke the bounds of Gods feare, will not without much labour be restrained of their licentious liberty; our deuotions being once cooled, will not without much fire and fuell reheat their lost heate. And sooner might wee with well ordered hearts, haue performed the duties of Gods seruice which we intend, then bring them in frame and rightly prepare them, when through neglect of this watch they are out of tune. Finally, wee must keepe this watch in all estates and conditions, in the time of health as well as in sicknesse, as well when we are rich, that our wealth do not wedge and fasten our hearts vpon the world and earthly things; as in our pouerty, that wee vse no vnlawfull meanes to become rich. In our prosperity, that we forget not God, nor loue his gifts better then the giuer; and in our affliction, that we murmur not through impatiencie, but draw nearer vnto God when he correcteth vs.

Neither

Neither is it enough that we thus watch over our selues, but wee must also with like care and circumspection watch ouer our brethren, seeing the Lord hath not committed vs to our owne single watch, but hath ioyued vs to be mutuall obseruers and keepers one of another, not curiously to pry out one anothers faults, to censure and aggravate them, but charitably to take notice of them, that wee may helpe to amend them. Thus the Apostle inioyneth vs, to consider one another, in prouoke vnto loue, and to good workes, and that we should exhort one another daily, while it is called to day, lest any of vs should be hardened through the deceitfulnesse of sinne. For this care and watchfulnesse being an inseparable effect and fruit of Christian charity, extendeth it selfe, not onely to our owne persons (for this were nothing but selfe loue) but as farre as it stretcheth, that is, to all our neighbours. Thus David tooke notice, not onely of his owne sinnes, to mourne for them, but faith that rivers of waters did runne downe his eyes, because other men did not keepe Gods Law. Yea, this his care extended to his enemies; My zeale (saith he) hath confirmed me, because mine enemies haue not kept thy Word. But though our care must extend to all, yet wee must keepe this watch in a speciall manner ouer those who are committed to our speciall charge; as the Housholder ouer his family, and the Pastour ouer his flocke, according to that of the Apostle, Take heed to your selues, and to all the flocke, over the which the holy Ghost hath made you ouerscers, &c. Which whoso negleth, and taketh care onely for himselfe, hee is worse then an Infidell, and plainly discouers that hee is of Cains speech and spirit, thinking it enough to looke to himselfe, and seeming to bee his brothers keeper.

§. Sect. 4.

That we must watch ouer our brethren.

Heb. 10. 24.

¶ 3. 13.

Psal. 119. 136.

Verf. 139.

A. 10. 28.

Gen. 4. 9.

C A P. XII.

Of the reasons whereby wee may bee perswaded to keepe this Christian watch.



He next point to be considered, is the meanes whereby wee may both be stirred vp, and also inabled to keepe this Christian watch, which are partly reasons that may moue vs to vndertake it, and partly helps inabling vs to performe it. The reasons which may perswade vs vnto this watchfulnesse, are diuers; all which may be reduced vnto two heads. 1. Because it is most necessary. 2. Because it is exceeding profitable. The necessity of it appeareth diuers wayes. First, because God hath expressly required it; Take heed to thy selfe, & keep thy soule diligently, &c. Let your loynes be girded about, and your lights burning; and ye your selues, like vnto them that wait for their Lord, when he will returne from the wedding, that when he cometh and knocketh, ye may open vnto him immediately. So Ioshua exhorteth the people, to take diligent heed to doe the Commandement and the Law, to loue the Lord their God, and to walke in all his wayes, and to cleaue vnto him, and serue him with all their heart, and with all their soule. And our Sauour Christ exhorteth all to watch and pray, because we doe not know when the time of his coming should be. And stirreth vp the Church of Sardis to be watchfull, and to strengthen the things which

§. Sect. 1.

That this watch is necessary, because God requireth it.

Deut. 4. 9.
Luk. 12. 36.Ios. 22. 5.
¶ 23. 11.

Mar. 13. 33. 37.

Apor. 3. 2.

Luk. 12. 37.

Mat. 25. 1. 10. 14.

§. Sect. 2.
Other reasons
shewing the
necessity of
keeping this
watch.

Mat. 26. 41.

1. Cor. 10. 12.

Phil. 2. 13.

Pro 28. 14.

which did remaine and were ready to die. The which his Commandement, he powerfully and effectually presseth by diuers parables; as of the good man of the house, who carefully watcheth the comming of the thiefe, that hee may not rob and spoile him. Of the wise and faithfull seruant, who watcheth for the comming of his Lord, that hee may finde him employed in his businesse, who being found faithfull, is richly rewarded for his care and diligence. And of the euill seruant, who neglecting this watch, is severely punished. And of the ten Virgins, whereof five were wise, and five foolish; the wise watching diligently for the comming of the Bridegroom, and being found prepared, were receiued with him into the bridal Chamber of ioy and happinesse; the foolish, through their carelesse negligence, being taken at vnawares and vnprovided, were excluded from his glorious presence for euermore. So that no duty is more straightly ioynd and earnestly inforced then the spirituall watch, to the end wee might obserue it with the greater care and diligence, or if wee neglect it, hauing had so many and effectuell warnings, wee might bee left without excuse.

The second reason to inforce the necessity of this watch, is taken from our estate and condition heere on earth. First, because through our corruption we are exceeding weake, and full of frailty and infirmity, by reason whereof we are prone vnto sinne, and easily overcome with the temptations of our spirituall enemies, if wee neglect the keeping of this vwatch, and be taken vnprovided. The which reason our Sauour vseth to inforce the necessity of vwatching and praying. *Watch and pray* (saith he) *lest ye fall into temptation: The Spirit indeed is willing, but the flesh is weake.* So the Apostle in this regard, vvilth him *that thinketh he standeth, to take heed lest he fall*; and exhorteth vs *to worke out our saluation with feare and trembling.* And the Wiseman pronounceth him *blessed, vwho in the sight and sence of his owne frailty and infirmity, feareth alwayes.* For as it is necessary for those vwho haue vweake and sickly bodies, to obserue a strict diet; and for those Citizens, vwho being besieged by mighty and malicious enemies, and haue many breaches in their valls, to be very diligent to make them vp againe, and in the meane time, to keepe a carefull and strong vwatch ouer those vweake places, because their enemies are ready to take all advantages, and to giue the fiercest assaults vwhere they are likeliest to haue the speediest entrance and least resistance: So vve vpon the same grounds, must thinke it necessary to double our vwatch, because our soules are sickly, and full of vvants and vweaknesses, and many breaches are made in the chiefeest Bulwarkes of our owne strength, by the cruell and continuall assaults of our spirituall enemies. Secondly, our care is necessary in keeping this vwatch, because naturally vwee are drowzy and sleepy, like those in a Lethargy, vwho need to haue some continually standing by, and to keepe them avwake, by pricking and pinching them, that they may not fall into the sleepe of death. Yea, and after that vve are regenerate, and are espoused vnto Christ, vve are apt vvith the five vvise Virgins, to nod often, and take a nap, vvhen as vwee should vvaite for the comming of our Bridegroom. And if hee did not avwake vs daily, by his Spirit knocking at the doore of our hearts, and his gracious call sounding in his Word, saying vnto

vnto vs, *Awake, thou that sleepest: and open vnto me, my sister, my loue, my dore, my undefiled,* we would quickly fall into our old Lethargy of carnall security. In respect of which drowzinesse of nature, by reason of the reliques of sinne remaining in vs, we are vnfit to keepe the spirituall watch, vnlesse we continually rowze vp our selues, and shake off this sloth of carnall security. And therefore as it is said of the Nightingale, that being to delight her selfe with her night songs, and fearing lest falling asleepe, shee should indanger her selfe to birds of prey, doth set her brest against a thorne, to keepe her waking; so we, being to sing the songs of Sion, and to spend our time continually in holy duties, must vse all good meanes to keepe vs waking, because wee are euery hand-while apt through our sluggishnesse, to take a nap, and thereby to indanger our soules to those rauinous and hellish fowles, who take their chiefe delight in the workes of darkenesse, and are ready to seaze vpon vs, if they find vs sleeping. Thirdly, this watch is necessary, in regard of the wickednesse and deceitfulness of our owne hearts, which are ready continually to withdraw themselves from God, to start aside *like a deceitfull bow*, when wee aime at any good duty, and so make vs to misse the marke; and to breake from vs when wee set our selues to performe any religious exercises, distracting and pulling our minds from them, that they may wander about in worldly cogitations. And therefore seeing it is such a slippery Eele, we must take the surer hold of it, seeing it is such a false and flitting seruant, which hath often deceived vs, accompanying vs into the Church, and euen vnto our Pewes, and then secretly slipping frō vs, that they may spend the time allotted to Gods seruice, in ranging abroad about worldly vanities; there is no way but to set it before vs in Gods presence, and to keepe it continually vnder the straight watch of a vigilant eye, that it may not slip away at vnawares, as it hath done often in former times. And this the Lord requireth as necessary in this case; *Take heed to your selues, that your heart be not deceiued, and ye turne aside;* that is, lest you heart deceiue your heart, your corrupt and deceitfull heart, preuailing against your heart which is sanctified and regenerate; for neither can the world, nor the deuill draw vs away from God, till our sinfull flesh and corrupt nature betray vs into their hands. And of this also the Apostle giueth vs warning; *Take heed (saith he) brethren, lest there bee in any of you an euill heart of unbeliefe, in departing from the liuing God.* Fourthly, this watch is necessary, because without it we are apt to relapse into our former condition of the sleepe of sinne. For wee are in this life like men not thorowly awaked, but betweene sleeping and waking, so as we may say with the Spouse, *I sleepe, but my heart waketh:* and if we be not continually vsing all good meanes to keepe vs waking, wee will but open our eyes and shut them againe, and (as it vvere) but turne vs to the other side, and so returne to our former sleepe. Wee are like men but nevvly recovered out of dangerous diseases, which haue great need to looke vnto themselves, seeing vpon euery slight cause, the least taking of cold, or distemper through ill diet, they are ready to relapse into their former sicknesse. Wee are like vweakelings, that can but hardly got, and yet must needs trauell in slippery places, or (as it vvere) aloft vpon a narrow beame, where vve often slip, and are sure to catch grieuous falls, vnlesse wee carefully

Eph. 5. 14.
Cant. 5. 2.

Ier. 17. 10.

Psal. 78. 37.

Deut. 11. 16.

Heb. 3. 12.

Cant. 5. 2.

Apos. 2. 5.

Math. 12. 45.

2. Pet. 2. 21, 22.

1. Thes. 5. 5, 6, 7.

1. Pet. 5. 8.

§. Sect. 3.

That this watch is most profitable, because it helpeth vs much to the leading of a godly life.

fully watch ouer our selues, and looke diligently to our footing; and being false, are sure to perish, vnlesse we rise vp againe, and recover our selues by vnfeined repentance; according to that of our Satiour; *Remember from whence thou art false, and repent, and doe thy first workes, or else I will come against thee quickly, &c.* The which relapses and falls be most dangerous vnto our spiritual life, because they make our estate worse then it was before our conuersion, when as we were sicke in sinne and death, seeing we are but like men who in their departure are dawed (as they say) and wakened by the out-cries of the standers by, who reuiue not to line, but to dye againe, and so to indure the paines of a continued sickness and double death; in which respect our Satiour Christ saith, that the end of such is worse then their beginning. And the Apostle Peter affirmeth, that it had been better for them, not to haue knowne the way of righteousness, then after they haue knowne it, to turne out of it, like the dog to his vomit, or the sow to her wallowing in the mire. Lastly, in regard of our selues this watch is necessary, because without it we can haue no assurance that we are spiritually inlightened and awakened out of the sleepe of death. For this is the difference which the Apostle maketh betweene the faithfull and the vnbeleeuers, that these still lye sleeping and snorting in the darke night of ignorance and errour, doing in the darke, the workes of darknesse, and wholly neglecting the Christian Watch; but the other being children of the light, and of the day, doe not sleepe as doe others, but watch and are sober, and being of the day, doe the workes of the day, putting on the breast-plate of faith and loue, and for an helmet, the hope of saluation. And as there are great and manifold causes respecting our selues, which make this watch necessary; so also in respect of the enemies of our saluation, who being powerful and politicke, farre mightier then we, and yet many to one, doe labour by all meanes to worke our destruction. The which argument alone should keepe vs waking, (for when should we vwatch, if not in the time of our Christian warfare, when as we are beset on all sides with such dangerous and malicious enemies?) especially if we consider that the chiefe commander of all these forces, Satan, that roring & rauening Lion, neuer slumbreth nor sleepeth, but goeth continually about, and watcheth all opportunities of working our destruction. And therefore if they be so watchfull that they may worke our ruine, by casting vs into the deep sleepe and spirituall lethargie of sin & death, how vigilant and carefull should we be, by preuenting their malice, to escape this imminent & desperate danger?

The reasons which may induce vs to keepe this watch respecting our profit, are also diuers. First, because it helpeth vs much to the leading of a godly life, in which we thriue and profit, or decline and goe backward, as we either keepe and obserue, or intermit and neglect this Christian watch. For when we watch ouer our selues, God likewise watcheth ouer vs, and by the assistance of his holy Spirit, inableth vs to stand against all tentations, and to goe forward in our Christian course; but when through our slacknesse and negligence, we runne wilfully into tentations, hee leaueth vs to be foyled of them, that we may learne the next time to take better heed. More especially, the Lord will inlighten the eyes of our minds, that we may discern the right way in which we should walke; according

to that of the Apostle, *Awake, thou that sleepest, and stand up from the dead, and Christ shall give thee light.* And seeing the way, we shall haue our faith so strengthened, and our courage and resolution so confirmed and increased, that we shall manfully proceed in it, notwithstanding all opposition; whereof it is that the Apostle conioyneth and linketh all these together as inseparable companions; *Watch ye, stand fast in the faith, quite your selues like men, be strong.* For as those who for want of heed and circumspection fall into secret ambushments at vnawares, are soone discomfited, and by running away, leaue to their enemies an easie victory; whereas those who by their watchfulnesse discouer them, are no whit daunted in their courage, because they can easily auoyd them; or defeating the stratagem of their enemies, can circumiuent and catch them in their owne snare: so is it also in the Christian warfare; wherein the discouery of our enemies policies, by our carefull watch, is a principall meanes of preuenting them, the finding out of their secret ambushments, more then halfe the way vnto assured victory, and the very sight of their nets lying neere their stales, and of their deadly hookes of sinne lying hid vnder the baits of worldly profits and pleasures, are sufficient warnings to make vs shunne and escape them, if we haue any care of the saluation of our soules. So that there is no readier and surer way to auoyd all manner of sinne, the bane and poyson of our soules, then by our watch to espie the danger when it is offered vnto vs in these golden cups; no meanes more forcible to make vs flie the hellish imbracements of this painted strumpet, then by our diligent watch and circumspection, to pull off the deceiuing vizard of momentary gain and delight, and to behold her in her naturall deformity and vgly filthinesse. Whereas contrariwise, the neglect of keeping this carefull watch, is the ready way to all wickednesse; the mind being let loose to vaine and sinfull thoughts, the heart to sinfull concupiscence and vlawfull lusts, the tongue to light, wanton and wicked words, the hands to act the workes of darkenesse, and the whole man exposed to the dangerous assaults and tentations of our spirituall enemies, wherewith being vanquished, we are easily led captiue into all sinne. Of which we haue lamentable experience in *Noah, Lot, Dauid, Peter*, and many others, who whilest they carefully kept the spirituall watch, triumphed ouer the enemies of their saluation, and went on courageously in the wayes of godlinesse; but when they did but for a little while intermit and neglect it, receiued dangerous and shamefull foyles. But most evidently doth this appeare in the example of our first parents, who so long as they obserued this watch, continued constant in their integrity; but remitting their care and circumspection, and letting loose their eares to heare the voyce of the Tempter, their hearts to admit, through fond credulity, his false suggestions, their eyes to gaze on the forbidden fruit, their hands to touch, and their mouthes to taste it, they were soone overcome, and caught both themselves and for all their posterity, a fearfull fall. And therefore if they fell in the state of innocency by intermitting this watch, who can neglect it in the state of corruption and imperfection, and yet hope to stand? Finally, it conduceth and furthereth vs much vnto a godly life, as it maketh vs fit and ready for the well-performing of all Christian duties. For when all

our

Ephes. 4. 14.

1. Cor. 16. 13.

Psal. 119. 9.

§. Sect. 4.

That by this watch we are made constant in the course of Christianity.

Psal. 23. 4.

Psal. 4. 8.

Rom. 8. 31.

2. Chron. 34. 28.
and 35. 23, 24.
1. Pet. 1. 8.

Rom. 14. 17.

Heb. 12. 6.

A. B. 14. 22.

our parts are hereby kept in a good and constant order, they are always prepared for all good imployments; and if wee take care that our Instruments be well stringed and kept in tune, no more remaineth but to touch them with a skilfull hand, and there will be a melodious harmony between the heart, tongue, and outward actions. And therefore *David* demanding how a young man might order his steps, and cleanse his wayes, that they might be pure and vpright in the sight of God? doth thus resolve the question, that it is to be done by taking heed thereto according to Gods Word.

Secondly, this watch is exceeding profitable, not onely as it preserveth vs from all sinfull wayes, and fitteth vs to walke in the wayes of godlinesse, but also as it inableth vs to be constant in this course, and to perseuere in it euen to the end. Seeing hereby we are strengthened against all discouragements, auoyd or leape ouer all impediments, that like stumbling blockes are cast into our way, and are prepared and armed against all the assaults of our spirituall enemies, and all other oppositions which might incounter vs in our Christian course. Thirdly, it is a notable meanes of Christian security, so as keeping this watch, we may with *David*, grow so confident, that though wee should walke thorow the vale of the shadow of death, yet we will feare no euill, because God also watcheth ouer them, who thus watch ouer themselves, so as hauing once set their watch, they may lay them downe securely and take their rest, because the Lord maketh them to dwell in safety. So also vpon the same grounds it causeth vnto vs inward peace, euen peace with God, and the peace of a good conscience, when as by helpe of this watch we carry our selues so in all things, as that wee and our works are accepted of him, and pleasing in his sight. The which peace cannot be impeached with the malice and might of all our enemies; for if God be with vs, who can be against vs? If he speake peace vnto our consciences, though all the world should proclaime warre, it needs not to dismay vs, for though thousands fall on one side, and ten thousand on the other, it shall not hurt vs or disturbe our peace; for either the Lord will bee a wall of defence, and tower of strength to preserue vs from all danger, and to make vs shot-free euen at the Canons mouth; or else wee shall bee, with *Iosiah*, taken away in peace, although we fall by the hands of our enemies. From which security and peace, ariseth spirituall ioy, unspeakable and glorious, when as we are sure that nothing can hurt vs, or hinder our saluation, but all things, euen afflictions themselves, shall worke together for the best. Now what is this, but to haue a heauen vpon earth, when as in this momentany life those eternall ioyes are begun in vs? For as the Apostle telleth vs, *The Kingdome of God is righteousness, peace, and ioy in the holy Ghost*. Fourthly, by this Christian watch we are fitted to beare all estates, so as the great faile of prosperity shall not ouer-set vs, whilest wee take heed vnto our hearts, that they be not vvithdrawne from God, and fastened vpon vvorldly things; nor be forced by the stormes of afflictions, to strike faile, and desist in our course towards our heavenly Countrey, much lesse to dash against the rockes of despaire, being assured that they are the signes of our adoption, euidences of Gods loue, and that by these manifold tribulations we shall enter into the Kingdome of heauen. Fifthly, by this

this watch vve are made ready for the comming of Christ vnto Iudgement, and prepared to enter into the ioy of our Master, as we see in the parable of the faithfull seruant, and the wise Virgins; so as when the time approacheth, the terrours of it need not to daunt vs, but rather expecting him with his reward in his hand, we may with confidence and ioy hold up our heads, because our full Redemption draweth neere. Finally, by this watchfulness we are assured of blessednesse; seeing our Sauour hath pronounced such as thus watch for his comming, *blessed in so doing. Blessed* (saith he) *are those seruants whom the Lord when he cometh shall finde watching. Verily I say vnto you, that he shall gird himselfe, and make them to sit downe to meate, and will come forth and serue them, and make them owners of all his goods.* In which regard he calleth them *Blessed, blessed,* and the third time *blessed,* to shew that they are thrice blessed, and euen perfected and consummate in blessednesse which keepe constantly the spirituall watch, and are thereby alwayes in readinesse and prepared for his comming.

Luk. 21. 38.

Luk. 12. 37,

38, 43.

Matth. 24. 46,

47.

Apoc. 16. 15.

CAP. XIII.

Of the meanes whereby we may be inabled to keepe the Christian watch.

THe last thing to be considered in this spirituall watch, is the meanes whereby we may be inabled to keepe it; the which I will but briefly touch, because they are so fully handled in the fore-named Treatise. The first meanes are sobriety and temperance, the which as they much further vs in the naturall watch, so are they singular helpes to inable vs vnto the spirituall. Whereof it is that in the Scriptures they are ioyned and inioyned together, as mutuall causes one of another. *Be sober and watch. We are not of the night, nor of darknesse; therefore let vs not sleepe as doe others, but let vs watch and be sober.* And our Sauour Christ perswading vs to this spirituall watch, and arming vs against the deepe security of the latter dayes, giueth vs in charge, as a notable meanes to cause the one, and prevent the other, that we take heed vnto our selues, lest at any time our hearts be overcharged with surfetting and drunkennesse, and the cares of this life, and so that Day come vpon vs at vnawares. Which meanes of watchfulness when Noah and Lot neglected, they soone fell into a dangerous sleep of sinne. Neither must this temperance and sobriety extend onely to meates and drinckes, seeing we may be drunke with the intoxicating cups of pleasures and carnall delights, and surfet vpon worldly prosperity and earthly things, when we doe too hungerly affect them in our desires, and set our hearts immoderately vpon them; but they must reach also (as I shewed before, when I spake of sobriety) to the right ordering of our minds in the vse of all temporary blessings, in a due manner and measure, so as they may be helpes and not hinderances vnto vs in all the duties of a godly life; which if we neglect, we may surfet and be spiritually drunke, though we be neuer so temperate in the vse of meates and drinckes. The second meanes to make vs watchfull is, to nourish in our hearts the true

§. Sect. I.

The 1. meanes is temperance and sobriety, and the second, the feare of God.

1. Pet. 5. 7, 8.

1. Thes. 5. 5, 6.

Luk. 21. 34.

Esa. 29. 9.

and 52. 1.

Psal. 130. 4.

Ier. 33. 43.

Prou. 14. 16.
and 16. 6.

Psal. 4. 4.

Gen. 3. 4.

Gen. 30. 11.

Psal. 36. 11.

Rom. 3. 18, 19,
20.

6. Sect. 2.

The third
meanes is the
remembrance
of Gods
Iudgements.
Mat. 24. 38.

Esa. 47. 8, 9.

Apoc. 3. 3.

Treatise of
carnall securi-
ty and hard-
nesse of heart.

fear of God, not a seruile feare, which will make every slave watchfull ouer his wayes, for feare of the whip; but a filiall and child-like feare, which will cause vs to keepe ouer our selues, in all things, a diligent watch, that we may doe nothing displeasing in his sight, who so loueth vs, and whom we so loue; and contrariwise, that wee may so carry our selues in the performing of all good duties, as that God may be well pleased in vs, and we in him; he delighting to doe vs good, and wee delighting to praise his goodnesse. Of which filiall feare the Psalmist speaketh; *There is mercy with thee that thou maist be feared.* And this is the feare which the Lord promisseth in the covenant of grace, that he will put it into the hearts of his children and seruants, that *they may not depart from him.* This is it which (as the Wise man telleth vs) causeth *men to depart from euill*; as wee see in the example of *Iob*, who is said to be a *man, fearing God, and eschewing euill.* And therefore *Dauid* desiring to restraine men from sinne, putteth (as it were) into their mouthes the bridle of Gods feare; *Stand in awe* (saith he) *and sinne not.* And contrariwise, if this feare be not in vs, and our hearts be taken vp with carnall security, wee presently neglect to keepe any watch, (like a City which feareth not the approach of any enemies) and rush, without care, into all wickednesse. And this the old Serpent knew well, who having no hope to preuaile against our first Parents, so long as being afraid of Gods threatening, they kept their watch; hee perswaded them first to cast out this feare by vnbelieve, whereby becoming secure, they were easily drawne into transgression. This made *Abraham* thinke that the Egyptians were ready for all wickednesse, because the feare of God was not in the Land. And the Psalmist telleth vs, that the transgression of the wicked perswaded him to conclude, *that there was no feare of God before their eyes.* And finally, the Apostle hauing repeated a whole bead-roll of many finnes, which had defiled every seuerall part of wicked men; maketh the same conclusion with the Psalmist, that because they were destitute of Gods feare, this was the cause which made way for all the rest.

The third meanes is, often to call vnto our remembrance Gods fearfull Iudgements executed vpon all sinners, but especially vpon such as haue continued in their wickednesse with carelesse security, and wholly neglected to keepe this watch; as of the old world, who liued in all rechelesse security, eating and drinking, buying and selling, marrying, and giuing in marriage, so doing these things, as that they neglected all things else which were necessary for their safety and saluation, vntill *Noah* entering into the Arke, they were all swept away with an vniuersall deluge. Thus also *Sodom* and *Gomorrhah* liuing in their finnes with all security, were reached with Gods fearfull Iudgements when they least thought of them, and were wholly destroyed with fire and brimstone. Thus *Babylon* exceeding in security, as much as in all other finnes, had those punishments which she least feared, inflicted vpon her. Thus the Lord threatened the Church of *Sardis*, that if they would not watch, he would come as a thief against them; that is, bring vpon them suddenly unexpected iudgements, with which, when they neglected this warning, they were afterwards fearfully surprized. But of this point I haue spoken at large in another Treatise; onely let it suffice here to shew, that as neglect of Gods Iudgements

ments maketh vs secure and carelesse; so the often calling of them to mind, is a notable meanes to make vs watchfull, that wee may not haue the like, or greater inflicted vpon vs. The which is the principall vse that our Sauour intended in propounding the former examples of the old world, and of Sodom and Gomorrah, fearefully punished, because they securely went on in their sinnes, that wee might not be ouertaken with the like, but that continually watching and praying, wee might bee thought worthy to escape them, when God commeth in his visitation to take notice of our wayes. And thus also the Apostle hauing called to remembrance Gods heauie Iudgements inflicted vpon the Israelites, saith, that *all these things were written for our learning, vpon whom the ends of the world are come*, that by flying their sinnes, wee might escape their punishments, and thereupon inferreth this vse, that wee should not presume on our owne strength, but that *he who thinketh hee standeth, should take heed of falling.*

The fourth meanes is, that wee continually remember the day of our death, not as though it were farre off, but neere approaching, and euen knocking at our doores. For our liues are short and momentany, and this short time so vncertaine, that we haue no assurance that we shall liue another day, no not so much as the next minute. When wee goe abroad, wee know not whether we shall returne home; nor when we are at home, whether wee shall liue to goe abroad; when wee goe to bed, wee cannot tell whether we shall euer rise; and when we rise, whether we shall againe goe to bed. For many haue been thus suddenly taken away, going well out of doores, and neuer returning; lying downe securely to take their rest, haue been found dead the next morning. Now seeing that which befallerth one, may happen to any, and that which hath been the case of many, may probably betide any one; let it be our wisdome to stand continually vpon our watch, that we may be found in readinesse, seeing it is a matter that concernes vs no lesse, then the euermourning saluation or damnation of our soules. And seeing we are not sure of liuing another day, let vs thinke that euery day may be the last, and so take occasion to watch carefully ouer our wayes, that we may, when God pleaseth to call, be prepared to goe vnto him with cheerfulness and ioy: and when wee are inticed to commit any sinne; as to loue the world immoderately, to increase our riches by fraud and deceit, or violence and oppression, to sweare, lye, and profane the Lords Day, to drinke drunken, commit filthinesse, or any other sinne; let vs say vnto our owne soules, Would I commit this or that sinne, if I were sure that this day were my last? Farre would it be from me, if I were thus perswaded. And therefore let mee bee now as farre from giuing way willingly vnto any of these, or the like sinnes, seeing, for ought I know, it may be the last minute. And thus when wee finde our selues slacke and backward vnto any duties of Gods seruice, let vs examine our owne hearts, whether we would not shake off all sluggishnesse, and goe about them with all care and diligence, if we were perswaded that wee should not liue another day; and then if wee be wise, we will bee as circumspect and carefull that wee neglect no good duty which may bring comfort to our hearts, peace to our consciences, and assurance of saluation

Mat. 24. 37, 42.
Luk. 21. 34,
35, 36.

1. Cor. 10. 5.
10 12.

§. Sect. 3.
Of the fourth
meanes, which
is, to remem-
ber the day
of death.

§. Sect. 4.

The last means
is, to meditate
often on the
day of Iudge-
ment.

2. Cor. 5. 10.

Mar. 13. 32, 33.

1. Pet. 4. 7.

Mat. 24. 45, 46.

Psal. 121. 2.

Pf. 127. 1, 2, 3, 4.

Psal. 141. 3.

to our soules; seeing many as lusty as we, being well in the morning, haue beene dead before night.

The last meanes, which I will heere touch, is, that we often meditate vpon that great and terrible Day of the Lord, which hee shall come with thousands of his holy Saints and Angels to iudge both the quicke and the dead; when as we must all appeare before the Iudgement seate of Christ, that euery man may receiue the things done in his body, according to that he hath done, whether it be good or bad. Of which Day, because we are vncertaine when it will be, we should alwayes keepe our spirituall watch, that we may, when soeuer Christ commeth, be found ready. And this vse our Saviour himselfe maketh of his assured and yet vncertaine comming: *Of that day and houre (saith he) knoweth no man, no not the Angels which are in heauen, neither the sonne, but the Father onely: Take yee heed therefore; watch and pray, for yee know not when the time is; lest comming suddenly, he finde you sleeping.* So likewise the Apostle Peter; *The end of all things is at hand, be yee therefore sober, and watch vnto prayer.* And surely, if wee would but seriously consider with what rauishing ioy at that Day the hearts of all those shall be possessed, who, like wise and faithfull seruants, shall be found watching and waiting for the comming of their Lord, when as hee who hath pronounced them *blessed* already, shall then enter them into the full fruition of blessednesse, and make them ioynt-owners of all that hee hath, the vn-speakable ioyes, inestimable riches, and triumphant glory of his Kingdome; and on the other side, with what shame and confusion of face, vexation of spirit, and horreur of conscience, they shall bee plagued and tormented, who with the euill seruant haue securely gone on in their sinnes, and haue vtterly neglected the spirituall watch, hoping that the Masters comming was farre off; wee would be moued heereby to shake off all carnall security, and thinke no care and diligence too great in keeping this watch, that wee may not bee taken vnprovided and vnprepared at the comming of our Lord. And these are the meanes, which if we carefully vse, will much helpe vs in keeping this watch. But let vs take heed that wee doe not rest wholly or chiefly vpon our owne watchfulnesse; seeing when we haue done all we can, wee shall with the wise Virgins bee overtaken sometimes with drowzinesse, and intermit our watch; but seeing if the Lord, the great Watchman of Israel, who *never slumbreth nor sleepeth*, doe not watch ouer the house of our earthly Tabernacle and City of our soules, all our watching is but in vaine, let vs often and instantly pray vnto him, that hee will continually watch ouer vs, and inable vs with his grace and holy Spirit, to watch ouer our selues and waite vpon him; knowing assuredly, that if hee giue ouer his watch, and leaue vs to our owne, we shall soone be overtaken of carnall security, and fall into the dangerous Lethargy of sinne and death.

CAP. XIII

of Meditation, which is the second priuate meanes of a godly life, what it is, and the causes thereof, with the reasons which may mooue vs to this holy exercise.

THe second priuate meanes whereby we are inabled vnto the duties of a godly life, is Meditation. For howsoever reading of the Word, and of other holy writings, doth goe before it in order of nature, because it inlighteneth the minde, and teacheth vs how to meditate, and also prepareth and minstreth vnto vs matter of Meditation, the which must be first knowne, before we can thinke and meditate vpon it, or make vse of it, by working it vpon our hearts, wills, and affections: yet seeing it is an action done by our selues alone, and the other is a duty, which may and ought to be performed both by our selues, and others with vs; I will reserue the handling heereof, till I come to intreate of the rest, which are in this respect of like nature. Concerning Meditation, it is so much beaten vpon, and thorowly handled already, both by more ancient Writers, and also moderne, who of later times haue spent much study and paines about it, and whose workes are extant, both in our owne and other languages, that it might well haue sau'd me a labour, this Treatise now beginning to swell aboue the bounds and bankes, which in my first intentions I had prefixed vnto it. Yea so exactly, sweetly, and fauourly is it handled, in a compleate Treatise purposely written of this Argument, by One, who in his kind leaueth all others farre behind him, being such a skilfull Physician for the soule, that he is able by his Art to ioyne pleasure with profit, eloquence with holinesse, wit with spirituall wisdom, and to make wholesome Physicke, and euen purging Medicines as pleasing to his Patients taste as banketting dishes; that I should haue beene ashamed, and euen quite discouraged to haue written (as it were an *Iliads* after *Homers*) any thing of this Argument, did not the necessity of perfecting this Treatise impose it vpon me, in which, being an essentiall member, it could not haue beene wanting without a maim. In which regard, rather then I would leaue the Reader in his studious course to a new disquisition, I haue made bold with this learned Authour, to borrow some materials for my building, of him who is so rich to lend, and to enrich my Cabinet with some of his Jewels, (though set out after an homely manner in mine owne foyles) seeing these spirituall treasures are of such a nature, that community hindreth not propriety, and he that lendeth, hath neuer the lesse.

But that we may proceed to our purpose; Meditation in a generall signification, is nothing else, but to thinke and consider of any thing often and seriously. And as we heere more strictly take it, restraining it to a speciall subiect, Meditation is a religious exercise of a Christian, wherein he purposely applyeth his minde to discourse diuersly vpon some diuine subiect, spirituall or heavenly, that heereby hee may glorifie God, and further his owne saluation, by improouing the light of his vnderstanding, increasing the sanctity of his heart and affections, and the better inabling him vnto

6. Sect. 1.
The reason why it is heere handled.

Mr. Rogers
Practice of Christianity herein excellently enlarged in the abridging.
Art of Meditation by D. Hall.

6. Sect. 2.
What Meditation is, & how it differeth from other exercises of the mind.
Meditari nil aliud est, quam multities rem aliquam considerare. Tb. Aquin.

all duties of a godly life. The which description, in some sort both sheweth the nature of Meditation, and also distinguisheth it from other acts and exercises of the mind which may seeme somewhat like vnto it. For it differeth from cogitation, which is but a simple act of the minde, thinking of its obiekt slightly and ouerly, and so leauing it; whereas Meditation is more aduised and serious, and reflecteth its light vpon the heart, will and affection, to direct them in their choyce, both in chusing and imbracing that which is good, and the refusing and abhorring of that which is euill. It differeth also from consideration, which is exercised in deliberating about some thing doubtfull, true or false, good or euill, that discerning it aright, we may know whether to take or leaue it: but Meditation is conuersant about things in some measure knowne in the vnderstanding, that by this further discourse of reason, they may not onely bee better knowne, but also that this knowledge may reflect vpon the will and affections, and be made more effectuell for our vse in the well ording of our liues. It differeth also from Prayer, in that howsoever both are the speech of the minde; yet in that, we speake to our owne soules, but in this, we speake directly to God himselfe. Notwithstanding, there is such affinity betweene them, that in the Scriptures they are both signified by the same word, and often taken the one for the other. For they haue both for the most part one subiect-matter, and both alike effectuell for the obtaining of all things needfull; seeing whether we confesse our sinnes vnto God, or acknowledge our wants, or craue supply in a Meditation directed to our owne soules, or in a prayer to him, he alike heareth both, and is alikeready to satisfie our desires in what forme soeuer they are presented vnto him. Neither doe wee confesse our sinnes, or lay open our wants for his better information, to whom they are knowne already, but that wee our selues may take notice of them, and comming to a more thorow sense and feeling of them, may haue our hearts inflamed with feruent desires to haue our sinnes pardoned, and our wants supplied, which are no other then prayers in his estimate, in what forme soeuer they are expressed. Finally, howsoever in nature there is small difference betweene Meditation and Contemplation, yet as the Schooles define it, there is some in degree; Meditation being an exercise of a lower and meaner nature, within the reach of all Christians which will put out their hand vnto it; Contemplation more high and heauenly, fit only for such as by long exercise haue attained to much perfection: That, exercised about any spirituall obiekt, not onely originally in the vnderstanding, but also imaginary, and brought vnto it by the Ministry of the senses, as the creation of the world, the death and passion of Christ, and such like; but this about things chiefly intellectuall, sublime, and heauenly; as the nature and attributes of God, the Trinity of persons in Vnity of essence, the ioyes of heauen, and others of like nature. Finally, it is an exercise, which of the most is performed with much difficulty, because of their weakenesses and want of vse, being hindred in their spirituall flight, by hauing the waight of earthly cares and distractions (as it were) hanging at their heeles, and the wings of their soules somewhat besmeared with the lime of worldly vanities; but this, of great Proficients, who by much practice haue brought their Art into

into an habit, and are able with ease, yea with much pleasure and delight, to soare (with the Eagle) an high pitch in their heavenly thoughts, and to spend heerein great part of their time, not stooping towards the earth, but when they are forced by naturall necessity; which being satisfied, and their bodies and mindes somewhat refreshed, they doe, as weary of the earth, raise vp their soules, and renew their wonted flight.

The efficient cause, or person who is to performe this exercise, is the Christian onely, and the man regenerate; for holy things must not be touched with prophane hands, seeing they doe not sanctifie them, but are polluted with their vncleanenesse. Neither can they that are dead in sinne, doe the actions of the liuing, and are so farre from performing this holy duty in any acceptable manner, that they are not able so much as to thinke a good thought. Neither is it enough that we be once purged from their guilt and punishment in our iustification, by the death and bloodshed of Christ applied by faith, or that we be freed from the corruption of sinne, in the first acts of our sanctification; but seeing wee doe daily renew our sinnes, and thereby defile our soules and bodies, we must daily cleanse them by renewing our repentance, and not presume to vndertake this holy worke, liuing and lying in our spirituall defilements, but we must wash our soules (as sometimes the Israelites their clothes) before we presume to approach vnto this mount of Meditation, wherein God hath promised to be seene; and to cleanse the Tables of our hearts with the teares of true contrition, before we goe about to haue any holy impressions written in them. And seeing sinne, like a thicke cloud, doth dimme and dazle the eyes of our mindes, so as we cannot see holy and heavenly things, wee must first dispell them by vnfained repentance, before we can receiue any comfort of diuine and heavenly light. And being to entertaine our Bridegroom Christ, in his spirituall presence, into our hearts, (as it were) into our houses, and to solace our soules in a more neere communion and familiarity with him, we are first to purge them from all noysome defilements, which will make our company lothsome vnto him; and though wee cannot so sufficiently purifie them, that they may be worthy to entertaine so pure and holy a ghest, yet at least, in a sincere affection let vs labour to doe the best we can, that it may not appeare to be a fault of negligence, but of our spirituall pouerty and impotency, which disableth vs to giue him any better welcome. The formall cause of this exercise, is a serious cogitation, or intentiue deliberation; Neither is this worke of the Lord to be done negligently and slightly, letting the reines loose to our cogitations, that they may wander whither they list, but wee are to intend the whole powers of our mind vnto it, and to set them strictly to this holy taske, not suffering them to wander abroad whither they please, but to apply themselues to that which they haue vndertaken, vntill they haue brought their worke vnto some good perfection. The subiect-matter of our Meditation is something diuine, spirituall, and heavenly: vnto which our thoughts, for the time it lasteth, are to be restrained; and not suffered to wander after, or to intermingle with them any worldly things. The finall causes or ends of it, are the glory of God, and our owne saluation; both which are advanced, when as wee handle after an holy manner in our Meditations, some

§. Sect. 3.
Of the efficient cause or person who is to meditate.
Hag. 2. 13.

§. *Self.* 4.
That Meditation is an exercise which becometh to all Christians.

Jer. 31. 34.

Deut. 6. 6, 8.
& 11. 18.

Pro. 6. 21.

Iosb. 1. 8.

Phil. 1. 30.

Col. 3. 2, 3.

Psal. 119. 17,
48, 72.

Psal. 119. 10.

Ver. 103.

Ver. 148.

such holy and spirituall matter, as may tend to the bettering of our iudgements, and increase of our inward sanctity, by working in our hearts the loue and feare of God, zeale and deuotion in his seruice, an vtter hatred of sinne, and a sincere purpose to please him in all things, and to glorifie his Name, by performing more carefully and conscionably all the duties of a godly life.

And thus we see generally what Christian Meditation is, and the causes of it; the which being a singular and effectuall meanes of working in our hearts a great increase of all sauing graces, and of strengthening vs to the duties of a godly life, is not to be appropriated vnto any one profession or sort of men (which were a dangerous Monopolie, tending to the inestimable preiudice of the Christian Common-wealth, when such a singular commodity as is profitable for all, is ingrossed into the hands of some few) but is to be laid out in common to all the faithfull, who are any way interestted in grace or godlinesse. Neither ought any sort or sexe to thinke that they are exempted from this exercise, vnlesse they thinke themselves so strong in grace, that all meanes of spirituall growth are needlesse, or so weake and impotent, that they hold them bootlesse; seeing such exemption is no prerogatiue, but a disfranchisement, at least, in part of their spirituall freedome, and a losse of a singular priuiledge, which the Lord, in that great Charter of his Couenant made in Christ, hath granted vnto them. For he hath not onely allowed all the faithfull to haue the Booke of his Law in their hands to reade it, or in their mouthes to talke of it, but with the finger of his Spirit hath written and ingrauen it in their hearts, that they may continually thinke and meditate vpon it: Yea, hee hath not onely left it vnto vs as a gracious liberty, which we may take and leaue at our pleasure, but hath strictly imposed it vpon all his people as a necessary duty. *These words which I command thee this day, shall be in thine heart, and in thy soule, and thou shalt bind them for a signe vpon thine hand, and they shall bee as frontlets betwene thine eyes. Binde them continually vpon thine heart, and tye them about thy necke.* So the Lord inioyneth Iosua, though a Captaine and chiefe Magistrate, that hee should not suffer the Law of God to depart out of his mouth, but that hee should meditate therein day and night, that he might obserue to doe according to all that was written therein. And thus we are, as the Apostle exhorteth, to haue *our conuersation in heauen*, which is chiefly done, when as we chiefly mind heauenly and spirituall things, and *set our affections* (as he speaketh elsewhere) *on things aboue, and not on things vpon the earth.* For where our chiefe life is, there our heart and soule should be: but we are dead to the world and flesh, and *our life is hid with Christ in God*; being then to appeare, when as *Christ shall appeare in glory.* Of which duty and Christian exercise, wee haue an example in holy David, who in many places professeth, *that hee meditated in Gods Law day and night*, that is, had his thoughts fixe vpon holy things at all times, and vpon all good occasions: and that they were sweeter to his soule and spirituall taste, then honey to his mouth, and that hee esteemed them in his iudgement, and answerably affected them in his heart, aboue gold, yea much fine gold; which made him not to put it off, as a worke to be done at his best leasure, but rather then hee would want time to doe it; *his eyes prevented*

presented the night watches, that he might meditate in Gods Word. And thus the blessed Virgin hauing heard the words of our Sauour Christ, is said to haue pondred them in her heart; that is, by meditating vpon them in her mind, she had wrought them into her heart and affections.

Which examples, that wee may imitate, let vs consider the reasons which may perswade vs vnto it. The first whereof, is the excellency of this holy exercise, which aduanceth vs vnto high and heauenly priuiledges. For it increaseth our sweet communion with God, the chiefe Goodnesse, in whose fruition consisteth all our happinesse, and giueth vs admittance into his presence, and liberty to talke and conferre with him, as with our friend, about all things which concerne his glory and our owne saluation. It exalteth our mindes and soules about the highest pitch of worldly things, and causeth vs, euen whilest we are vpon earth, to haue our conuersation in heauen. It causeth vs, whilest we carry about with vs this body of flesh, to be heauenly minded, and partakers of the Diuine nature, whilst by this neere society and familiarity, it maketh vs like vnto God, with whom wee conuerse in holinesse and happinesse. It entreteth vs into the first degrees of the heauenly ioyes, and as our state of mortality will beare, it imparteth vnto vs some first beginnings of the vision and fruition of God, and inableth vs (with *Moses*) to discern, as we are capeable, some small glimpses of his glory. And as his face did shine, when hee had conuersed with God in his bodily presence; so our soules doe shine in purity, brightness, and glory, by comming neere vnto him, and entertaining with him this spirituall communion. And as the waxe, which is yellow in its owne nature, by lying long in the beames of the Sunne, changeth the colour, and attaineth vnto a Virgin-like whitenesse and purity; so wee, who with the Spouse in the Canticles, are browne and blacke through naturall infirmities, doe become more bright and beautifull, whilest conuersing with our Bridegroom Christ in this neere familiarity, the beames of his loue and fauour doe shine vpon vs.

The second reason, is the profit of Meditation, which is inestimable; seeing it is fit and vsfull to all purposes. For if we *bind Gods will and Word continually vpon our heart, and tye it about our necks; when we goe, it shall leade vs; when we sleepe, it shall keepe vs; and when we are awake, it shall talke with vs.* By the helpe of it, we make vse of all other helps, it seruing to the soule, as the stomacke to the body, for the well digesting of all spirituall nourishment. In which respect, one holdeth it for no better then presumption, for any to take vpon them to teach any other Arts, vnlesse himselfe haue first learned, and made it his owne by intentiue Meditation. By it we come to the sight and sense of our corruptions, which lye lurking and hidden in vs, impossible to be purged and reformed, because they are not so much as discovered. By it we finde out our wants, that we may vse meanes whereby they may bee supplied; and discover our weakenesses, that wee may labour to get more strength. By it we discover the subtile stratagems of our spirituall enemies, that wee may auoyd them; and are fore-armed against their tentations, and strengthened to ouercome them. By it wee spie out the wiles of our owne deceitfull hearts, their shifts and cunning deuices, their windings and turnings, rouings and wandrings; and bringing

Luk. 2. 19.

§. Sect. 5.

The first reason taken from the excellency of this exercise.

§. Sect. 6.

The second reason, taken from the profit of it.

Pro. 6. 22, 23.

Nulla ars doceri presumitur, nisi intentus prius meditatione discatur. Greg. in pastor. lib. 1. c. 1.

ing them in subiection to the spirituall part, doe reduce them into some order. By it we banish vaine cogitations and lusts of the flesh, and cause our minds and hearts to be taken vp with such thoughts and desires as are holy and religious. It is the best preteruatiue against all sinne, and a most soueraigne antidote against carnall security, whilest it discouereth our spirituall danger, and mooueth vs to preuent it by timely repentance. It singularly improoueth our spirituall estate, by increasing sauing and fruitfull knowledge, inward sanctity in our affections, and the outward practice of it in our liues. It enricheth our soules with all spirituall and sauing graces, faith, hope, charity, affiance, and the true feare of God. It is the spur of our deuotion, the fuell of our zeale, and the common incentiue to all vertue. It is the food of our soules, by which they are spiritually nourished, and euen the life of our life, as an Heathen could see by the light of nature. It weaneth our hearts and mindes from the world, and listeth them vp to heauen. It maketh vs to walke with God as *Enoch*, and (like *Elias* his body in the fiery Chariot) it carryeth our soules into heauen. By it, in our solitarinesse, wee inioy God and our selues, and by conuersing with him, we are fitted and made profitable for all good company. In a word, as one saith, all spirituall profit and progresse in godlinesse, proceedeth from reading and meditation; for what wee know not, we learne by reading, and by meditation hold it when we haue it. And as it is the meanes of all grace and goodnesse in this life, so also it assureth vs of all glory and happinesse in the life to come. For, *Blessed is the man who so delighteth in the Law of the Lord, that hee doth meditate in it day and night.*

The third and last reason is taken from the necessity of this holy exercise, the neglect whereof depriueth vs of all the former benefits and privileges. For thereby we lose the comfort and ioy which wee haue in this sweet communion with God; we become insensible of our sinnes and spirituall wants, and so grow carelesse in vsing those good meanes for the mortifying of the one, and supplying of the other. Wee take the ready way to continue in carnall security, and to liue in our sinnes without repentance. We lye open to the tentations of our spirituall enemies, and easily fall into their secret ambushments at vnawares, by reason wee neuer thinke of them, nor of the meanes whereby we may escape them. We are soone deceiued with our owne false hearts, when as wee neuer found their deceits vnto the bottome, and giue Satan leaue to fill them with worldly and wicked thoughts, and with sensuall and carnall desires and lusts, when as he findeth them like empty houses, swept cleane, and cleared of all good meditations, and garnished with sloth, vanity & security, the chiefe ornaments wherein he delighteth. We lose piece-meale all our spirituall armour, and not repairing the breaches which haue been made by the enemies of our saluation, we lye open to their assaults, & are easily vanquished in the next incounter, whilest wee neuer thinke of any approaching danger. We defraud our soules of a chiefe part of their food, whereby they should be nourished in all sauing grace, and strengthened vnto all Christian duties: we lose the heat and seruor of our zeale and deuotion, which being no naturall qualities residing in their proper elements,

*Est animorum,
ingeniorumque
nostrorum natu-
rale quoddam
pabulum, consi-
deratio, contem-
platioque natu-
ra: doctoque
homini & eru-
dito, cogitare est
vivere, Cicer.
lib. 4. Acad.
quest.
Omnis profectus
ex lectione &
meditatione
præcedit: quæ
enim nescimus,
ex lectione dis-
cimus, medita-
tione conserua-
mus, J. Sidor. de
summo bono.
Psal. 1. 1. 2.*

§. Sect. 7.

The third rea-
son taken from
the necessity
of this exer-
cise.

Math. 13. 45.

ments, coole and decline when we withdraw from the the fuel by which they are nourished. Wee lose the comfort of our heavenly freedome, when as we neuer haue our conuersation there, and suffer our hearts to lye groweling vpon the earth without any spirituall motions, which like the peyces & plummetts of a clock, do naturally descend & sinke down, vnlesse they be often pulled vp with spirituall and heavenly meditations. Finally, we put out, or cloze vp the eyes of our soules, so as they cannot looke into our selues, nor into our spirituall estate, to see our miseries, that we may be humbled, nor the meanes of our freedome and deliuerance, that wee may be comforted; our pouerty and defects, nor Christs riches and full payment, our naturall defects, and spirituall abilities in him that strengtheneth vs, our gifts and graces, our wants and weakneses; our finnes committed, our duties neglected or performed, our dangers, and meanes to escape them; our way to happinesse, and what progresse wee haue made in it. And as we cannot, through this neglect of meditation, take notice of our selues, so are we thereby estranged from God, neither seeing nor obseruing his nature or attributes, his mercy to loue him, his iustice to feare him, his power and truth in his promises, that we may beleue and trust in him; the administration both of his benefits conferred vpon those that loue and obey him, nor of his Iudgements and punishments, threatened and inflicted vpon those who continue in their finnes, that by this experience of others good and harmes, wee may become wise in chusing such a course as may gaine the one, and auoyd the other.

CAP. XV.

Of extraordinary Meditation.



And thus much of meditation in generall: The which, howsoeuer it doth not easily admit of any formall distribution according to the strict rules of art, yet it may, like prayer, be distinguished into two kinds. For as prayers are either extraordinary and at large, the which are continually to be made, and at any time whatsoever, when any fit occasion or opportunity is offered either of petition, or thanksgiving, the which we call Eiaculations; or else ordinary and at set times, when as with due preparation wee purposely compose our selues to performe this duty in a solemne manner: So our meditations may be distinguished into such as are extraordinary and at large; or else ordinary and at set times, when as with due deliberation and preparation, setting all other things apart, we settle our selues to spend some time in this religious exercise. The former sort of meditations are sudden, and continually in vse, when any occasion or opportunity is offered and obserued, by outward objects presented to our senses, especially the sight and hearing, or by some inward conceit in our imagination or discourse of our minds: whereof we may make some spirituall vse, and raise vp our minds from the earth towards heauen, in some holy meditation. The which may be done at all times, and in all employments, as in the workes of our callings, or in our honest recreations, when wee are in company,

§. Sect. 1.

What extraordinary meditation is, and the subiect of it.

1. Thef. 5. 17.

Pfal. 19. 1.
and 69. 34.
and 89. 5.

Pfal. 8. 3, 4.

Prou. 6. 6.
Esa. 1. 1.

Ier. 8. 7.

Matth. 6. 26, 28.

Iob. 4. 14.

Iob. 6. 27, 32.

Heb. 6. 4, 5.

company, or solitary and by our selues. But especially the large booke of the creatures affordeth vnto vs most plentifull matter of this kind of meditation, when either they put vs in mind of their and our Creator, or of some of his attributes shining cleerly in them. In the former respect, *Dauid* saith, that *the heauens declare the glory of God, and the firmament sheweth his handy worke*, that is, offer vnto vs fit occasion of glorifying God, when as we see their excellency and order, and of admiring and magnifying his wisdom and power, who was able of nothing to make so goodly a frame and excellent workmanship. And in regard of the latter, hee telleth vs in another place, that they did occasionally, as good Schoole-masters, teach him another lesſon, namely, to see and admire the infinite loue and vnderſerued goodnesse of God towards mankind. *When I consider* (saith he) *the heauens, the worke of thy fingers, the Moone and the starres which thou hast ordained; What is man that thou art mindfull of him, and the sonne of man that thou viſiteſt him?* And thus *Salomon* sendeth the sluggard to the Ant, to learne of her diligence; and *Eſay* a refractory people, to the Oxe and Asse to learne duty and obedience; and *Ieremy* the negligent and secure lewes, to the Storke, Turtle, Crane and Swallow, to learne of them to obserue Gods appoynted times, that they might not let his iudgments passe vnguarded, but seasonably turne vnto him by true repentance. And our Sauour *Christ* sendeth such as vex themselues with distrustfull and carking cares, to the Fowles of the ayre, and to the Lillies of the field, which without their care onely by Gods blessing and good prouidence liue, grow and flourish. And thus he himſelfe, from the water of *Iacobs* well, taketh occasion to thinke and discourse of the Water of Life; and from the meat that perisheth, and the Manna in the Wildernesſe, to meditate and speake of the Bread of Life which came downe from heauen. And after the same manner may we take occasion of some holy meditation by the view and consideration of any action or occurrent, especially where wee may in a liuely manner behold the administration of Gods mercies or iudgements, in rewards or punishments, or when we seriously behold any of Gods creatures. As when vve see the beauty of the heauens, and the brightnesse of the Sunne, vvee may take occasion thereby to thinke of his infinite glory, beauty and brightnesse that made them; vwhen vvee behold their goodly and constant order, to thinke of his immutability. So their durablenesse may put vs in mind of his eternity, their vast greatnesse, of his immensity. The earths barrennesse, of our fall and sinne; her fruitfulnessse, of Gods blessing reneued in *Christ*, and how vvee ought to answer this mercy, in bringing forth the fruits of obedience, lest being often vwatered and remaining fruitlesse, vvee bee the second time accursed. Neither hath the Lord created his mighty host of innumerable creatures, adorned them vvith such beauty, distinguished them in such varieties, furnished them vvith such excellent properties, that vve should onely haue a sensuall vse of them, vvherein the brutish creatures may exceed vs, but that vve should take occasion by them, to glorifie him in his excellent workmanship, and learne something from them for our better instruction, that vve may imitate them in that vvwhich is good, or shunne and auoyd that vvwhich is euill in them. Which vvho so neglect, depriue themselues, in their

their vse, of the best part, vyhereby they might receiue as much profit for their soules, as they doe for their bodles in that vse which is common and ordinary. And thus we are to furnish our selues vvith fit matter for these extraordinary and sudden meditations. But here (as our learned Artist hath well obserued) some cautions are to be vsed: as first, that there bee some similitude betweene the matter, and the meditation which is raised from it; that it may not be strained and far-fetched, but kindly and familiar. For want of which resemblance, our meditations will prooue loose and wandring, and leaue behind them no impression: whereas similitude and likenesse in the matter to the meditation, will recall the one to our remembrance, as oft as we see or obserue the other. Secondly, wee must auoyd such matter of meditation as God hath expressly forbidden, as namely, Images, to put vs in mind of him, or any essentiall part of his worship; seeing they leade vs vnto idolatry, will-worship and superstition, and teach vs nothing but vanity and lyes, namely, to conceiue of him as visible and corporall, who is incorporeall and inuisible; and as circumscribable and finite, who is immense and infinite. Thirdly, seeing God hath giuen vs such plentifull variety of matter in this kind, wee must not dwell too long vpon, or follow too much one thing in our meditations, which will cause satiety & wearines, but take our liberty of choyce in this great plenty, provided that this liberty turne not to licentiousnesse, and giue occasion to our minds of idle rousing and wandring from one thing to another, without serious thinking of any thing, that wee may fit it for some good vse. And finally, these meditations must not bee long and tedious, which is not agreeable to their nature, nor will conueniently suit with our company and occasions, but rather distract vs from our businesse, and duties of our callings, which ordinarily we must tend; but they must, like ejaculations in prayer, be short, as they are sudden, vnlesse time, leisure and solitude affoord vs more liberty.

The other kind of meditation which is ordinary, set, solemne and deliberate, is, when as purposely setting apart all other businesse, and sequestering our selues from all company, we doe bend our mind, with all studious intention, to discourse deliberately vpon some spirituall subiect or part of Gods Word, which we know in some measure, that by diligent insisting, serious debating, and deepe musing vpon it, till wee haue brought it to some spirituall vse and good issue, we may apply it to our particular vse for the further enlightening of our vnderstandings, and the confirming of our iudgments, and also for the purging and sanctifying of our hearts and affections, the stirring vp of our zeale and deuotion, and the bettering and amending of our liues and conuersation; making choyce of such place, time, gesture, and other circumstances, as may best fit and further vs in this holy exercise. And this is that kind of meditation which is chiefly intended and commended vnto vs in the holy Scriptures, both by the precepts before quoted, and also by the examples of Gods Saints and seruants, as of *Isaac*, who is said, towards euening, to haue gone out into the fields to meditate, of which that Scripture speaketh in such a manner, as though it had been his daily exercise. So *Dauid* professeth, that Gods Law and Word was his daily meditation, as wee may see in the hundred

A a a

and

Ier. 10. 8, 19.
Zach. 10. 2.
Habak. 2. 18.

§. *Set.* 2.
What ordinary meditation is, and the subiect of it.

Gen. 24. 63.

*Psal. 1. and 15.
Psal. 37. and 73.
Psal. 22.
Psal. 10. 5.
and 106.*

*§. Sect. 3.
The difficulty
of this religi-
ous exercise.*

and nineteenth Psalme, wherein he not onely testifieth his doing of it, but also, as by an example, proueth it, seeing that Psalme is nothing else but an heauenly meditation, the subiect matter whereof is the holy Law of God. Euen as in many other Psalmes he meditaterh vpon diuers other subiects. As who are to be esteemed truly happy, and heires of eternall blessednesse; the temporary prosperity of the wicked; the passion and sufferings of Christ; the benefits of God conferred vpon his vnworthy people, and many others: all which doe plainly proue, that which he professeth, namely, that this meditation in Gods Law was his daily exercise.

Which examples that we may imitate, I will first consider the reasons which may moue vs, and remove the impediments which might hinder and discourage vs from the vndertaking of this exercise, and then set downe the doctrine and practice of it in a forme of meditation, that so we may be instructed in the right vse of it; and haue a plaine example to leade vs as it were by the hand, and to inable vs to frame the like vpon other occasions. The reasons may be reduced to the same heads which I propounded in the generall consideration of this duty; all which doe specially and chiefly belong to this kind of meditation, as being above the other much more excellent, profitable and necessary. For if it be a priuiledge of excellency to come into Gods sight, then much more for some good time to continue and conuerse with him; if wee may thinke our selues highly aduanced, if we may for the least moment be admitted into his presence, and suffered to salute him: then how much rather, when we may be permitted to haue free conference with him, and our soules in his presence? But as it is truly said of all things excellent, that they are also hard and difficult; so may both these be truly verified of this exercise, then the which, as no other is more excellent, (prayer and contemplation excepted, which exceed in some degrees in the same kind) so there is none besides them of greater difficulty. First, in that our corrupt nature is not more auerse vnto any other duty; both because we take our whole delight in things that are connaturall and subiect to the senses, and our mindes are soone tired with meditating seriously vpon those things which are meerly intellectuall and abstracted from the senses; and also because our carnall hearts, which take their chiefe pleasure and contentment, in thinking vpon, and affecting worldly things, are ready to murmure and repine when they are restrained of their liberty, and kept hard to this spirituall taske; and to breake loose and fly out euery hand-while, that they may roue and wander after their wonted delights. Secondly, because in other spirituall exercises, as hearing the Word, reading and conferring with others, we haue but to deale with men (as we conceiue it) at least in respect of immediate actions, objects and intercourse, which wee performe with greater alacrity, because the senses are exercised in them about outward things: But in this exercise of meditation wee are soone wearied (as the senses exercised about excellling objects) both because the subiect matter about which we discourse in our minds, is spirituall and heauenly, and also because vve cast vp our accounts, lay open our sinnes, search out our vvants and vvweaknesse, seriously examine our hearts how vvee haue be-

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haue our selues in the doing or neglecting of our duty, and laying them naked before God without all hypocrisie, confessing our sins of which we finde our selues guilty, accusing our selues where wee are faulty, discovering our wants and weakneses wherein we are defective; all which are not done before our equals, but before the glorious King of heauen and earth (as malefactors before their Iudge) whose might and Maiesty, souerainty and power of life and death may iustly ouer-awe vs. The which difficulties notwithstanding must not so much discourage vs from this exercise, as the excellency must incourage vs to vndertake it with so much the more strong resolution and earnest indeuour.

To which purpose let vs further consider, that as this kind of meditation is aboue all other most excellent, so also it exceedeth in vse and profit. For it is the spirituall food of the soules, by which they liue and thrive in all sauing graces, and are strengthened vnto the performance of all Christian duties. It weaneth our soules from the world and worldly vanities, and sequestereth and appropriateth them to religious vses. More especially, it inlighteneth our vnderstanding, and maketh vs in discoursing of spirituall things, to see them much more cleerly and perfectly; for as wee are wont to say of our bodily parts and members, Vse them and haue them, because their exercise is the meanes to continue their health, and increase their strength; so may it also be truly said of the inward faculties of the soule, the vnderstanding and discourse of reason, which if they be vsed, grow more strong and vigorous; but if we accustome them to sloth and idlenesse, they will soone languish, and waxe faint and weake in their functions and operations. Now by this inlightening of the mind, wee come to a more cleere knowledge of God and Iesus Christ, whom to know is life eternall. By it we vnderstand more perfectly his Word and will, (in which respect meditation may be fitly called the hearts commentary) and are thereby guided in the way of his Commandements. For if by meditation we bind them continually vpon our hearts, when wee goe, they shall leade vs, as the Wife man speaketh. By it also we attaine vnto the true knowledge of our selues, and of our owne hearts, which are so deceitfull, that they cannot otherwise be well discerned. For as our Sauour hath taught vs, such as the thoughts are, such also is the heart; such as the streames are, such likewise is the fountaine from which they spring. And therefore euill thoughts doe argue an euill heart; euen as contrariwise, good thoughts, and holy meditations, doe shew that the heart is good also. For howsoeuer our words and workes are liable to much hypocrisie, because in them we may often aime at worldly respects, and to approoue our selues vnto men, rather then vnto God; yet it is not so with our thoughts, which are onely knowne to God and our owne consciences, and not subiect to the view and censure of any other. By it wee come to the knowledge of our manifold corruptions, and the malignity of our natures, and to discern the blindnesse and worldlineesse of our mindes, the perverseness of our willes, the security and hardnesse of our hearts, and innumerable other vices and corruptions which otherwise would be vnknowne vnto our selues, euen as they are now vnknowne to others. Yea, by this disquisition we doe not onely finde out this noysome filth and

§. Sect. 4.

The singular profit of ordinary meditation.

Job. 17. 3.

Prov. 6. 22, 23.

Mat. 12. 34, 35.

heapes of vncleannesse (as it were) in secret corners; but also are set aworke, to vrge out of our hearts and mindes, these wicked thoughts, and filthy lusts, which would otherwise, like pernicious humours in the body, lye lurking in them, and bee the causes of our soules sicknesse, and innumerable euils; and being emptied of these wicked thoughts and noysome lusts, wee are heereby mooued, and stirred vp to replenish our mindes and hearts with heauenly cogitations and holy desires, and when wee haue admitted them, to hold them fast, that the other may not returne and recouer their possession. Moreouer, by this Meditation our memories are exceedingly strengthened, and made faithfull Registers of good things. Our consciences are preserved pure, when as heereby wee are kept from falling into any knowne sinne, or if wee haue falne through infirmity, doe not lye in it, but purge away these spirituall defilements by faith, applying vnto them the blood of Christ, and by rising out of sinne through vsained repentance. Our iudgements likewise heereby are much improoued, quickned, and confirmed, whilest as one saith; It distinguisheth things confused, and collecteth them being scattered, searcheth out secrets, and seeketh after truth; examineth things probable, and findeth out such as are fained and coloured; disposeth of things to bee done, and thinketh and considereth of that which wee haue done. Our wills likewise heereby are purged from their stubbornnesse and rebellion, and by conuersing with God, learne to frame and fashion themselues in obedience to his most iust and holy will, and to chuse and refuse good and euill, according to the direction of holy reason.

Bernard. de
consid. lib. 1.

§. Sect. 5.

That this Meditation effectually worketh vpon the heart and affections for the sanctifying of them.

And as it thus powerfully worketh vpon the superiour faculties of our soules, so with much more efficacie vpon our hearts and affections. For it not onely purgeth our hearts from vncleane and noysome lusts, and replenisheth them with holy and heauenly desires; but also mollifieth their hardnesse, and maketh them soft and tender; and as the waxe, when it lieth in cold places, groweth so hard and stiffe, that it will breake, rather then bow; but being laid in the Sunne, becommeth soft, ready to melt, and fit to take any impression; so when wee neglect this duty, our hearts being estranged from God, become hard and obdurate; but when by Meditation we draw neere vnto him, the beames of his fauour shining vpon our hearts, doe make them soft and flexible; and so fit for any holy impression which hee is pleased to make in them. And thus when our hearts are dead and dull, this holy exercise will quicken and reuiue them, and when they begin to bee drowzie, through carnall security, it awakeneth and rowzeth them vp, that they doe not lye snorting in the sleepe of sinne. It doth as much as any other Christian exercise, worke vpon our affections, purging them from worldlinesse and sensuality, and sanctifying and fitting them for Gods seruice. It inflameth our loue towards God and all spirituall and heauenly things: for as in worldly matters of looking, commeth louing; so heere by meditating vpon these greater excellencies, and taking (as it were) a full view with the eyes of our minde, of their beauty and perfection, wee come to haue our hearts inflamed with their loue, and long after nothing more then their fruition. It kindleth also

our

our zeale and deuotion in Gods seruice, when as thereby we come to see, that it is the maine end of our comming into the world, that all other labour is vterly lost, and all our strength is spent in vaine, which is imployed in the pursuite of worldly vanities that profit not, and finally, that whatsoever paines we take in Gods seruice, is to good purpose, being richly rewarded in this world and the World to come. It worketh in our hearts affiance in God, when as we consider of his truth in his promises, and all-sufficiencie in performance; and a true and sonne-like feare of him, when as we thinke seriously of his infinite loue, his soueraignty, power, and glorious Maiesty. It draweth vs on to performe sincere obedience, not onely passive, in suffering what God inflicteth, when we consider that it proceedeth from loue, and tendeth to our good, and the furthering of our saluation; but also active: for who will not willingly serue such a Master, that duely meditateth on his goodnesse in himselfe, and bounty towards vs? Besides, by meditating vpon Gods Law, we are drawne on to keepe it, when as wee consider the excellencie of it, and the benefits and fruits of our obedience; and as euill thoughts are a strong inducement to bring vs to euill workes; so also it is in those that are good. For as the Apostle James seemeth to make it, the thoughts are the first seeds which are suggested into our minds and hearts, the which being entertained with delight, doe cause (as it were) the first conception of our actions; and this is done, when the affections are tickled and allured with the things, that by the thoughts are propounded vnto them; which are as ready to imbrace what the iudgement approoueth, as the hungry stomake such meate as is commended vnto it by the taste. And the affections moouing and inclining the will, doe nourish the conception, as the child in the wombe, till it come to perfect shape, whereupon consent following, it is brought to the birth, and produced into act, opportunity seruing as the Midwife, the will, as Vice-roy to reason, hauing command ouer all the inferiour powers and parts, and inioyning them to execute that which the mind first suggested, the affections imbraced, and it selfe liketh and approoueth. Finally, as it draweth vs on to obedience, so it maketh vs constant in it; because it is not grounded vpon Booke-knowledge, or that which entering by the eare, goeth not much further, but stoth in the braine, and neuer descendeth into the heart, the which faileth & vaniseth vpon many occasions; as the scorching heate of persecution, the tentations of the deuill, the sophisticall wiles of cunning heretikes, which ouerturning such a speculatiue knowledge (as it were) the foundation, doe bring all to ruine that is built vpon it; but it is settled vpon such a knowledge, as is wrought into the heart and affections by Meditation, which will not lose their hold of those good things and sweet comforts, of which they haue tasted and thorowly fed vpon, to the nourishing of the soule in all grace and goodnesse, and strengthening of it vnto all holy duties; although the knowledge of the braine, being too weake to withstand such opposites, doth vterly faile, both in offensive arguments, and defensive answers. In a Word, this Meditation is most profitable for all parts and purposes. For as one saith, It purifieth the minde, that is, the first fountaine from which it springeth; it governeth the affections, it directeth the

Iam. 1. 12, 13, 14

*Primum ipsum
fontem suum id
est, mentem de
que oritur parti-
fical considerati-
o, deinde regis
affectus, dirigit
actus, corrigit
excessus, &c.
Bern. de conside-
rat. lib. 2.*

§. Sect. 6.

That the exercise of Meditation is very necessary.

actions, correcteth excess, composeth our manners, orderly amendeth and graceth our lives, and finally, conferreth experimentall and feeling knowvledge, both of things diuine and humane.

Finally, this exercise of Meditation is no lesse necessary then profitable; for it is the food of our soules, or if you will, the stomake and naturall heart whereby it is digested, which preserveth our spirituall life; without which we can no more continue in good liking and well-being, then our bodies without meate. For as they may live for a good time in a weak estate and poore plight, if they cast vp their food soone after they haue eaten it, by vertue of some small reliques that remaine behind, but can neuer be far, healthy, and strong, if the meate bee not retained, concocted, and applied to the seuerall parts; so our soules may live the spirituall life of grace, by hearing and reading the Word, though for want of Meditation and thinking vpon it afterwards, they retaine little of their spirituall food, but cast vp all againe, sauing some reliques, which vpon occasions will come into their mindes; but they cannot be in good plight, and increase much in spirituall growth and strength, vnlesse they digest what they heare and read by Meditation, and make it truely their owne, by applying it to themselves. And as those beasts that haue that property of chewing the cud, are neuer in good health, but when they are either feeding or chewing; so is it to be thought of vs, though we seeme to feed neuer so eagerly (seeing it may as well be a disease, as the goodnesse of our stomakes) if we take no care afterwards, to ruminare and meditate vpon it. Neither hath it onely the necessity of food, but also of Physicke, for the preserving and well ordering of our spirituall liues. And if we would but duly consider, how full our hearts and inward parts are of noysome lusts, and the corrupt and glutinous humours, of vice and sinne; how false and fickle, how slippery and wandring, how soone weary of good things, and how ready and prone to all euill; we would easily conclude that it were more then necessary, that besides our ordinary diet, we should sometimes vse this wholesome Physicke, which is most effectuall to purge out all these corruptions, and to prevent and cure these spirituall diseases; and to set purposely some time apart for this holy exercise, that we may keepe our hearts in good order, and auoyd the mischiefes which these corrupt humours of sinne will bring vpon our soules, if we suffer them to lye still lurking in vs, and take no care to be purged of them. Finally, this exercise of Meditation hath in it the necessity, not onely of sustentation, but also of defence; as it is a notable meanes to spie out the wiles and subtilties of our spirituall enemies, to discover their might, and our wants and weakenesses, and to fit vs to vs the spirituall armour, without which wee cannot stand in the day of battell; and consequently, the neglect thereof, a ready way to lay vs open to all danger, by denying one of our best helpes, and giuing opportunity to our enemies of all aduantages.

C A P. XVI.

Containing answeres vnto diuers objections made against this
exercise of Meditation.

And thus I haue spoken more largely of the profit & necessary of this holy exercise, then some, perhaps, will thinke either necessary or profitable, because I well knew how averse & backward our corrupt nature is vnto it. In which regard, we no more need to be instructed in the knowledge of it, how we may doe it aright, then strong motives & inducements to inforce the practice of that we know. For when our iudgments are enlightened in the right vse of this exercise, we are still ready to frame excuses, to blind and delude our reason, and to stop the cry of our consciences, when they accuse vs for the neglect of so necessary a duty; and euen when wee are ready to goe about it, our sloth and security pretenderth such necessary impediments, and casteth such stumbling blockes in our way, that wee are discouraged from proceeding in it. As first, we are ready to alleadge, that it is a matter of great difficulty for vs that are in the world, to sequester our mindes wholly from worldly things, that they may be wholly taken vp with those which are spirituall and heavenly, and are so farre out of the reach of our naturall abilities. And surely it cannot be denied, but that this duty, as all other things excellent, is hardly archieued; for being but children in knowledge, and weakelings in grace, it is no more easie to attend any serious exercises, profitable for our soules health, then it is for boyes to banish out of their mindes childish vanities, and to apply themselves wholly to their studies, that they may get learning, and become good schollers. But this must not make vs to neglect this exercise, but considering how excellent, profitable, and necessary it is, we must be so much the more earnest in our resolutions, and diligent in our indeuours, to set our selues seriously about it, by how much it appeareth to be of greater difficulty. To which purpose, let vs know, that as children finde most discouragements, and greatest difficultie in attaining to learning in their first entrance, but afterwards, when they are come to some proficiency, finde it more easie, and tasting the sweetnesse of it, goe on in their studies with cheerefulnesse and delight: so the greatest difficulty is in the first beginnings of this holy exercise; seeing vse and practice will make it easie and familiar; and the sweetnesse which we shall find in it to our spirituall taste, and the fruit and benefit which we shall reape by it, richly recompencing all our labour, will take away all tediousnesse, and make vs to performe it with all cheerefulnesse. And as those which haue beene trained vp in the delightfull studies of Poetry, Philosophy, and History, in the Vniuersities, can hardly apply themselves to the study of the Law, yet doe at the first bend, and euen inforce their minds to it, being encouraged with golden hopes, and afterwards comming to practice, proceed with delight, when they become sensible of the gaine; so our mindes, hauing beene inured to wander about earthly things, which are most pleasing to our carnall appetite, can hardly apply themselves to spirituall and heavenly Meditations, which are

6. Sect. 1.

The objection
of difficulty,
acknowledged
and answered.

§. Sect. 2.

The obiection
of naturall
want and
weaknesse
in performing
this exercise
answered.

harsh and vnpleasant to our corrupt nature; but euen then we must with an holy violence bend our minds vnto them; being encouraged with our more then golden hopes; and then without doubt, when we haue made some good proceedings in our spirituall practice, the sensible sweetnesse which we shall relish in it, and the manifold benefits, and plentifull fruits which wee shall reape by this exercise, will incourage vs to proceed in it with much comfort and delight.

Secondly, we are apt to pretend our naturall weaknesse and imbecillity to performe so high and hard a dury, as the ignorance of our mindes, the auersenesse of our hearts, the coldnesse of our zeale, deuotion, and such like. But these wants and inabilities should not discourage vs from this exercise, but mooue vs to vse it so much the rather, because it is a chiefe meanes ordained of God to increase our strength, and to bring vs to more perfection. We doe not, because we are weake and sickly in our bodies, abstaine altogether from food and Physicke, but the rather vse them, that we may recouer our health and strength. Yea, when our appetite is small, we force our selues, that by eating a little at once, we may get a stomake. We doe not shut the windowes, because the house is darke, and wee dim-sighted; but are ready the sooner to open them, to let in the light, of which we stand in need more then others, in respect of our naturall defects, that we may the better dispatch our businesse; and the colder wee feelee our selues, the more necessary we thinke it to come vnto the fire, or to vse some exercise, that we may recouer our naturall heate. And so in like manner, the sight of these defects should not hinder vs from this exercise; seeing it is the meanes to inlighen our mindes with more knowledge, to get spirituall health and strength, whereby wee may be inabled to performe this and all other good duties daily in more perfection; and to warme our cold and frozen hearts, that we may performe seruice vnto God, with more heate of godly zeale and seruour of deuotion. Besides, though we be not able of our selues, so much as to thinke a good thought, yet if in obedience to God we vse this his holy Ordinance, he will inable vs vnto it, being all-sufficient to make vs both to thinke and do whatsoeuer he requireth at our hands.

§. Sect. 3.

Their obiection
answered,
who pretend
want of matter
to meditate
vpon.

Thirdly, we are ready to obiect want of matter to meditate vpon, and that we are so barren in our inuention, that the fire of our deuotion is ready to goe out as soone as it is kindled, for want of this fuell to nourish and preferue it. But this is to excuse one negligence with another, seeing the Lord hath set before vs, and euen put into our hands the large Volume of his Creatures, and the Booke of holy Scriptures, in both which, there is abundant matter of Meditation, if we had but the hearts to view and reade them; besides, the consideration of our owne misery, our manifold finnes and corruptions, wants and imperfections, Gods manifold mercies, and innumerable blessings vouchsafed vnto vs, the administration of his iudgements, and such like, of which I shall haue occasion to speake more hereafter. And therefore there being no want of good seed, we haue no cause to complaine of any thing but the barrennesse of our hearts, and their auersenesse to good things, if they bring not forth, in this kind, plentifull fruits. The which, as it is to be bewailed with true sorrow, that wee who haue

hane matter enough to thinke and meditate vpon in vworldly things, for a whole yeere together, though none be prepared to our hands, being heere in such quick Workemen, that wee can both gather our straw, and burne our bricke in full tale, should bee so barren of matter, when wee come to thinke of things spirituall and heauenly, so it must moue vs with so much the more diligence and earnestnesse to reade and study the Scriptures, and to obserue the workes of God, and finding our emptinesse, to resort to Gods store-houses (like the Egyptians to *Iosephs*) that wee may be filled with such prouision as hee hath made for vs, and haue no more cause to complaine of want.

Fourthly, wee are hindred from performing this duty by manifold distractions both inward and outward. Of the former kinde is the indisposition of our hearts to spirituall and heauenly things, and their readinesse to be carried away from them (when they take them into their consideration) after worldly vanities. The which so much discourageth many, that they neglect this duty altogether, because they finde themselves so vnfit to performe it. But our vvants and vweakenesse should not driue vs further from God, but make vs rather drayv neerer vnto him, and by earnest prayer to craue the gracious assistance of his holy Spirit, that we may be inabled thereby to serue him better. Neither must our imperfections and distractions in performing Christian duties, mooue vs to neglect them altogether, for this is that which the deuill would haue: and if wee thus farre yeeld vnto him, wee shall be sure to performe nothing that is good, seeing he will neuer let distractions and discouragements to bee wanting vnto vs; but being thorowly humbled in the sight of our infirmities, and bewailing our wants, let vs labour daily after more perfection. And to this end let vs vse due preparation before wee undertake this exercise, of which I shall speake afterwards. Secondly, let vs keepe the Christian watch, before spoken of, ouer our hearts, and repell these distractions at their first entrance. Thirdly, let vs pray against them, and desire the Lord to strengthen vs, that they may not preuaile to pull away our hearts from him. Fourthly, wee must at other times restraine our hearts and minds, that they may not wander whither they list, and keepe them vnder some command, that they may not be to seeke when wee would imploy them about holy duties. Fifthly, we must fit the length of our Meditations to the strength of our deuotion, and let them be enlarged as it increaseth. Which meanes, when we haue vsed, let vs set vpon this exercise; and if our distractions are so great and many, that they would giue vs leaue to thinke vpon nothing else, let vs make them the matter of our Meditation, accusing our hearts for their loosenesse and worldlinesse, their deadnesse and backwardnesse to all good duties, that so we may bring them to vnfeined repentance.

The outward distractions, which are alleadged as necessary impediments of this holy exercise, are the company of friends, who comming to visit vs, take vp that time which should bee spent about it, the multitude of businesse, which affordeth vs no leasure, and want of convenient place, wherein we might be priuately by our selues, to performe this duty which cannot bee done in the company of others. But for the first, no company should be so deare vnto vs, as that it should cause vs to breake off our communion

§. Sect. 4.
Other hinder-
ances remoo-
ued.

§. Sect. 5.
That company
and worldly
busines should
not hinder vs
from this exer-
cise of Medi-
tation.

Luk. 10. 42.

Matth. 6. 33.

Iosh. 1. 8.

munion and society with God. Or if to auoyd inciuility and giuing of fence, we doe intermit this exercise, and put it off to another time: this must not make vs to neglect it altogether, but wee must set our selues about it when our company is gone, and redeeme this losse by doubling our diligence in this holy exercise. And for our businesse and employments, we are, according to our Saviours counsell, to thinke this *one thing necessary*, and to be preferred before all other, and first to *seeke the Kingdome of God, and his righteousness*, esteeming no businesse so necessary, as the enriching of our soules with spirituall grace, and vsing the means which may further and assure vs of our saluation; accounting those employments worldly, carnall, and not worthy our paines, which shoulde and thrust out spirituall exercises. And yet if our important businesse should wholly take vs vp, and that the necessity of our estate and calling should so strictly at all times bind vs vnto them, that wee had no leisure for religious duties, there were some colour (and but a colour) of excuse: but the fault is not in the multitude of our employments, but either in our want of wisdom and prouidence, that wee doe not rightly dispose of them, and allot to all sorts of duties their seasonable times; or in our worldlinesse and immoderate loue of earthly things, which maketh vs thinke all time lost that is not spent about them, and that we are quite vndone, if but a little while we intermit our diligence in seeking of them. For God by one Commandement doth not crosse another, nor bringeth vs into such straits, but that we may (if it be not our owne fault) haue seasonable time of yeelding our obedience to them all. Hee would haue vs looke to our state, and prouide for our families, but he would not haue vs so immoderate in our care and labour, that we should mind nothing else, and haue no leisure for religious duties, seeing hee is both able and willing to prouide all necessities for vs and them, if casting our care vpon him, and relying vpon his prouidence, wee set apart seasonable time for both. And therefore he would not exempt *Ioshua* (though as a man would thinke, wholly taken vp in the warres, and in the gouernment of a mighty people) from spending some good part of his time in this duty of meditation. And we see that *Dauid* himselfe, though wonderfully employed in warre and peace; the gouernment of a whole Kingdome, and the care of his owne family, did yet much exercise himselfe in this religious duty. Yet say (which we ought not to doe) that our worldly businesse must haue the precedence; if wee would not haue it appeare to be a false, friuolous and camall pretence, deuised of purpose to hide our vtter neglect and contempt of religious duties; let vs at least allot vnto them some of that time which we can spare from our worldly and necessary employments, and set our selues about this exercise when our businesse is ouer. Or suppose they will take vp the whole day, let vs allot to this vse some small part of the night, and make bold to borrow some little time from our sleepe, that we may not by the vtter neglect of this duty sleep in sin, and so much intend the refreshing of our bodies, as that we suffer our soules to droope and languish, by withholding from them their spirituall food, and the comfort of their communion and secret conferences with God. For if wicked men are so vigilant and diligent in plotting and performing

ming euill towards others and themselves, that they are content to allot the time of their rest, to labour in these workes of darknesse, and as *David* saith of them, *deuise mischief vpon their bed*. Yea, if their minds bee so in-
 centiuie, and their hearts so wholly set vpon it, that vnlesse they haue de-
 uised or executed some mischicuous designe, their *sleepe departeth from*
them, as *Salomon* speaketh: how much rather should wee bee willing to
 spare some time from our sleepe, that we may spend it in some such holy
 and heauenly meditations, as may enrich vs with spirituall grace, inable
 vs to Gods seruice, and helpe vs forward in the way of saluation. Finally,
 suppose that we are so wholly diuided betwene businesse and sleepe, that
 neither night nor day we can finde any time for this holy exercise; yet we
 haue no colour of excuse, if wee doe not set apart some time vpon the
 Lords Day, which may be spared from publike duties in the Congrega-
 tion, and priuate with our families; to be spent in meditations, seeing then
 in what state soeuer we be, whether bound or free, Masters or seruants,
 rich or poore, we cannot reasonably pretend any such excuses of distra-
 ction by our worldly businesse, all which we are bound to set apart, and to
 consecrate our selues wholly, our actions, words, and secret thoughts to
 the seruice of God, and to vse all good meanes which may enrich vs with
 grace and further our saluation; and this especially among the rest, for
 though our case and state may be such, that wee are necessarily restrained
 from Gods publike seruice in his holy assemblies, as we see in the example
 of *David*, and of captiues and prisoners, the sicke, and seafaring men, and
 some seruants; yet all men, and in all conditions, may on this day spend
 some time in holy meditations, vpon some things which they haue ob-
 served out of Gods Word, or workes. As for that last pretence of wan-
 ting a fit and priuate place for meditation, by reason that we are straiten-
 ed in our dwellings, and haue alwayes some with vs in the same roome,
 who would hinder vs in this exercise; it is of so small waight, that it is
 scarce worth the answering. For there is no man that earnestly desireth
 to performe this duty, who may not at one time or other, find some con-
 uenient place for the doing of it. For if hee haue no roome in the house,
 he may with *Isaac*, walke abroad into the fields; or if dwelling in the City
 he be debarred of this priuiledge, hee may as *David* exhorteth, *commune*
with his owne heart vpon his bed, and be still; of which his precept hee pro-
 poundeth himselfe for an example in diuers places of the Psalmes, where-
 in, as thinking the day too short, or too much taken vp with other imploy-
 ments, he professeth that he spent also some part of the night in diuine
 meditations. And so much concerning the reasons which may mooue vs
 to this exercise, and the impediments which hinder vs from vndertaking
 and performing it.

Psal. 36. 4.

Psal. 4. 16.

Psal. 4. 2. 1, 2.
and 84. 1, 2, 3.

Psal. 4. 4.

CAP. XVII.

Of the circumstances of Meditation, as the place, time, and gesture of the body.

6. Sect. 1.
Of the place
of meditation.

*Psal. 4. 4.
Dan. 8. 2.
Act. 10.*

IN the doctrine of meditation (which is the next point to be handled according to that order which I before propounded) I will intreat first of the circumstances of this duty, and then of the substantiall parts of it. The circumstances are either the subiect place, or the adiuncts, which either respect the time of it, or the disposition and gesture of him that meditath. The place ought to be priuate, that being solitary and alone, wee may be free from outward distractions, which would hinder vs in this exercise, and that being wholly sequestred both in mind and body from all worldly impediments, we may intirely and seriously deuote our selues to the service of God in the performing of this duty. And thus *Isaac* when hee would meditate, walked solitarily in the field; our Saviour retired himselfe sometime to the Desert, sometime to the Mount of Oliues. *David* meditated vpon his bed, *Daniel* in his chamber, and by the riuer of *Vlai*; *Peter* vpon the house top. So that there is no place limited to this exercise, seeing God is present euery where, and will be found in all places alike, if we seek him with deuout and holy hearts. And therefore it is not much materiall whether we meditate either vpon our bed in the morning, euening, or in the night watches, or in our secret closers, or in the fields, and in our retired walks. Onely these two things are to be obserued in our choyce of the place; first, that it be free from company and noyse; for our meditation must be a soliloquie with God and our owne soules; and secondly, this priuate place must be such, as in our experience we find freest from distraction, and fittest to further vs in our deuotion. In which regard (as I take it) those places are most convenient, wherein there are fewest obiects to draw away the senses with vnusuall delights, seeing they are ready to carry to the imagination, what they obserue with pleasure, and that being distracted, withdraweth also the mind and heart from this exercise. And consequently our closet and chamber, or our ordinary and vsuall walke abroad, where nothing is to be obserued but that which is common and often scene, are to be preferred before such places, wherein there is variety of new and pleasing obiects, and one ordinary place better then diuers and many, because we can there soonest, and with most ease recollect our thoughts, and being gathered, keepe them together without distraction.

6. Sect. 2.
Of the time,
that it must
not be continually, but as
we get fittest
opportunity.

Concerning the time of this set and solemne meditation, diuers things are to be obserued. First, it must not be perpetuall and continuall; for howsoeuer the other kind of meditation, which is sudden, short and occasionall, may be at times performed when we haue any opportunity; yet this serious and solemne kind cannot be so, in regard of our weaknes which cannot beare it and indure the labour, and in respect of other duties which wee are bound to performe as well as this, both religious and ciuill,

ciuill, and must be all done in their due and seasonable time. In which regard it is to be esteemed so farre off from a state of Angelical perfection, which is wholly taken vp with contemplation, that it cannot bee excused nor wiped from the blemish of deserued blame, because many other duties as necessary in their due time and place, are vntoerly omitted and neglected. Besides, the object of this exercise being spirituall, diuine and supernaturall, is farre too excellent for the weakie sight of our minds to be alwayes gazing on, or if it should, it would soone bee dazeled and dalled, yea distracted and quite lost, like the bodily eyes with beholding the Sunne in his full brightnesse. Yea, as this exercise must not bee continual, so neither should it be ouer-common: the which as it causeth wearinesse and satiety, they loathing, and this remissenesse and slacke performance, which faileth as much in the manner, zeale and deuotion, as it exceedeth in time and number, so doth it by assiduity lose in vnto iudgement that esteeme, and in our hearts that awfull reuerence, and feruor of affection which is due vnto it, and so becommeth cold and formall, heartlesse, and vselesse, like physicke, which being ordinarily taken, becommeth familiar to nature, and so worketh not any extraordinary effect. Neither can the most men be often exercised in this duty in a set and solemne manner, vnlesse they cause other necessary duties of Christianity, and of their callings, to giue way vnto it with great losse and inconuenience. In which respect, great difference is to be made between the rich and wealthy who haue much spare time, and poore men who liue by their daily labour, and haue little time to spare for the performance of many religious duties no lesse necessary. And amongst those who haue worldly necessities without bodily toyle, mee thinkes there should bee some difference in the frequency of this exercise, betweene ordinary Christians, and vs of the Ministry, and that we should more often apply our selues vnto it, then any other sort of men, both because spirituall and heavenly things are the chiefe objects about which our minds should bee exercised; and because these holy meditations doe more directly and immediately fit vs for the duties of our callings, then they doe other men in theirs. In which regard it were to be wished, that wee would let few or no dayes passe, without some time spent in this holy duty, which will make vs much more profitable both to our selues and others. The which I speake, not to spurre on any to outrunne his deuotion, which being left behind, will make this exercise cold, formall, and not worth the while, and much lesse to bridle and restraîne the zeale of other men, who haue will, and time to performe daily this holy duty, but onely because I would not inflame weakie consciences with doubts and difficulties, by laying vpon them this taske as a necessary burthen, which the Lord hath left free and at their deuotion.

The second thing required in respect of the time, is, that it be not left at randome and at large, without any certaine limits bounding it to one part of the day more then another, but then doing it, when we are best at leisure, or when some good mood or pang of deuotion driueth vs to it; for then we shall neuer be constant in this exercise, but thrust it off from one time to another, at the first, rarely performing it, and at the last, neglecting it.

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§. Sect. 3.
Of the fittest
time for meditation.

it altogether. But when with good aduice we haue made choyce of that time of the day which is fittest, both in respect of our abilities and occasions; it is our best way (not for conscience but conueniency) to keepe strictly to it, if some important cause and v unexpected and waighy businesse doe not presse vpon vs and change our course; obseruing constantly (as neere as we can) the same dayes of the week, and the same houre of the day, for the ordinary performing of this exercise. For as order in all good duties is a cause of constancy, so an orderly constancy, or constant order is a notable meanes of continuance and perseuerance: whereas if wee intermit them and doe them onely by fits, our false and deceitfull hearts, vnder pretence of putting them off to a more conuenient time, will make vs at last wholly to omit them. For if we bee vnfit to day, wee shall bee more vnfit to morrow; and indisposition, if wee yeeld vnto it without resistance, not labouring with our hearts to bring them into better frame, and to recouer the heate of our cooled deuotion, will quickly bring vs to a loathing auersenesse and vtter neglect. But though it bee concluded that some certaine dayes and houres must be wisely chosen, and constantly deuoted to this exercise, yet what speciall time this should be, as what dayes of the weeke, or what houte in the day, should be set apart for it, is not so easily determined; onely the Lords Day so challengeth this duty as most proper vnto it, that it cannot then be neglected in some kind or other, without sinne. For the choyce of other dayes, and set houres in them, it must be left to Christian prudence, ayded by euery mans owne experience, which will teach vs what time we can best spare from our other waighy and ordinary imployments, and when wee are best disposed and fitted for the deuout performance of this religious duty, yet (sauiug other mens better iudgement) ordinarily, and for the most part, the first houre of the morning (as I suppose) is fittest for it: first, because generally the morning is fittest for all studies and exercises of the minde, when the decayed strength is repaired, and the spent spirits refreshed and renewed by our rest, and all the faculties of our soules more strong and vigorous. Secondly, because if by our waighy imployments, wee are scant of time in the rest of the day, wee may, to performe so good a duty, borrow an houre from our ordinary time of sleepe, without any hindrance to our other businesse. Thirdly, because hauing not as yet intermeddled with worldly affaires, we may performe it with lesse distraction. And lastly, because meditation is a good preparatiue to our morning sacrifice of prayer. Yet if any man, vpon other reasons, or his owne experience teaching him that he is best fitted, both in respect of his deuotion, and other occasions, doe chuse rather to meditate in the euening, I leaue it as a thing indifferent to his free choyce: onely I would aduize, that wee make choyce of such a time, wherein we are fresh and vigorous in our spirits and minds, and not when they, or our bodies are spent and wearied, either with bodily labour, or studies of the mind.

The third thing respecting the time is, that as we must be constant in setting apart, & obseruing of some certaine time of the day for the vnder-taking and beginning of this exercise; so much more in continuing our meditations the time appoynted. Neither must it bee performed by fits

and

§. Sect. 4.
Constancy in
this exercise.

and snatches, intermingling with them our worldly thoughts, or other businesse, sometime intermitting, and then againe afresh setting vpon them: For when the mind is thus distracted betweene things so opposite in nature, the one is an hindrance to the other, and like the dog that runneth or hunteth after two Hares at once, it catcheth neither. Besides, when our minde is let loose to wander after earthly things, it is not easily againe composed and reduced into order; but we shall stand in need of a new preparation; and so be still beginning, and neuer bring any thing to perfection. And therefore when wee haue begun this exercise, wee must constantly proceed (as neere as we can) without distraction or intermission, for that whole space of time which we haue allotted vnto it; not breaking off our meditation, vntill wee haue brought it to some issue, and receiued by it some spirituall refection. Now what proportion of time is to be allotted to this exercise, we cannot prescribe any certaine stint or limits, but must leaue it to be measured out vnto euery one by his owne deuotion, which is not alike in all, nor in the same man at all times. Besides, there is great difference betweene one & another mans leisure in respect of variety of important occasions, pressing some, more then others, and euery man more or lesse, at sundry times. Neither are wee alwayes alike fitted, but sometimes are more dull and dead to spirituall exercises, and sooner weary of them; sometimes more cheerefull and heavenly-minded, and able to hold out in this spirituall race without breathing or intermission; at one time sooner prepared, and better able to performe, and at another, longer in working our backward hearts to this duty. Onely this in general may be said, that our outward exercise must not in time exceed our inward abilities, nor the burthen which wee impose, our spirituall strength: Both because the Lord is onely delighted with cheerefull seruice, and cannot brooke that which is dead and forced; and also because if we ouer-weary our selues, it will coole and quench, and not inflame and increase our deuotion, and make vs the more loth to come the next time to take our spirituall repast, when as wee did not leaue with an appetite, but departed away glutted with lothing satiety.

The last circumstance to be obserued is, the disposition and gesture of the body, which doe not a little further the deuotion of the soule. In which there is required, first, that the body be composed to rest and quiet, that it doe not by much agitation and violent motion disturbe and distract the mind, nor by spending the spirits, and wearying of the outward parts, make the exercise tedious and toyle some. Secondly, here is required silence, that the mind may more freely discourse with it selfe, without any interruption of outward noyse; vnlesse it be in case that the heart be surcharged with the heat and vehemency of our passions, and feruour of deuotion, and doe need some vent to giue it ease. As for the gesture of the body, no certaine rules can be giuen; but it must be left to be ordered and disposed by Christian prudence and experience. Onely in generall wee may obserue these things: First, that our gesture and carriage of our bodies be reuerent, in respect of that glorious presence before which we present our soules and bodies, and the waightinesse of the duty about which we are employed, seeing this may somewhat further the inward reuerence

§. Sect. 5.
Of the disposition and gesture of the body.

of the heart. Secondly, that wee vse that gesture which in our experience we find most auailable to stirre vp our deuotion; for these outward gestures of the body, are but the hand-maids of the mind and heart; which must giue their attendance, that they may bee ready to yeeld vnto them that seasonable seruice, which they shall appoint as most fit and profitable. To which purpose, diuers gestures are diuersly commended. Some in their Meditations preferre quiet resting of their bodies vpon their bed or pallet, whereby they find their minds and soules best fitted for spirituall motion and discourse, and most free from the distraction of all outward objects. Some sitting and inclining their bodies to one side, their table or cheere supporting their elbow, and their hand their head. Some standing still, with their eyes lifted vp towards heauen, the Hauen of their hopes, and visible place of Gods inuisible presence, but yet closed to auoid distractions. Some walking, which being a healthfull exercise, refresheth the body, and maketh it a more fit instrument of the soule, to performe this duty without wearinesse. But which of these we vse, it is not much materiall, seeing in themselves one is not better then another, though in respect of vs, they may be more or lesse conuenient, in regard of the variety of seuerall mens dispositions. Thirdly and lastly, it is not vnprofitable to frame the gesture of the seuerall parts, according to the matter in hand, vpon which we meditate, and our inward affection in thinking of it. As when wee are humbled in the sight and sense of our sinnes, and are ashamed and grieved, because we haue by them dishonoured and displeased our gracious God and louing Father, we may with the Publicane cast downe our eyes vpon the earth, as not worthy to looke vp vnto heauen; and smite our brest, as lamenting the corruptions that are therein contained. When we offer vnto God the sacrifice of praise and thanksgiuing, humble hearts, and holy desires, and beg in the name of Christ with confidence, the benefits which he hath commanded vs to aske, and hath promised to giue, we may lift vp together with our hearts, our eyes and hands towards heauen, from whence we expect to receiue the things we aske, with the hand of faith. When our hearts are rauished with the apprehension of Gods gracious promises, and the sweet and delightfull feelings of his loue, and assured hopes of those inestimable ioyes which he reserueth for vs in heauen, we may hold vp our heads with comfort and reioicing, as our Sauour speaketh, eleuate our hearts towards that place, whither our bodies and soules shall one day triumphantly ascend, and with *Abraham*, testifie vnto our owne soules, and God, the Author of them, these rauishing comforts, with secret smiles, and outward cheerefulnesse of our face and countenance; seeing these inward feelings of Gods *loue, are better then wine*, to glad the heart, and this vnction of the Spirit with these diuine consolations, do make the countenance more cheerefull then the choiest oyle.

Luk. 31. 28.

Gen. 17. 17.

Cant. 1. 1.

Psal. 104. 15.

C A P. XVIII.

Of our entrance into Meditation by due preparation.

ANd so I come from the circumstances, to intreate of the exercise it selfe: In which I will consider, first, the ingresse and entrance into it; then the progresse, and manner of proceeding in it; and finally, the egresse and conclusion of it. The ingresse or entrance, consisteth in a due preparation, which the gloriousnesse and Maiesty of Gods presence, before whom this action is to bee performed, the important waight of the duty to bee done, the profit and necessity of doing it well, and our owne frailty and imbecillity, wants and weakenesse, auersenesse and great indisposition to this high and holy exercise, doe necessarily require. For if wee dare not, without due preparation, approach into the presence of an earthly king, to deale with him about such waightry businesse, as importeth vs no lesse then our whole estates, yea our liues themselues; how much lesse should wee presume to come into the presence of the Soueraigne Monarch of heauen and earth, about such important affaires as concerne our spirituall estates, and the euerlasting saluation of our soules, vnlesse before-hand wee be duely prepared? And if we cannot hope to make any good musicke, vnlesse we first string our Instruments, and put them in good tune: so neither shall wee euer be able to make any harmonious melody in Gods hearing, vnlesse we duely prepare all our powers and parts, and put our minds and hearts, our wills and affections in good tune, and provide spirituall Songs and diuine Dirties, as the subiect matter of our Musicke, about which we are to exercise our Art and skill. In which two points our preparation chiefly consisteth; For either it is taken vp, in preparing and fitting our persons for this exercise; or in prouision of profitable matter, as the subiect of our Meditation. In the former respect, besides that generall preparation before spoken of, by renewing of our repentance, that we may not come polluted with our sinnes into so holy a presence, nor touch such pure things with vnwashed hands, wee are with all care and diligence to prepare all and euery of our speciall faculties and parts both of soule and body. And first, we must come with prepared minds and vnderstandings, both in respect of their illumination and intention. For before wee can meditate aright, our minds must be inlightened by Gods Word and holy Spirit, that we may vnderstand in some measure the matter on which we are to meditate, with the causes, effects, properties, and circumstances of it, without which wee cannot at all performe it. Neither must this knowledge bee onely in speculation and theorie, but also a fruitfull sauing knowledge, which sanctifieth the heart, and worketh it and all other parts to an holy practice, without which, this exercise cannot be done profitably, and as it ought. In the intention of our mindes wee must not chiefly and principally propound vnto our selues our owne profit and benefit, but performe it in obedience to God, as a dutie which he requireth, and whereby we are made more fit to doe him seruice; aiming therein chiefly at the setting forth of his glory. And then as subordinate heereunto, we may, and

§. Sect. I.

That this preparation is necessary, and wherein it consisteth.

§. Sect. 2.
That we must
chiefly prepare
our hearts and
affections.

Nunquam commotioni contemplatio iungitur, nec praualet mens perturbata conspiciere, ad quod vix tranquilla valet inbiare. Gregor. Moral. lib. 5.

ought to ayme at the enriching of our soules with all spirituall graces, the cheering and comforting of our hearts with diuine consolations, the increase of our holinesse, and the strengthening of vs vnto all Christian duties of a godly life.

Secondly, before we vndertake this holy exercise, we must prepare our hearts and affections, by laying aside all worldly cares and earthly desires, which if they bee retained, will interrupt and distract vs in our spirituall Meditations. And as *Moses* was to put off his shooes before he could be admitted to heare God speaking vnto him, or so much as to stand vpon that ground, which was sanctified by Gods presence; so must we cast off the worldlinesse of our wills and desires, before there can be any profitable conference betweene him and vs. For there is such dissimilitude, yea contrariety betweene God and the world, spirituall and earthly things, that when we turne vs to speake vnto the one, wee turne away from the other; and when our minds and hearts are fixed vpon the cares of this life and transitory trifles, by reason of the great distance betweene them, they are quite deuided and distracted from those which are heauenly and spirituall: so that it is more possible to mixe together gold and clay, oyle and water, then the gold of diuine Meditations, and the oyle of spirituall thoughts, with the clay of our earthly affaires, and water of worldly vanities. The fountaine of our hearts must be cleere and well settled, the mud of earthly cares being sunke to the bottome, if wee would behold in them any diuine Contemplations; for if they be stirred and troubled, nothing will appeare through this muddy thickenesse. And as before wee can see the brightnesse of the Sunne, the clouds must be dispelled; so before our minds and hearts can be illuminated and cheered with any heauenly light, or the beames of Gods loue in our spirituall Meditations, the foggie vapours and mists which rise from the earth and sea of the world, must first be blowne away and scattered. Neuer (saith one) can heauenly contemplation ioyne with earthly commotion: neuer is the troubled minde possibly able to behold those diuine things, which without much difficulty it cannot see when it is most quiet. And therefore if wee will meditate with any fruit and profit, wee must not be more carefull to sequester our selues outwardly from company, then our hearts inwardly from worldly cares; nor (according to our Saviours counsell) to shut our Closet dores, then to shut the doore of our hearts against earthly distractions, and to keepe a narrow watch ouer them, that none may enter at vnawares and distract vs in this holy exercise. Neither must we onely take care to exclude at this time such wicked thoughts, and such carking and carnall cares, as are alwayes vnlawfull, but euen those which are at other times honest and necessary, about our ordinary employments and duties of our callings; yea, those likewise which are religious and spirituall, if they be vnseasonable, and nothing pertinent to the present purpose, nor any way sureable to the matter we haue in hand; seeing, though in respect of their matter, they be good and holy, yet they are cunningly thrust into our hearts and minds by the tempter, who can transforme himselfe into an Angell of light, in an ill manner, vnseasonably and vnprofitably, and to a worse end, namely, to distract our present Meditations, and that by thinking on two things at

at once of a diuers nature, we should receiue benefit by neither, nor bringe our thoughts vnto any good issue. In which regard, we are not vtterly to banish such things out of our hearts; but onely to shut them out for the time, and to let them stand at the doore, like suiters, till we haue dispatched with those, vnto whom for the present we haue giuen hearing; lest rushing in vncalled, and speaking altogether after a tumultuous manner, nothing be dispatched through this disorder, whereas by reasonable admittance in due course, and conferring with one after another, all may be brought to good effect. Secondly, as we must cleanse our hearts from these incumbrances, so we must decke and adorne them with the ornaments of vertue, that they may be fit to entertaine so high and holy a Guest; but especially we must decke them with humiliry, in which he so chiefly delighteth, that he will not onely be content to conferre with vs for a litle while, but will euen dwell and keepe residence with vs if wee be of an humble spirit. And therefore when we approach into Gods presence to performe this duty, let vs thinke and consider of his glorious greatnesse, and awfull Maiestie, and of our owne basenesse and vilenesse, weakenesse and vnworthinesse, saying in our soules with *Abraham*, *Behold, I haue taken vpon mee to speake vnto the Lord, which am but dust and ashes. O let not the Lord be angry, and I will speake.* And without this humiliry we cannot profitably performe this duty; for as one saith; None can contemplate the wisdom of God, who are wise in their owne conceits; because they are by so much distant from his light, by how much they come short of humiliry in themselves. For whilest the swelling of pride increaseth in their minds, it closeth the sight of contemplation, and thinking themselves inlightened aboue all others, they are deprived of the light of vertue. Finally, wee must prepare our hearts for Meditation, by sharpening our appetites, and whetting our stomackes after this spirituall repast and food of our soules, by considering seriously of those arguments, by which formerly it hath beene commended vnto vs. For as it is a singular helpe to our bodily nourishment, when wee come to our meate with an hungry appetite, and that food doth vs but litle good which wee feed vpon with lothing satiety: so also is it in the nourishment of our soules; for if wee receiue our food with a good stomacke, we shall the better feed vpon it, retaine and digest it; whereas, if we come vnto it with a cloyed appetite, wee shall soone cast it vp againe, and neuer digest nor conuert it to any spirituall nourishment. Lastly, there is some preparation also required in respect of our bodies; for as we must take heed that they bee not too much pampered with excessive diet, seeing this fulnesse and fatnesse of body, causeth emptinesse and leanness in the soule, dullereth the minde, drowneth the spirits, and oppresseth the heart; so must we on the other side beware, that the body and minde bee not wearied, and the spirits spent with former studies and labours, so as they are wholly disabled, that they cannot, as fit instruments, performe any good seruice to the soule in this spirituall exercise, as being rather disposed to rest and sleepe, then to take any profitable paines in this laborious employment.

And thus hauing prepared our persons; the next thing to bee done, is to prouide fit matter whereupon wee may meditate, without which, our

Esa. 57. 15.

Gen. 18. 27.

Contemplari Dei sapientiam non possunt, qui sibi videntur esse sapientes, &c. Greg. in Moral. lib. 18.

§. Sect. 3.
Of the subject
matter of our
Meditations.

Meditations are alwayes vnprofitable, and oftentimes hurtfull and pernicious. In which respect, the greatest part of men doe pittifully faile; for though all are willing to meditate, the mind delighting in its owne motion, and in discoursing vpon those subiects which it most esteemeth, and vpon which the heart is wholly fixed; yet few make choice of such matter, as may besit for their soules nourishment; but some meditate mischief in their hearts, thinking vpon the readiest meanes, how they may archieue it with least danger; some how they may satisfie their carnall desires with worldly riches, pleasures and preferments, and raise themselues by other mens ruines; some meditate vpon naturall things with naturall mindes, neuer drawing them to spirituall vse; some on domesticall matters, how they may best contriue their businesse; or on ciuill affaires, and high points of state; yea, many men spend a great part of their Meditations, about matters meerey concerning other men, and nothing at all appertaining vnto them. Vpon which, and a thousand such like subiects, we may spend our spirits, weare out our bodies, and weary our minds, and yet bee neuer the holier in this life, nor happier in the life to come. But the matter of these Christian Meditations whereof we intreate, ought to be wholly spirituall and diuine, either in respect of the things themselues, or at least the vse which we are to make of them. And thus the whole Scriptures, and euery part and parcell of them may be the subiect matter of our Meditations, when wee seriously consider of the right and naturall sense and meaning of them, and draw them vnto vse, either for instruction, admonition, reproofe, consolation, or the reformation and amendment of our sinfull liues. In which kind of Meditations, whose exercise themselues, they are by the Psalmist pronounced blessed. But besides the text of holy Scriptures, any point of the doctrine of diuinity contained in them, may be fit matter for vs to meditate on; of which, I will heere set downe some of the chiefe and principall, that those who are weake in knowledge, and yong beginners in this exercise, may be so sufficiently furnished, that they need not to neglect it for want of matter.

Psalm. 1. 1, 2.

§. Sect. 4.
That the Scriptures themselves, and the things reuealed in them, are fit matter for Meditation:
As the nature of God, his actions and decree.

And that we may proceed in some order, we may make the matter of our Meditations, either the Scriptures themselues, or else the things reuealed in them. The Scriptures themselues are a fit subiect for our Meditation, by considering that they are the Word, not of man, but of God, and so to be heard and read, loued and obeyed of vs; that in this regard they are most excellent, and to be preferred aboue all other writings, most certaine and infallible, most perfect and all-sufficient, most ancient and durable, and finally, that they are plaine and easie, giuing light to the simple, most profitable and necessary to saluation, and therefore to bee read and studied of all men. The things reuealed in the Scriptures, are either those which respect faith, and are to be beleueed, or else manners, and are to bee practised. The things to be beleueed, are either those which concerne God or the Church. The former respect God himselfe, or his actions and workes. From God himselfe we may haue plentifull matter of diuine Meditation, as first, that there is a God, and the uses that wee are to make of it; what this God is, and how he hath reuealed himselfe vnto vs in his essence and persons, his attributes and names. Of which I haue spoken in the

the beginning of this Treatise, and haue briefly described Gods nature and attributes, as his simplicity, infinitenesse, eternity, immutability, omnipresence, all-sufficiency, which being rightly vnderstood and remembered, will afford excellent matter of holy Meditations. The actions of God, are either his decree, or the execution of it. In the decree it selfe, we are principally to meditate vpon our election to saluation, the causes, and effects and properties of it, especially the infallibility and certainty; and how, and by what reasons and signes, being sure in it selfe, we may come to be assured, that our names particularly are written in the Booke of life. In the execution of the decree, which is either generall or speciall, we haue plentifull matter of Meditation. In respect of the generall execution, we may meditate first of the workes of creation, which were not made all at one instant, as they might as easily, if God had so pleased; but in sixe dayes; that by this orderly proceeding, we might the better be enabled to meditate vpon them. And heere we may meditate on the heauens, their glory and beauty, their greatnesse and durablenesse, their motions and constant orders: How they are adorned with the glorious brightnesse of the Starres, Moone, and Sunne, be-spangling this vaulty roofof Gods great building, every one exceeding another in beauty and brauery. Thus wee may meditate vpon the diuers regions of the ayre, and the creatures contained in them, the presaging Commets & fiery exhalations, the Meteors of the middle region, clouds and winds, thunder and lightning, raine, snow, haile, and frosts, whose hidden treasures and true causes none can pry into, but he that made them; the disagreeing elements ioyning in an excellent harmony, for the perfecting of all compound bodies. Neither doth the earth, and creatures therein contained, afford vnto vs lesse matter of Meditation, as trees, plants, and flowers of excellent beauty, and almost infinite variety, growing from silly seeds in outward shew, not differing (many of them) one from another. The excellent workmanship of the brute creatures, the endlessse variety of their inward formes and outward shapes, their qualities and properties, their life, sense, and motions, with the exquisite organs and instruments, every small particle hauing for these purposes their speciall and necessary vse. Their generation, whereby being corruptible in themselves, they become, after a sort, incorruptible in their kinds, after their death liuing in their posterity. Secondly, wee may meditate vpon the prouidence of God, whereby he preserueth all things which he hath created, gouerning and directing them to those ends for which he hath made them, especially that mayne end of setting forth his glory. And that he doth thus rule and dispose, not onely in a generall manner, of all things, but of euery particular, euen such as seeme to bee of least moment, and most casuall and contingent.

Againe, the particular execution of Gods decree, in the creation and gouernment of Angels and men, affordeth vnto vs plentifull matter of Meditation. As the felicity and glory of the blessed Spirits, the Image of God in them; their alacrity and cheerefulness; their speed and diligence in doing Gods will, and in ministring vnto the elect for their preseruatiō, and the furthering of their saluation. The fall and misery of the euill angels, their malice towards God and his elect, and their policy and power in

§. Sect. 5.
Of the execution of the Decree in the creation and gouernment.

in seeking their destruction, by drawing them to sinne, which should double our diligence in arming our selues against all their tentations. So also we may haue abundant matter of meditation ministred vnto vs from that which is reuealed in the Scriptures concerning man. As his Creation, whereby God made mans body of the dust of the earth; the Image of God in man consisting in wisdom, righteousness, and true holiness; his felicity in the state of innocency, the immortality and excellency of his soule, the beauty, health and vigour of his body, his dominion over the creatures, the ioyes of Paradise. Likewise in our meditations we may consider, that man continued not in this blessed estate, but fell from it; and that the cause hereof was sinne. Where we take occasion generally to meditate of sinne, what it is, how horrible, grievous, and contrary to Gods pure nature, and how much in this regard hee hateth and detesteth it: the fearefull properties of it, both in respect of the guilt and punishment; temporall, as all the calamities and miseries of this life, and our spirituall seruitude to Satan; and eternall, as the losse of heavenly happinesse, and euerlasting condemnation both of body and soule. More especially, wee may meditate on the fall of our first Parents, what it was, and wherein it consisted, the causes of it outward and inward, and the lamentable effects which followed vpon it. As Gods fearefull curse vpon themselves, and vpon the creatures for their sake, the defacing of his glorious Image in them, the sense of their nakednesse, and terror of conscience accompanying it, the losse of their dominion over the creatures, their thrusting out of Paradise, the visible place of Gods presence, their separation from him, and all other euils both of sinne and punishment. The wretchednesse of all mankind in the state of disobedience and vnbeliefe, by reason of that corruption which followed the fall; as the participation of Adams sinne, guilt and punishment. The propagation of their sinne and misery to all their posterity. Their originall sinne and corruption of nature, both in respect of their soules and bodies. The ignorance and vanity of our mindes, the error of our iudgements, the wickednesse and worldlinesse of all our imaginations; the impurity, stupidity and horreur of our consciences; the losse of our freedome of will in chusing that which is good; their auersenesse and rebellion against the will of God; and pronenesse to all euill; the blockishnesse of our memories to receiue into their keeping any good motions, and their slippery feeblenesse to retaine them; the infidelity, security and hardnesse of our hearts; the corruption and disorder of our affections and passions; the pollution of our bodies, their feeblenesse and lumpish heauinesse vnto any good action. From which root of originall corruption haue sprung all kinds of actuall transgressions, we being made thereby vtterly vnable so much as to thinke a good thought, or to will that which is good. Whereof it commeth to passe, that our best actions in this state of corruption and vnbeliefe, are no better then sinne, how glorious soeuer they seeme to the world. And heere wee may meditate of the seuerall kinds of actuall sinnes; those that are internall, as wicked thoughts, errors in iudgement, forgetfulnesse in our memories, vncleane and carnall lusts: and those which are externall, secret or manifest, raigning or not raigning, of omission or commission, in our words

words or deeds, which we haue committed as principals or accessaries. Sinnes of ignorance, or of knowledge, of infirmity and frailty, or of contumacy and rebellion, which wee haue wilfully and presumptuously committed against God. The like matter of meditation the punishment of our sinnes doth minister vnto vs: As namely, that by our sinnes wee haue made our selues subiect to the fearfull wrath of God, the curse of the Law, all the plagues and punishments of this life: As all external miseries which are innumerable; respecting our estate, as pouerty, penury, losses and crosses, or our bodies, as heat, cold, hunger, thirst, sicknesses, and diseases, shortnesse and vncertainty of life and death it selfe. So also the internal miseries of the soule, as terrors of conscience, and griefes of minde; or contrariwise, to be giuen vp of God to our security and hardnesse of hart, infidelity, small impenitency and to a reprobate mind. And finally, the eternall and euerlasting punishments of body and soule in their separation from God, and the vnspcakable torments of hell fire. And finally, we may meditate of the remedilessness of this our miserable condition, in respect of any created helpe of men, Angels, or any creature, as the top and consummation of all our misery, seeing the infinite Iustice of God being offended by our sinnes, would not admit of any finite satisfaction. The which kind of meditations vpon sinne and punishment, serue not only to humble vs before God, by bringing vs vnto a true sense of our sinne and misery, to make vs to deny our selues in the worke of our Redemption, and to fly vnto Christ, but also cause vs to admire and praise Gods mercy and goodnesse, patience and long-suffering, who hath so long borne with vs in the state of infidelity, and hath not inflicted vpon vs all these fearfull punishments which our sinnes haue deserued; yea, to inflame our hearts with most seruent loue towards God, and his Christ, and holy Spirit, who seeing vs in this wretched plight, loaded and defiled with the filth of sinne, and guilty and liable to all punishments and miseries, did pittie vs in this miserable estate, and when there was no other meanes of saluation and deliuerance from all these euils, wrought our freedome and redemption by the death and obedience of the Lord of life.

The which great worke of our Redemption by Christ, doth aboue all other parts of Diuinity, minister vnto vs most plentiful and fit matter for our meditations, as seruing notably to worke in our hearts a true hatred of sinne, to inflame them with Gods loue, to worke them to his feare, to kindle in them the zeale of his glory, to confirme our faith, strengthen our affiance and hope, renew our repentance, and to stirre vs vp to performe with all cheerfulness the duties of a godly life, that by walking before him in holiness and righteousness, we may glorifie him who hath redeemed and made vs his owne at so high a price. Now the poynts which heere affoord vnto vs matter of meditation, are manifold. As first, that it was necessary wee should haue a Sauour and Mediatour betweene God and vs; seeing in his Decree of Election he hath ordained the meanes, as well as the end, and that none but Christ could saue vs, who is the foundation of our Election. In Christ wee may meditate both vpon his person and offices. And in his person, consider both his natures and states, both of humiliation and exaltation. Heere wee haue plentiful and profitable

§. Sect. 6.
Of the great
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demption by
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Christ.

table matter of meditation concerning the Incarnation of Christ, his Conception by the holy Ghost in the wombe of the blessed Virgin, the framing and sanctifying of his humane nature, the assuming and uniting of it to the Diuine nature, by a substantiall vnion, without confusion, separation, or alteration of either nature in their properties. His Birth and Circumcision; and that this Christ borne of the Virgin *Mary*, is the true Messias. So likewise we may meditate on his Office of Mediatorship; as that he is the alone Mediator betwene God and man. How he was called to his office, and the testimonies of it; of his Baptisme, fasting in the Wildernesse, and Diuine vnction with the Spirit aboue measure. Of the eternity of his Office, and parts of it, being anoynted of God to bee our Prophet, Priest, and King. Of his Prophetick Office, whereby hee hath both outwardly reuealed vnto vs the knowledge of God and his will, and inwardly inlighteneth our minds to conceiue it, by his grace and holy Spirit; and of the confirmation of this doctrine by miracles. Of his Priestly Office, and of his All-sufficient satisfaction for our sinnes. Of his perfect obedience, both active, whereby he hath fulfilled the Law for vs; and passive, whereby he hath suffered all those punishments which were due vnto vs for our sinnes. And this yeeldeth vnto vs most excellent and profitable matter of meditation in all the parts thereof; as his tentations in the Wildernesse by the diuell, the manifold miseries which hee endured, as poverty, hunger, wearinesse, contempt, disgraces, scoffes and bitter taunts, reproches, slanders, reuilings, and such like, which he suffered in the whole course of his life; and those his passions and sufferings a little before his death; as his internall and bitter agony in the Garden, where his wrastring with Gods wrath, and the burthen of his Fathers heauie displeasure for our sinnes, which he had taken vpon him, forced out of his most blessed Body a bloody sweat. And his externall sufferings, as his betraying by his owne Apostle, his apprehension by his cruell enemies, who haled him before the Iudgement seat as a malefactor, who was the Lord our righteousness; falsely accused him, who had committed no sinne, and in whose mouth there was no guile, vniustly condemned him, who was iust and innocent, mocked and scorned him, blindfolded and buffeted him, reuiled and spit vpon him, clothed him with purple, and crowned him with thornes, whipped and tormented him, crucified and killed him. And here we may meditate of this kind of death, which was most bitter and painfull, ignominious and shamefull, accursed and vncomfortable, seeing he suffered not only a bodily death, but the wrath of God, which is the death of the soule, and was vtterly empyred (as the Apostle speaketh) of all diuine comfort, and was as a man forlorne and forsaken of God in his owne sense and apprehension, which made him to cry out vpon the Crosse, *My God, my God, why hast thou forsaken me?* Thus also wee haue matter of meditation from those things which followed his death; as from his triumph vpon the Crosse ouer the wrath of God, the curse of the Law, Satan, death, hell, and all the enemies of our saluation, in respect of the vertue of his merits. From his descension and buriall, whereby he was held for a time vnder the arrest of death. From those things likewise which were done by him in his state of exaltation; as his Resurrection,

rection, mansion vpon the earth for the space of forty dayes, teaching and instructing his Disciples in those things which appertained to his Kingdome. His Ascension, sitting at the right hand of God, and there making intercession for vs. And that which followeth of all these, as the generall effect and fruit of them all, the great worke of our Redemption. So haue we matter of meditation from Christs Kingly Office, by which, sitting at the right hand of his Father, in all glory, maiesty and power, hee reigneth ouer all the world, and more peculiarly, ouer his Church. And heere we may meditate vpon the parts of his Kingly Office, which are his speciall administration, and generall and last Iudgement. In the former, wee may consider the gouernment of his Church, and the abolition of the kingdome of darknesse. In that we may meditate on his calling and gathering of it out of the world, and the consecration of it being gathered by his presence and protection, prouiding for it all necessities, and preserving it from all dangers: where we may take occasion to meditate vpon all Gods blessings and benefits, both temporall, spirituall and eternall, which he hath, and will bestow generally vpon his whole Church, and also vpon those which he hath particularly and in speciall manner vouchsafed vnto vs, both in our preservation from euill, and fruition of good. The abolition of the kingdome of darknes is the ouerthrow and destruction of all his enemies, and especially that grand aduersary, Antichrist, the whore of Babylon.

Morcouer, we may haue plentifull matter of meditation, from the externall meanes of executing the Decree of our Election: As from the Covenant of grace made with vs in Christ, wherein the Lord hath promised that he will be our God, and wee shall be his people; the remission of our sinnes and saluation of our soules, grace and all good things in this life, and euerlasting happinesse in the life to come, vpon the alone condition of faith, which being liuely and effectually, bringeth forth the fruits of vsfained repentance. So also from the meanes whereby this Covenant is administred, namely, the ministry of the Word, and administration of the Sacraments, Baptisme, and the Lords Supper; both which affoord vnto vs plentifull matter of meditation. From the degrees likewise of the executing Gods Decree of Election and Reprobation. As the loue and free grace of God in Christ: and the degrees of the declaration of this loue both in this life, and afterwards. The first degree in this life is our effectually calling, the parts whereof are, our election and separation from the world, Gods donation, giuing Christ vnto vs to be our Saviour, and vs to Christ to be saued by him; and finally, our insition into Christ, and vnion with him. From the meanes of executing this our calling, which is the sauing hearing of the Word, the softening of our hard hearts, making them humble, contrite, penitent and sorrowfull for sinne; which are all preparatiues to our sound conuersion and regeneration, whereby wee who were dead in sinne, are quickened and reuiued by the Spirit of God, effectually applying vnto vs the vertue of Christs death and Resurrection. From the worke of grace thus begun in vs, we may haue much profitable matter of meditation. As of the illumination of our minds with sauing knowledge, of iustifying faith, with the causes, effects, degrees, properties and

6. Sect. 7.
Of the externall
meanes
of executing
Gods Decree
of Election.

and signes of it, our iustification by faith in Christ, our reconciliation, and adoption; and manifold other priuiledges of the faithfull, of which I shall haue occasion to speak hereafter. The speciall fruits of faith respecting our Iustification, as our entrance into grace by which wee stand, the loue of God shed abroad in our hearts, confidence, free accessse to the Throne of grace, peace of conscience, ioy in the holy Ghost, and an holy glorying in Gods benefits. The fruits of faith respecting our adoption, as the Spirit of adoption, hope, Christian liberty. So also we haue excellent matter of meditation from our sanctification; the causes, effects, degrees, properties, meanes and signes of it, and from the speciall parts of it, our mortification vnto sinne, and viuification to newnesse of life. From the imperfection of our sanctification, which is but begun in this life, and to be perfected in the life to come, and that by reason hereof the reliques of all sorts of sinne doe still remaine in vs, blindnesse in our mindes, error in our iudgments, impurity in our consciences, forgetfulnesse in our memories, rebellion in our willes, security, impenitency, infidelity and hardness in our hearts, corruption and disorder in our affections, and by reason of all these many sinnes breaking out into our actions. And heere we may meditate of those speciall sinnes and corruptions whereunto our natures are most prone; and wherewith wee are most often ouertaken, and of the meanes whereby we may mortifie and subdue them, that they may no longer beare this sway in vs as in former times. So also wee haue heere occasion to meditate of our begun sanctity in all our parts and actions: of the internall holinesse of our natures, and the change that is wrought in vs by repentance from euill to good, from corruption to grace, the which is to be obserued in all our inward faculties; as the holinesse of our minds and vnderstandings in their spirituall illumination, whereby they become wise and prudent in the things appertaining to God and our saluation; the purging of our consciences from dead works, and their naturall impurity; the sanctity of our memories, whereby they become faithfull Registers of good things; the freedome of our willes in chusing good, and refusing of euill; the suppling, softening, and sanctifying of our hearts; the rectifying, right ordering, purging and renewing of our affections; as loue, hatred, confidence, hope, feare, despaire, ioy, sorrow, anger, zeale, and the rest. The sanctity of our bodies and outward actions, appearing in our new obedience and good workes. The integrity, sincerity, alacrity and constancy of them; the parts of this obedience, which are, the denying of our selues, and the profession of Christ. How we are to deny our selues, namely, by resigning vp our selues wholly vnto God, to be not onely his seruants, but also his souldiers in the Christian warfare; where we may take occasion to meditate of that due preparation which is required to this warfare, and of the Christian armour, and of the conflict it selfe, consisting in the manifold tentations of our spirituall enemies, and our resistance, and of our standing and falling in it. How we are also to deny our selues in taking vp our crosse and following of Christ, bearing with patience whatsoever afflictions hee imposeth; and of the meanes whereby we may attaine vnto it. In respect of our profession of Christ, we are to meditate how we are to carry our selues towards Christ himselfe,

himselfe, and how towards his members. How wee are to professe Christ at all times, by inuocation and calling vpon God in his name and meditation. And here we have much profitable matter of meditation concerning prayer, both in respect of the doctrine and vse of it, of which I haue before spoken, and the particular practice of it in the Lords Prayer, of which we may profitably meditate, proceeding from one petition to another. The profession of Christ in time of danger, which is either the profession of the mouth by Christian apologie, or of the fact, by suffering persecution and martyrdome, of which we may meditate, and the meanes whereby we may be prepared and strengthened vnto them. The profession of Christ respecting his members, is our edifying them, by instruction, admonition, exhortation, consolation and good example, or our helping and relieuing them by the workes of mercy and almes-deedes, whereon we may profitably meditate, and of the motiues and meanes whereby we may be stirred vp and inabled to performe them. And finally, our perseuerance in grace, and in all these Christian duties, euen to the very end of our liues, which is the consummation of all the rest, is necessary to be thought vpon, our certainty of it, and by what meanes wee may come to this assurance. And thus wee must meditate on the degrees of Gods executing the Decree of our election in this life. In respect of the life to come, hee executeth it by our glorification, of which we may meditate, as it is begun or perfected. It is begun at the death of the Elect, whereby their soules being separated from their bodies, are receiued into the ioyes of heauen. The which our death is an excellent subiect of meditation; as of the nature of it to the elect, the certainty of it, and vncertainty of the time, of our preparation to it, and meanes whereby we may be armed against the feare of it.

Contrariwise, there is much matter of meditation afforded from the proper meanes of Gods executing the Decree of reprobation in the wicked; as both from the foundation of it, the fall of *Adam*, and the hatred and wrath of God following vpon it, and also from the degrees of executing this Decree in the wicked and vnfaithfull, which are proper to those which are either called or not called, or common to them both. The former are either hypocrites, or openly prophane. The degrees proper to these are an vneffectuall calling, and their relapse from it into their former wickednesse. Here we may meditate of the degrees of this calling, which are inward illumination of the minde in the knowledge of the truth, worldly and carnall penitence, and sorrow arising from terror and feare, or sense and feeling of punishment; temporary faith, taste of heauenly gifts, and externall reformation of life. Where wee may consider how farre a reprobate may goe in Christianity, and what reall and substantiall differences we can obserue betweene those shewes of graces which are in them, and the truth of them in our selues, that wee may be the better assured of our sincerity and vprightnesse before God. The degrees of relapse in those which are thus vneffectually called, are, first, that they are deceived with sin, and the fraud of their owne deceitfull hearts, from whence their hearts become hardened, and from thence stubbornly peruerse, and so through incredulity not assenting to the truth of Gods

§. Sect. 8.

Of the meanes
of executing
the Decree of
reprobation.

Heb. 3. 12, 13.

Rom. 1. 20, 21,
&c.

§. Sect. 9.
Of the eternall
execution of
Gods Decree
at the end of
the world, &c.
2. Pet. 3. 11, 12,
13, 14.

Christ. War-
fare 2. part.

Word, they breake out to open prophanenesse, which is in the end accompanied with despaire and finall Apostacie. Vpon all which wee may meditate, that wee may make our owne calling and election sure, by withstanding the first degrees of Apostacie, warching ouer our selues (as the Apostle warneth vs) that we be not hardned and drawne away by the deceitfulnesse of sinne, that there *be not found in vs an euill heart of unbelief, in departing from the liuing God.* The degrees of executing this Decree in those which are not called, who for the most part are ignorantly superstitious, Idolaters, Pagans, and Atheists, are the holding and detayning of the truth in iniustice, naturall ignorance and vanity of mind, hardnesse of heart, a reprobate minde, and committing of sinne with greedinesse: And the degrees common to both, are their pollution with all sinne and wickednesse in their liues, and their entrance into condemnation at their death, when as their soules being separated from their bodies, are cast in the torments of hell, and pursued with the wrath of God. On all which we may meditate, that we may take occasion to magnifie Gods Iustice towards them in their deserued punishments; and his free grace and vnderferued loue towards vs, who being in the same masse and lump of corruption, are separated from them, and made vessels of honour, that Gods grace and mercy might be magnified in our saluation.

Of the eternall execution of Gods Decree, wee may likewise meditate, which shall be at the end of the world, and is either generall, respecting the whole world, as the destruction of it with flaming fire, which consideration the Apostle *Peter* maketh a strong motiue vnto godlinesse; that we may be *found of God in peace, without spot, and blamelesse*; and the renouation and perpetuall conseruation of it; or else the speciall execution of it in the inhabitants of the world, which shall be at the generall Iudgement, and the eternall retribution which followeth it. And heere we may profitably meditate on this Day of Iudgement, when Christ shall come in glory, to iudge both the quicke and the dead, and of the signes of his coming; of the resurrection of the dead, and change of the liuing; of the citation of all before Christs Iudgement seate; and of the diuers sentence which he shall pronounce for the elect, and against the reprobate; and of the blessed estate of the one, and the cursed and miserable condition of the other; of the eternall retribution which shall then bee of rewards to the faithfull, in the full fruition of eternall life and blessednesse, heavenly ioy and perfect glory; of all the parts whereof I haue spoken in another place; and of the retribution of punishment to the wicked in hell torments, both in their soules and bodies. And these are the things whereupon wee may meditate, respecting the actions of God. Now concerning the things which we are to beleue concerning the Church, there is all profitable matter of Meditation. As that there is a Church, called and gathered out of the rest of the world, as Gods owne peculiar people, to worship and serue him according to his will. That there is in this company an holy Communion of Saints, vnited vnto our Head Christ, by his Spirit and a liuely faith, and with one another, as members of the same body, with the bond of faith and loue. That this Church is Catholike, part whereof is Militant on earth, and part of it Triumphant in heauen. That the proper-

ties

ties of the Militant Church are to bee either inuisible, which consisteth onely of the elect, or visible, consisting partly of them, and partly of hypocrites; that there are certaine infallible notes of the true visible Church, by which we may discernie it from all others, as the sound preaching of the Word, and the right administration of the Sacraments, in all the essentiall parts of them, according to Christs holy institution; and finally, that there are also infallible notes of the true members, both of this and the inuisible Church of Christ, on which wee may profitably meditate, and by examination apply particularly vnto our selues, that we may know whether we be or no in this number. And these are the things to be beleueed, which we may chuse for the matter of our Meditation. The things which are to be done, are all contained in the Law of God or ten Commandments, vpon which we may meditate seuerally, and on all and euery of the vertues and vices contained in any of them, but especially on those vertues in which we are most defectiue, and on those vices, vnto which our corrupt natures are most inclined; as also on the meanes and helpes whereby wee may be inabled to imbrace and practise the one, and shunne and auoyd the other; and on the signes, whereby wee may vpon due examination know whether or no we be indued with those vertues, and purged from those vices. Of all which, I haue spoken in the former part of this Treatise, vnto which I referre the Reader; or if hee desireth a more full and perfect discourse, vnto that exact and learned abstract of the duties commanded, and sinnes forbidden in the Law of God, written by my right reuerend and deare Brother, to whose labours I acknowledge my selfe most beholding for all the former heads of diuinity, which I haue set downe, as the matter about which our Meditations may be profitably exercised.

And thus haue I shewed what great and abundant matter there is fit for our Meditations; seeing any one of the former generall heads or points being thorowly discoursed on in our minds, and wrought vpon and applied to our affections, according to that forme which I shall afterwards prescribe, is sufficient for one dayes exercise; and many of them will afford plentifull matter for much longer time. And therefore, lest any should now bee as much troubled with plenty, as they were before with want, not knowing what theame or subiect to chuse out of such great variety, and therefore being thus distracted in their thoughts, should let all alone; I will for the direction of such in their choice, propound these rules following. First, that wee ordinarily and most often make choice of such matter, as we finde to be most fit to stirre vp our deuotion, to strengthen our faith, to worke vpon our hearts and affections, to inflame our loue towards God, and kindle our zeale, to confirme our affiance, increase our hope, feare of God, humility and patience, and finally, to inable vs with all cheerefulnesse to performe all the duties of a godly life. To which purpose, wee must rarely chuse such matter as is meereley intellectuall, and fit rather for speculation then for vse and practice (though in truth, there bee few points of sound Diuinity, and scarce any of those before expressed, which being rightly handled in our Meditations, will not afford some fit matter, as well for the sanctifying of our hearts and affections, as for the inlightning of our mindes, and increasing of our knowledge) but such as

§. Sect. 10.

Rules directing vs in the choice of the fittest matter for our Meditations.

hath beene matter of fact, and brought to the vnderstanding by the imagination, and to it by the ministry of the senses; which will more easily and kindly afford matter of Meditation to the most simple, fit to worke vpon their hearts, to inflame their loue, stirre vp their deuotion, and enable them vnto all Christian duties, the which are the mayne ends of this exercise, and not the inlightning of the mind with curious speculations and fruitlesse knowledge. In which regard, when we finde the matter on which we meditate, vnfit for those vses, and relish in it little sweetnesse of spirituall refreshing, or feeble small warmth for the heating of our hearts with loue, zeale, and true deuotion, we need not to insist vpon it, but may passe to some other point, which is more effectually to the atchieving of these ends. Secondly, wee must make choyce of such matter as in our discretion we thinke, not only in it owne nature most excellent, and generally most profitable and necessary, but also such as is fittest for our persons and present state, place, time, and other circumstances. For as those who are inuited to a great and bountifull feast, doe not feed on euery dish, nor alwayes on such as are most costly, and generally esteemed best, but (at least, if they keepe a good diet) make choyce of one or two amongst the rest, which they thinke fittest for their stomakes, and in respect of the present state of their bodies, most likely to bring with delight to their taste, wholesome nourishment for the preserving of their health and strength: so in that great plenty of prouision which I haue made to entertaine my ghests at this spirituall feast, they must not run ouer many things at once, nor alwayes preferre in their choyce, such points as in their owne nature exceed others; but picke out one, or some few which are most fit for their present state and condition, and most likely to yeeld vnto them the best nourishment for the strengthening and preserving of their soules in their spirituall good liking, and better enabling them to all good duties. Lastly, seeing our soules as well as our bodies haue their satiety, by feeding often or much at the same time vpon the same dish, therefore hauing such great plenty set before vs, it shall bee our wisdome to take the benefit of this variety, not feeding ouer often vpon the same dish, which made the Israelites loath Manna it selfe, though a heauenly food, nor too much of any thing at one time, which made their dainty Quailles, through satiety, to come out of their nostrils; but whetting on our appetite by change of diet euery meale; and euen at the same time helping the weakenesse of our stomakes with some little variety, when as we finde them glutted; let vs, when we are weary of meditating ouer-long on one point, insist no longer vpon it, but passe vnto another. Provided alwayes, that wee doe not heerein giue place to fickle inconstancie, nor liberty to our rousing hearts, passing loosely from one thing to another, and not bringing any point to a good issue.

§. Sect. 11.
That we must
conclude our
preparation
vnto Meditation
with
Prayer.
Iam. 1. 17.

And thus hauing prepared both our persons and matter, the last thing required in our preparation, is, that we conclude it, and make entrance into our Meditation by effectual prayer, for Gods direction and blessing vpon our intended exercise. For seeing of our selues wee are not able so much as to thinke a good thought, but all our grace and goodnesse cometh from God *the Father of lights, from whom euery good and perfect gift descendeth;*

descendeth; therefore let vs not fondly presume vpon our owne strength, as though we were able to archieue so waightry and difficult a businesse without his ayde; but acknowledging our owne weaknesse and auersenesse to this holy duty, let vs craue the assistance of his holy Spirit, which only can inable vs vnto it. Besides, Prayer and Meditation being of like nature, and fruits of the same regenerating Spirit, are mutuall helpers one to another, Meditation preparing matter for our Prayers, and bringing vnto them seruencie of zeale and heate of deuotion, and Prayer returning againe to our Meditations this borrowed seruour and vigour, when ascending into heaven, it hath fetched it from God. And as the naturall heate and moysture preserue one another, and both faile when one is defectiue, the one perishing for want of heate, and the other for want of nourishment: Or as there is betweene the stomacke and heart, such intercourse, as preserueth them both in their well-being, the stomacke preparing matter and nourishment, for preseruing in the heart the vitall spirits; and the heart returning these spirits againe to the stomacke, which giue it naturall heate and warmth, whereby it is fitted and inabled to make good concoction; so is it betweene Meditation and Prayer, which are mutuall helpers one to another, and neither of both retaine long their vertue and vigour, if either of them doe faile the other. But this Prayer which is to prepare vs for Meditation, is rather to bee pithy and seruent, then long and in many words, seeing it is not the mayne duty which is heere intended, but onely a preparatiue making way vnto it, wherein acknowledging our owne debility and insufficiency, wee are to craue the assistance of Gods holy Spirit, in some such forme as this which followeth. O Lord, my God, who art infinitely good and gracious in thy selfe, and the chiefe Author of whatsoeuer goodnesse there is in me, both as thou mouest me thereunto by thy commandement, and enablest me vnto it by thy holy Spirit, I most humbly beseech thee to pardon my manifold and grievous sinnes, whereby I haue made my selfe vnworthy to approach into thy glorious and holy presence, and vnable to performe any dutie of thy seruice, and purge mee thoroughly from the guilt, punishment and corruption of them all, in the precious blood of Christ, that they may not be as a wall of separation betweene thee and me, to hide thy face, and to stop the sweet influences of thy fauour from me. And seeing thou requirest this dutie which I am now about to performe, and hast inclined my heart to yeld obedience, O thou, who art onely able to bring it to good effect, vouchsafe vnto me the gracious assistance of thine holy Spirit, and thereby inable me to atchieue it in some such manner, as may be acceptable vnto thee, and profitable for mine owne saluation. Inlighten my darkened vnderstanding, that I may rightly conceiue of thy Truth; sharpen mine inuention, strengthen my memory, incline my auerse will to this holy duty, sanctifie, supple, and soften my hard and rebellious heart, and inlarge it with holy and heavenly desires, inflame it with the loue of thee and spirituall things, with seruent deuotion, and with an ardent zeale of thy glory. Rectifie the disorder of my corrupt affections and tumultuous passions; curbe and keepe in my wandring thoughts and rousing heart, and knit them fast vnto thee in the bonds of thy loue and feare, that they may not range after worldly vanities, and distract

me in this duty; but grant that they may be so wholly intent to this present exercise, that I may bring it to some profitable and good issue: And so blesse me therein; that I may finde the fruit and benefit of it in mine owne soule, by hauing the point on which I am now to meditate, better cleered to my vnderstanding, for the increasing of sauing knowledge, more thorowly imprinted in my weake memory, that it may bee alwayes ready for vse, and more effectually wrought into my heart and affections, that I may heereby finde my corruptions more subdued and abated, the sauing graces of thy Spirit increased, and my whole man more and more inabled to performe vnto thee with cheerefulnesse and diligence all the duties of a godly life, to the glory of thine holy Name, and the comfort and saluation of mine owne soule, through Iesus Christ our Lord. Amen.

CAP. XIX.

*Of our progresse and proceeding in the exercise of Meditation,
and what is required therein.*

Sect. I.
That we must
proceed orderly
in this exercise,
laying downe the
grounds in our
vnderstandings
and building
vpon them in
our hearts and
affections.



And thus much of our ingresse & preparation to Meditation; the second point propounded, is our progresse & proceeding in the exercise it selfe; wherein we must auoyd disorder and preposterous handling of the point propounded to our Meditation, which is the author of tumultuous confusion, by which being tired, we either breake off the exercise, or continue it without fruit; and contrariwise, proceed in an orderly course, first laying the grounds of this exercise, and then building vpon them. To which purpose we are to know, that there are diuers ends of this exercise, as the enlightning of our minds with sauing knowledge, and the imprinting of it in our memories, which are not the mayne things intended in it, but as helpees and meanes conduce vnto them. For the principall ends at which wee are to ayme, is, that wee may heereby more and more incline our wills, and worke our hearts and affections to the chusing, imbracing, and louing of that good, and the refusing, shunning, and abhorring of that euill, which they come to know more cleerely by this discourse of the vnderstanding, and that we may make good vse of all we know in the whole course of our liues. Notwithstanding, because our wills and affections are but blind faculties; which of themselves cannot tell rightly what to chuse or refuse, affect or dislike; therefore the vnderstanding faculty, which is the eye of the soule, and the chiefe Captaine and Leader of all her forces, must alwayes accompany them for their direction in this exercise of Meditation. So one saith, that there is a two-fold accessse or progresse of contemplation; the one in the vnderstanding, the other in the affection; the one yeelding light, the other heate; the one in acquisition of matter, the other in deuotion. Of which two, the vnderstanding is to haue the precedencie in this exercise, that the will, heart, and affections, may worke by it light, being led and guided, mooued and excited by it, to chuse or refuse, loue or loath, that which it propoundeth vnto them, either good or euill. But yet

yet the chief part of our time & strength is not to be spent in the discourse of the vnderstanding, theory, and speculation, but hauing attained hereby to some knowledge of the point in hand, we are chiefly to labour, that wee may work it vpon our hearts & affections, for the increasing of their holines, the inflaming of our loue, stirring vp of our deuotion, and the strengthening and inabling of vs to make vse of that we know, in the practice of it in our liues. In which regard, we are to stint & shorten the discourse of our vnderstanding, that our wills, hearts, and affections may haue more liberty & conueniencie to attaine vnto their maine ends. To which purpose, we must consider, that in this exercise wee principally seeke after goodnesse, which is the object of the will, rather then truth, which is the object of the vnderstanding; and to be made more holy, rather then more learned; vnto which we cannot attaine by the bare discourse of the vnderstanding, seeing simple knowledge of good and euill, doth not make a man better or worse, but the willing and affecting good things, and the nilling and hating of the contrary. Secondly, if wee doe not limit and abridge the discourse of our reason, it will carry vs too farre in our curious disquisition after knowledge, wherein we naturally delight, as the lamentable experience of our first parents hath too plainly taught vs, and the more of that time destinated to this exercise, is spent and taken vp by intellectuall discourse, the lesse remaineth for our chiefeft businesse, which is to be effected by our will and affections. Thirdly, seeing both our Spirits, and also all the powers of our soules are but finite and feeble, therefore the more we spend them in theory and speculation, the lesse ability they will haue in the exercise of our loue and deuotion; euen as the water which issueth from a fountaine, must needs run with lesse force, when as it is diuided into diuers streames. Finally, ieiune and barren contemplation, doth little or nothing nourish the soule, seeing it is not the food it selfe whereby it is cheered, but onely a meanes whereby it is prepared; and as the preparation it selfe of our food doth not nourish the body, but the feeding vpon, digestion, and application of it vnto euery seuerall part; so neither doth the discourse of the vnderstanding and inuention of matter, nourish the soule in any sauing graces, seeing it is not the proper nourishment it selfe, but onely the meanes to prepare it, which being receiued by the will, and digested and applyed by the heart and affections, doth turne to our spirituall nourishment, inflaming vs inwardly with the loue of God, zeale and deuotion, and working in vs the true feare of God, affiance, hope, patience, humility, hatred of sinne, contempt of the world, and all other vertues and sauing graces. And therefore contenting our selues with the simple and plaine vnderstanding of the matter whereon we meditate, and not spending our time in any nice & curious disquisition, let vs imploy the most part of our time and paines, in working thereby our wills, hearts, and affections, to more purity and holinesse, which is the mayne end of this exercise, vnto which, if we attaine not, all our labour is spent in vaine, and will bring vnto vs no spirituall profit. For as those Artificers and Ingeniers, who spend the most of their time in new inuentions and curious deuices, and when they haue found them out, there leaue them, and betake themselves to a new search, no further vsing the old, for the rayfing thereby some profit of their

§. Self. 2.

That we must
finde out a fit
theame, and
then discoure
vpon it accor-
ding to the
rules of rea-
son.

their inuention; are ranked in the number of noted beggers; and being richest in skill, are about all others poorest in estate: whereas others, who draw all they know into vse, and exercise their skil, though but plaine and small, in their painfull and diligent labours, that thereby they may daily adde something to their state, doe proue rich men, and of farre more worth and credit, then those exquisite and curious Artisans: so is it in this case; those who are most intent vnto curious speculations, and exceed all others in scholasticall knowledge and ieiune contemplations, prouing for the most part meere beggers in the sanctity of the heart and affections, and in the power and practice of deuotion and godlinesse.

Now the right course of proceeding in our meditations in respect of our vnderstandings, is, first, that being assisted with iudgement, they doe by some disquisition and discoure, finde and picke out of the generall stocke, some fit and profitable theame, wherupon we may spend our paines and time allotted to this present exercise. And when they haue pitched vpon it, they are in the next place to distinguish and cleere it from all other things that are of like name, but of a different nature, or hold some similitude and agreement in the generall matter, but are diuers and distinct in their speciall formes. The which distinction in our knowledge, or betweene things knowne, is the mother of cleere vnderstanding and sound iudgement, and inableth vs with much perspicuity to proceed in our discoure. And when we haue gone thus farre, wee must then employ our vnderstanding to finde out some fit definition or description of the theame or matter whereon we meditate; about which wee need not to be curious, struiuing to reach vnto the strict rules of art, but onely to make our conceit in some sort capable of it, and to bring the poynt in hand within the compasse and reach of our vnderstandings. Which when wee haue done, we must further amplifie and enlarge our matter, that yet our minds may more cleerly and distinctly conceiue and comprehend it, and our willes, hearts and affections may afterwards worke vpon, and apply it for better and more plentifull vse, in the inflaming of our loue, and stirring vp our deuotion; by bringing it through the common places of inuention, according to the rules of art, which being but the polishing and perfecting of naturall reason, it will not seeme hard or strange vnto vs, if we haue but the helpe of some good directions and fit examples for our imitation. Now these places of which I speake, are the causes of all kinds, as the efficient cause, procreant or conseruant, principall or instrumentall, the matter of which, and the forme by which it existeth, the finall cause for which it is, and whereunto it tendeth; the effects and fruits of it, the subiect place wherein it is, or the obiect about which it is exercised; the adiuncts, properties, and (as we call them) the apurtenances belonging to it; what things are diuers from it, or opposite or contrary vnto it, either in relation or nature: The things whereunto it may bee compared, either in quantity or quality, and by what similitudes it may be illustrated and made thereby both more easie and familiar, and more fit to make in the memory a deeper impression, and to worke with greater efficacy vpon the heart and affections. The names and titles of it, which being rightly giuen, doe shew the nature of the thing which is called by them.

The

The which are best considered when wee define the thing whereof wee meditate, where beginning with the name of the thing defined, wee may proceed to the parts of the definition. But about all other places, we are to preferre the diuine testimonies of holy Scriptures, which are most effectually for the inlightening of the vnderstanding, the conuincing of the iudgement, the perswading and inclining of the will, and the working of the poynt in hand vpon the heart and affections. In which respect, it is most profitable that we call to our remembrance those places which are fittest for our purpose, to prooue or illustrate the matter in hand, and to apply them for the strengthening and confirming of all the other places of inuention, as proofes of them, orderly proceeding from one to another, in that method and manner before expressed. To all which purposes the testimonies of holy Scriptures are most pregnant, powerfull, and profitable; for howsoeuer humane testimonies are about all other arguments of least authority and efficacy in any art, because their whole strength resteth vpon the credit of men, who are all liars and subiect to erreurs; yet in matters of Diuinity, testimonies of holy Scripture are of greatest validity and authority, and farre about all other arguments and proofes produced by humane reason, seeing they are the Oracles of God, who being truth it selfe, can neither deceive, nor be deceived; and being sufficient to all spirituall vses, will yeeld vnto vs plentiful matter to furnish our meditations, though we were vnable to make vse of the other. Notwithstanding those other helps, by bringing the poynt in hand through all the common places of inuention, especially these testimonies of Scripture being ioyned with all and euery of them, to confirme and strengthen them, are not to be neglected, because they will much further vs in our orderly proceeding, and for the amplifying and enlarging, clearing and prouing the poynt whereon we meditate, and furnishing vs with variety of matter: Yet heere too much curiosity is to be auoyded, in bringing euery poynt through euery head or common place of inuention, because euery theame whereon we meditate will not admit such considerations. As God, infinite in all perfection, and farre about the reach of humane reason, cannot in our meditations of him be brought through the most of those common places, seeing he hath no causes, being *sehonah*, the cause of causes, and hauing his being in himselfe, giueth being to all things. Neither hath he (if we speake properly) any place, seeing hee containeth all things, and is contained of nothing, nor any accidents or qualities, seeing all his attributes and properties are his Essence; nor any contraries, seeing there cannot be the like reason of things finite, and him that is infinite, and nothing can truly oppose his omnipotent nature, although they doe it in shew and in our weak apprehension; neither can hee be compared in quantity, or quality, seeing he is about all comparison, and nothing is equall or like vnto him: And finally, he is not subiect to any distribution, being a most simple nature and indiuisible, who hath neither *Genus*, nor *species*, parts nor members; nor vnto any definition, seeing his infinite nature is vnsearchable; howsoeuer, he may be described by that which he is not, rather then by that he is, though he be the chiefe being, that wee may in some darke manner conceiue of him in our shallow capacity. Besides, there

there are other theames which we cannot bring through diuers of these heads without much difficulty, especially the specificall matter and formes, which in most things are vnknowne vnto vs. And therefore our course must be, among many places of inuention, to take those which be- ing most pregnant and profitable, doe with some ease offer themselves to our meditations, as the causes efficient and effects, properties and quali- ties, and not tye our selues too strictly to finde out all, which would ra- ther distract then helpe vs in this exercise. But chiefly aiming in all this discourse of our vnderstanding, at the right vse and maine end of it: which is not curiously to play the Artists, but to spend our time in a reli- gious exercise, for the increase of our deuotion, our enriching with spiri- tuall grace, and for the strengthening of vs vnto all duties of a godly life; when we finde any difficulty in our inuention, or stop in our way, we must passe by it, and thinke of that which is next, and more easie to be found.

§. Sect. 3.

That we are in our medita- tions chiefly to respect our will, harts and affections, our liues and actions.

And thus we are to proceed in the first part of meditation, which re- specteth the discourse of our mind and vnderstanding: The second part respecteth the practique faculties, the will, heart, and affections, the life and actions, vnto which in this exercise we are to haue chiefe regard, that they may thereby be sanctified and nourished in all spirituall graces, and strengthened to the performance of all holy duties, with cheerfulness and delight. Neither is it sufficient, that we do by the former meanes pro- uide plenty of spirituall food, fit for the nourishment of our soules, vn- lesse we also feed vpon it, and apply it vnto them for their speciall vse. It is not enough that wee prepare abundant meanes and matter for our spi- rituall good, vnlesse wee fit and apply them to those ends and vses for which we did prepare them, whereof if wee faile, all our former labour will be vaine and fruitlesse. For as it doth not auaille a man, for the preser- uation and comfort of his life, that his granaries and store-houses are full of all good prouision, no not to haue his table thoroughly furnished with all variety of meats, if he doe not feed vpon them; nor to haue his chests and wardrobe full of apparell, if he doe not put them on, nor (miser-like) to hoord vp treasures in abundance, and neuer conuert them to vse, nor imploy them for the reliefe of his necessity, and comfort of his life: so it will not profit vs at all for the nourishing, strengthening and refreshing of our soules, to make prouision in all kinds, and to lay it vp in the store- house of our minds and memories, if it be not applied to our hearts and affections, which are the most essentiall and vitall parts of a true Christi- an, that they may nourish and comfort them, and make them actiue and able to performe with cheerfulness, all holy duties of a Christian life. To which purpose there is further required, after we haue by the discourse of our vnderstandings, cleared and enlarged the matter whereon wee medi- tate, with much variety, that we now labour to bring all which wee haue thought vpon, by speciall application to our owne particular vse, and to worke and inforce it vpon our hearts and consciences, that they may haue a liuely taste, and thorow sense and feeling of it, stirring vp our affec- tions, according to the nature and quality of the matter, either to holy loue or hatred, to admiration or contempt, joy or sorrow, hope or feare, desire

or abhorring, confidence or shame, and so in the rest. Thus if the subject matter of our meditation be good, both in it owne nature, and vnto vs, we are by considering the Authour and end of it, the beauty and excellency, the profit and benefit, the necessity of hauing it, and the misery of wanting it, to worke it into our hearts, by inflaming them with the loue and desire of it, by stirring them vp with admiration in their pursuit, and ioy in their fruition, by affecting them with hope of obtaining them, either in respect of matter or degree, and with care and feare of losing or lessening them. But if it be euill and wicked, wee are, by considering the causes and fountaine from which it springeth, the pernicious ends whereto it tendeth, the mischieuous effects which it produceth, the deformity and baseness, the losse and misery, vnprofitableness and maliciousnesse of it, to worke our hearts to a further detestation and lothing, to a contempt, auersion and abhorring of it, if by the tentations of our spirituall enemies it be pressed vpon vs, or to shame and sorrow, if they bee tainted with it, and haue giuen it admission. Neither must we content our selues with weake motions in this kind, but wee must labour to worke in our hearts seruent affections, and such as discouer much zeale and deuotion; not thinking it enough to taste of these spirituall meates which the discourse of our vnderstandings hath set before vs, and so to leaue them (as it were) standing vpon the table, without receiuing by them any further benefit; but we must hunger and thirst after them with longing and earnest desires, we must labour to haue a thorow sense and feeling of their comfortable sweetness, yea wee must swallow them downe and digest them, not so much in our stomackes, as in the ventricles of our hearts, to increase the vitall spirits of our soules, which may inable vs to liue the life of grace, and make vs fit and vigorous for spirituall motion. And the more we finde our selues affected with these spirituall delicacies; and the more sweetness and benefit we relish in them, the more earnestly must we still stirre vp our affections to goe on in this spirituall pursuit, setting vp (as it were) all our sailes, when wee haue got a prosperous gale; and when we are come to a good veyne in this golden mine, we must not bee satisfied when wee haue made an entrance, but dig into it further with more diligence, incouraging and comforting our selues in this delightful labour with these first good beginnings.

But what if we cannot, after some good indeuour, feele the sweetness of this exercise? yet we must not be discouraged and giue it ouer, but vse all good meanes to recouer our taste and spirituall appetite; seeing the cause of the defect is in their indisposition, and not because this spirituall food wanteth sweetness. And seeing it is not a matter intellectuall and subject to the discourse of the mind, but rather of sense and practice, caused by a secret fitting and application of it to the object, which is principally done by the Spirit of God, working in our hearts, and instrumentally by a liuely faith; therefore we are not to labour so much to stirre vp our affections, that we may relish this sweetness by discourse of reason, which worketh little vpon the sense and appetite, and much lesse by vehement agitation of the body and outward parts to draw on passion, like Actours vpon a Stage, as some haue foolishly prescribed, but applying the

§. Sect. 4.
That we must not be discouraged, though we cannot at the first feele the fruit of our meditations.

Lam. 3. 26.

Habak. 2. 3.

§. Sect. 5.

Of the meanes whereby we may feele our hearts affected with a liuely taste and sense of the things whereon we meditate.

the poynts whereon we haue discoursed by faith, let vs labour to gaine the relish and taste of sweetnesse in them, rather by prayer then by arguments. Neither let this discourage vs and interrupt our exercise, but let vs, submitting our selues to the good will and pleasure of God, wait his leisure with meeknesse and patience, expecting when he will be pleased to descend into our hearts by his holy Spirit, to moue and excite our affections, as sometime the Angell into the Poole, that hee might trouble the waters. According to that in the Lamentations; *It is good that a man should both hope, and quietly waite for the saluation of the Lord.* Which if wee doe, we shall assuredly finde the fruit of our labour. For as the Prophet speaketh of vision, so may I of this spirituall visitation; *It stayeth but for the appointed time, but at the end it shall speake comfort to our hearts and not lye. Though it seeme to tarry, wait for it, because it will surely come, it will not tarry.* Yea, if we be not discouraged with this delay, but continue our exercise in obedience to God, labouring to performe it as we are able, when we cannot doe it in such perfection as we would, the Lord when hee cometh to visit our hearts, will bring in his hand double wages, rewarding both our obedience and duty, and also our faith and patience, by filling our hearts with spirituall comforts, quickening their appetite, and replenishing them with holy affections. So that though (like greene wood) they are not presently inflamed, but need much blowing before they can be thorowly kindled, yet if wee continue, they will, through Gods blessing, recompence our labour, seeing at the last their heate will exceed and bring vnto vs more lasting comfort, then if they had (like wood that is seare) been quickly kindled with much lesse labour.

And thus we see how we are to haue our hearts affected with a liuely taste, sense and feeling of the things whereon wee meditate: now the meanes whereby we may haue it wrought in vs are diuers. First, we must examine our selues in the court of conscience, according to the rule of Gods Word, how we haue profited and thriuen in those graces, and in the practice of those duties, or how we haue been tainted with those corruptions, and how farre forth we haue been guilty of those sinnes whereon we haue meditated; what defects in those graces and duties doe still remaine in vs, or in the full and perfect mortification of our vices, and reformation of our liues, by leauing and forsaking of those sinnes which in our meditations we haue thought vpon. By which examination (as wee shall afterwards shew more at large) we shall come both to a true sight of our graces and holy duties in which wee haue profited, and of the progresse which wee haue made in the mortification of our corruptions, which will affect our hearts with vnfeined thankfulness vnto God, by whose grace and assistance we haue been inabled hereunto, and with the feruent loue of him who hath been so gracious vnto vs, and with a liuely sense and feeling of our spirituall wants, and of those corruptions and sins which yet adhere vnto vs, that we may be truly humbled in the sight and feeling of our wants and imperfections, and labour to come out of them by hearty repentance. Secondly, when by this examination wee haue come to a true sight of our wants and weaknesses, and haue affected our hearts with a true sense of them, wee must make an humble acknowledgement

ment of them vnto God and our owne soules, laying open our wants like distressed suiters, before him who is only able to supply the, & our spiritual wounds of sinne, and putrified sores of corruption, before the Physician of our soules, who is All-sufficient, and willing to heale and cure them. With which humble confession our hearts will bee affected with a more thorow hatred of all our sinfull corruptions, and with longing desires to haue all our wants supplied, and also with true comfort, and inward ioy in the assurance of their remission, and the satisfying of our desires, seeing if we *acknowledge our sinnes, he is faithfull and righteous to forgie them*, if we humble our selues, he will exalt vs; and if seeing our owne emptinesse, we hunger and thirst after grace and righteousness, he will fill and replenish vs. Thirdly, there must follow vpon this a lamentable complaint in respect of the grace wherein we are defective, and the corruption and sin which doth yet adhere and cleaue vnto vs, not so much in regard of any euill of punishment accompanying them, from which we are deliuered through Gods mercy, and Christs merits, as because we haue by them offended and dishonoured our great and glorious God, who hath been so gracious to forgie them. The consideration whereof must affect our hearts not onely with mournfull sorrow, which must breake out into these bitter complaints, but also with an holy anger against our selues, which must shew it selfe by expostulating the matter with our soules, by aggravating our sinnes and wants, and by rebuking their sloth and sluggishnes in neglecting the meanes which the Lord hath plentifully afforded vs for the mortifying of the one, and supplying of the other. Fourthly, vpon this sight and sense of our wants and sinnes, and complaint of our distresse and misery in regard of them, there must follow a vehement and passionate wish, whereby we are to expresse the seruency and earnest longing of our desires, to haue that grace supplied or increased wherein wee finde our defect, and that vice and sinne pardoned and mortified which wee feele still cleauing vnto vs; crying out with *Dauid* in a patheticall manner, *O that my wayes were so directed, that I might keepe thy statutes!* And againe, *My soule breaketh, for the longing that it hath to thy iudgements at all times.* And with the Apostle *Paul*, *O wretched man that I am, who shall deliuer me from the body of this death?* The which wishes and longing desires will affect our hearts with much comfort in assurance of fruition, seeing the Lord hath promised to satisfie the desires of those that feare and serue him. Fifthly, vpon this must follow an vtter deniall of our selues and our owne strength, and an humble acknowledgement of our impotency and insufficiency, either to supply the defect of that good thing which wee desire, or to remoue that euill, and subdue that corruption, which though we hate, doth notwithstanding stil adhere and cleaue vnto vs, confessing with the Apostle, that we are *not sufficient as of our selues so much as to think a good thought*, and that whatsoever sufficiency there is in vs, wee haue receiued from the Lord, who alone *worketh in vs both to will and to doe*. The which acknowledgement, being made with humble hearts and broken spirits, is most necessary and profitable; for to whom should we acknowledge our impotency and weaknesse, rather then vnto him who is able to manifest his power in our infirmities, and to giue vs such spirituall abilities, that we

1. Iob. 1. 7.
1. Pet. 5. 6.
Luk. 1. 53.

Psal. 119. 5. 20.

Rom. 7. 24.

Psal. 145. 19.

2. Cor. 3. 5.

1. Cor. 4. 7.
Phil.

2. Cor. 12. 9.

Phil. 4. 13.

shall bee inabled to doe all things which hee requireth, through the power of him that strengtheneth vs. Sixthly, after this humble confession must follow earnest Petition, whereby we must craue with all seruency at the hands of God, that he wil so assist vs with his grace and holy Spirit, and blesse vnto vs all good meanes which wee vse for the increasing of that vertue in which we are defectiue, and for the strengthening of vs to that good duty, vnto which in our selues we finde an ytter disability, or for the mortifying of that vice and corruption, which in our owne strength wee are not able to subdue and ouercome; attributing vnto him the glory and praise of his owne power and all-sufficiency, whereby he is able; and of his goodnesse, loue, and truth, wherby he is ready & willing to supply by himselfe whatsoeuer is wanting and defectiue in our abilities. The which seruency of our suits, we must in sincerity of heart inforce with all importunity, vrging and aggrauating our owne impotency and need of Gods helpe, and his sufficiency to doe what we desire, and truth, wherby he hath bound himselfe to performe it. Lastly, out of the consideration of this all-sufficiency and truth of God, we must raise vp our soules which were humbled in the sight and sense of our wants, and impotency to supply them, with firme confidence, & breaking thorow all doubts and difficulties, assure our selues that God, who is so able and true of his Word, will graciously grant these things which he hath commanded vs to aske; and that as he hath enlarged our hearts with hearty loue and seruent desires, after the more full fruition of that good, or freedom from that euill whereon we haue meditated, so he will perfect his owne good worke, replenish that roome which himselfe hath prepared, and satisfie those holy desires, vvhich by his good Spirit he hath wrought in vs. Which confidence may mooue vs to reioyce in the Lord, and to glory after an holy manner in the assurance of our victory ouer our corruptions, and of our fruition of those graces, wherein as yet we are defectiue and imperfect.

§. *Sett. 6.*
Of the egressse
and conclusion
of our Meditation.

The last point to be considered in this exercise of Meditation, is our egressse and conclusion, which must not be sudden and abrupt, seeing this were neither comely nor profitable, but deliberate and by degrees. And as Oratours prescribe in the Art of Rhetoricke and elocution, that wee should begin with a low voyce, quiet affections, and action, and so rising by degrees till we come to our highest pitch of extension and earnestnesse, both of inward and outward motion, not to breake off abruptly in this height, but remitting both voyce, affection, and action, by degrees: so must we doe in this case; for hauing begun our Meditation in intellectuall discourse, with quiet mindes and calme affections, and raised them to that height of seruencie and deuotion, whilest we haue laboured to attaine vnto a liuely sense and feeling of spirituall taste, in the matter whereon wee haue meditated, we must not make an abrupt conclusion, but with some remission of our former seruour, compose our minds and hearts to their former quietnesse and calmnesse. And first, we must cast backe the eye of our minds to reuiue our former exercise, and to examine how wee haue performed it, and what fruit and benefit our hearts and soules haue felt and tasted in it. And if we find that it hath well succeeded, we are to congratulate with our owne soules, in the ioyfull fruition of so great a blessing,
and

and to giue the whole glory to God, by whose helpe onely we haue so well prospered in this exercise; rendring vnto him with cheerefull hearts, all praise and thanksgiuing, for the gracious assistance of his holy Spirit, whereby he hath directed vs in our course, inlightned our mindes, confirmed our memories, inflamed our hearts and affections with his loue and true deuotion, giuing vnto them a liuely taste and feeling of spirituall comfort, in the things whereon wee haue meditated. The which our thanksgiuing we may enlarge from the subiect matter of our Meditation, as if it be some point of doctrine, for inlightning our minds in the knowledge of that truth, and inflaming our hearts with the loue of it; if it bee some grace and vertue, for reuealing the beauty, excellency, profit, and necessity of it to our vnderstandings, for causing vs to imbrace and loue it with our hearts and affections, and for working it in some measure in vs by his Spirit; if it be a duty, for teaching vs his wayes, and inabling vs to walke in them; or if it be a vice and sinne, for discouering to our mindes, the deformity, haynousnesse, and danger, and working our hearts to a true loathing and detestation of it. But if we haue found many wants and weaknesses in the performing of it, as dulnesse, and blindnesse of minde, wandering thoughts, and worldly distractions, coldnesse of deuotion, deadnesse of affection, and by reason heereof, little taste of sweetnesse, and of the fruit of all our labour, wee are to craue pardon at Gods hands, and to bee humbled in the sight and sense of our owne weaknesse and corruption. And then labouring to finde out the causes of this vntowardnesse, let vs resolute to vse our best meanes to remooue them against the next time, that wee may performe this exercise with more fruit and benefit. Finally, we may conclude this whole exercise, by recommending our selues, our soules and bodies into the hands of God, which some Writers on this Argument doe call *oblation or offering*, whereby wee consecrate and deuote our selues wholly vnto God, desiring no longer to liue vnto the world or our owne flesh, but vnto him, that we may doe him seruice, and in all things please him; denying our owne wills, that they may bee submitted vnto his, and craving his protection against all enemies who would hinder vs in this our resolution, and direction and assistance in the whole course of our liues, that all our thoughts, words, and actions, may bee suteable and answerable, both to our generall profession of Christianity, and to those conceits, desires, and resolutions which wee haue expressed in our last Meditations. And so reposing our selues with holy and quiet security, vpon the care and prouidence of our gracious Father, wee may profitably conclude this exercise, by singing to Gods praise some part or verse of *Dauids Psalms*, suteable to our present disposition, or the subiect matter of our former Meditation.

CAP. XX.

An example and patterne of Meditation, the subiect matter whereof is true and vnfained repentance.

6. Sect. 1.
The reason of
this choice:
what repen-
tance is, and
the causes
thereof.

Luk. 24. 37.

HAuing thus set downe the doctrine of Meditation, it now followeth, that I propound an example of it, according to the former rules and directions. Where first we are to make choyce of the subiect matter whereon wee purpose to meditate, and then to discourse of it with our vnderstanding, and to feele the vertue and efficacie of it in our hearts, the which must be done in a Soliloquie between vs and our soules, or rather of the soule to it selfe, after this manner: Now that thou hast (O my soule) sequestred thy selfe from all society, that thou mayest haue some secret conference betweene thee and thy selfe, in the alone presence of God and thine owne conscience; make choyce of some fit subiect whereon thou mayest spend thy paines and time with most profit for thy spirituall good, that laying a good foundation, thou mayest erect thy building with more ease and fruit. And what fitter matter, vpon this present occasion canst thou chuse to thinke vpon, then vpon that excellent grace and duty of repentance, which is the first beginning of a godly life, and after it is begun, accompanieth it vnto the end, as a chiefe agent in all this worke? Vpon what better argument canst thou meditate then vpon this, which the Prophets and Apostles haue so much beate vpon? yea, which our Sauour Christ himselfe thought so necessary and profitable, that he did not onely make it the subiect of his owne Sermons, but being to ascend, commended it at his last farewell to his Apostles, as the chiefeest theame, next vnto faith, vpon which hee would haue them to preach in his Name. A duty that belongs vnto all, and is neuer vnseasonable; alwayes necessary: An Euangelicall grace and chiefe fruit of faith, in which it liueth, without which it is dead. So that as faith is the life of our soules, by applying Christ vnto vs, in whom we liue, so repentance, in respect of our sense and feeling, which can no otherwise iudge of the hidden roote, but by the outward fruit, is the life of this life. As faith is the onely condition of the Couenant of grace, which assureth vs of all good things temporall and eternall; so repentance as a counter-bond, assureth vnto vs this assurance, &c by a sensible infallibility & outward euidence, perswadeth vs that we performe this condition of beleeuing in Christ, and apprehending all the promises by faith vnfained. Now that thou mayest (O my soule) proceed in some order, what is this repentance, but an Euangelicall and sauing grace of God, wrought in thine heart by his holy Spirit, applying by faith (as by his instrument) Christ and all his benefits, which inflaming thine heart with seruent loue, doth make thee looke vpon him whom thou hast peared, to bewaile thy sinnes, as the chiefe causes of his death, to hate and forsake them, and to turne vnto God, offering vnto thee grace and pardon, by amendment of life, and bringing forth the fruits of new obedience. So that it is a grace and free gift, and no naturall endowment which commeth by inheritance, or else procured by thine owne purchase. It is the gift of God, who giueth vnto

vnto thee all good things. It is a gift of his free grace, preventing thee when thou didst neuer so much as thinke of it, by putting into thy mind the profit and necessity of it, and into thy heart some desire of receiuing it, preparing and fitting thee for it, by the preaching of the Law, working humiliation, contrition, and legall sorrow, and fitting thy mind and will, that they might consent and obey the motions of the Spirit, outward in the Word, and inward in the heart and conscience; working it first in thee, by changing the mind and heart, and turning them from sinne, vnto holinesse and righteousnesse, co-working with thee, that thou mayest continue, renew, and increase in the practice of it, and perfecting thy repentance, in the parts and degrees of it which himselfe begun. It is hee that calleth vs to repentance, and inableth vs to repent. He striketh our stony hearts, and maketh them to relent by sound contrition, before these rocks will yeeld any waters of true repentance. It is he that powreth *the Spirit of grace vpon the house of Iudah*, before they can lament for their wickednesse, and that *giveth repentance to the house of Israel, and with it remission of sinnes*. Thou canst not turne vnto him (O my soule) before hee first turne vnto thee, nor weepe bitterly with *Peter*, till hee thaw thy frozen heart, by reflecting vpon thee the beames of his gracious countenance. Yea, when he turneth, thou canst not turne, till hee turning his face, turne also thine heart, as it is running away with feare, and neuer looking backe, that thou mayest behold his gracious countenance, promising nothing but good, and his stretched out Arme, to receiue thee vnto grace and fauour. *Surely (saith the Church) after I was turned, I repented, and after that I was instructed, I smote vpon my thigh.* No man can sorrow for his sinnes, nor resolute to forsake them, but hee that hateth them, nor any hate them, but they who loue God, nor any loue him, whose hearts hee first inflameth not, *by shewing abroad his loue in them by the holy Ghost, which hee giveth vnto vs.* Neither doth he worke alone, but together with his Sonne and holy Spirit. For it is the blood of this Lambe of God, which worketh our adamantine hearts to this relenting softnesse, and the water which issued out of his pierced side, which being beheld with the eye of faith, doth draw out of our eyes, the brinish waters of repentant teares. And therefore because he is the Author of our repentance, both as hee procured it by the meritorious vertue of his death, and worketh it by his blood-shed applied by faith, he inioyneth his Apostles *to preach repentance in his Name*. Finally, it is the oyle of the holy Spirit, which suppleth and softneth our hard and stony hearts; It is this diuine fire, which warming our cold hearts with the flame of Gods loue, and the hot blood that issued from our Saviour, causeth them to send vp into our heads these salt, yet sweet waters of vsained repentance, which distill by our eyes, and in trickling teares drop from our cheekes. This winde of the Spirit must blow vpon vs, yea must blow into vs, before wee can returne vnto God one sigh to expresse our sorrow for our sinnes. And therefore (O my soule) seeing God is the principall cause of thy repentance, rob him of no part of his due, but ascribe vnto him the whole glory of his owne worke. Which though hee could effect by his sole immediate power, yet hee is pleased to vie in it many subordinate causes, meanes, and instruments, by which he worketh

Ezek. 11. 39.
 & 36. 26.
 Zach. 12. 10.
 Acts. 5. 31.
 & 11. 18.
 2. Tim. 3. 35.

Ier. 31. 19.
 Lam. 3. 21.

Rom. 5. 5.
 1. Iob. 4. 19.

Luk. 24. 47.

AII. 26. 18.

1. Cor. 4. 15.

AII. 17. 30.

Esa. 55. 7.

Psal. 119. 71.
Luk. 13. 1, 2, 3.
Rom. 2. 4.

§. Sect. 7.
Of the matter,
forme, & parts
of repentance,
and first, of hu-
miliation.

2. Cbro. 7. 14.

Joel 2. 11, 12.
AII. 26. 20.

Esa. 58.

2. Cor. 7. 10, 11.

this grace in thee: As ministeriall and helping causes, namely, the Ministers of the Word, who in this worke are co-labourers with Christ, sent by him to open mens eyes; and to turne them from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance, among them that are sanctified by faith in Christ, in which respect, they are called *spirituall fathers*, begetting them to God by the seed of the Word. So likewise instrumentall causes, which are inward, precedent, and immediate, as sauing knowledge, shewing the way to repentance, a liuely faith, vnfaigned loue, and true feare of God, both in respect of his mercies and iudgements, especially the last and generall iudgement at the end of the world; or else outward, which either lead and draw, or else mooue and perswade vs to repentance. Of the former sort are many instruments and meanes to bring vs to it. As the Ministry of the Word; and first, the preaching of the Law, which prepareth vs for it, and of the Gospel which worketh it in vs, by assuring vs, that if wee will turne to the Lord, he will haue mercy vpon vs, and forgie vs our sinnes. So also crosses and afflictions, either vpon our selues or others; Gods blessings and benefits, either promised or bestowed. The moouing and perswading causes are innumerable; as the loue of God towards vs, his patience and long suffering, his truth in his promises, and all sufficiency in performance, the profit of it in this life, seeing it bringeth with it peace of conscience, and ioy in the holy Ghost, and maketh way for our eternall saluation in the life to come; the necessity of it, seeing without it nothing can saue vs, with it no sinne can condemne vs, being an inseparable fruit of faith, which is the alone condition of all promised happinesse, &c. And these with many other, are the causes (O my soule) which all concurre together to worke thy heart vnto vnfaigned repentance, which being in themselves so powerfull and preualent to produce this effect, will leaue thee quite without excuse, if they be not effectuell to this end.

And now (my soule) that thou seest the efficient causes of repentance, consider also the matter and forme of it, as they meet together in the parts thereof, which are humiliation, and godly sorrow for thy sinnes, and turning vnto God by reformation and amendment, the former part more directly expressing the matter, the latter, the forme of thy repentance. And both these the Scriptures conioyne in this one worke. For thus *Salomon* speaketh of it, when they shall humble themselves, and turne from their euill wayes; and *Joel* exhorteth the people to turne vnto the Lord with weeping, to rend their hearts and not their garments, and to turne vnto the Lord. Howsoever in many places they name but one of them, and thereby vnderstand the other. And therefore (O my soule) see that thou disioyne not those things which thy God hath ioyned together: content not thy selfe with such a sorrow, as bringeth forth no amendment, which was reiected in *Abab*, *Iudas*, *Cain*, and the people of the Iewes; for these teares, like filthy waters, doe but the more pollute thee, and this worldly sorrow, proceeding not from hatred of sinne or loue of God, but from selfe-loue and feare of punishment, causeth death, and is a sorrow which must be sorrowed for: nor yet vwith such an amendment, vvhich ariseth not from sense of sinne and godly remorse and sorrow for it, vvhich vvas the repentance of *Herod*,

vwho

who is said to haue done many things according to the *Baptists* doctrine and direction; but not to haue sorrowed for sinne past, as hee obeyed for the present; of *Iudas*, who was outwardly reformed as the other Apostles, but neuer truely and thorowly humbled; and so of *Demas*, and many ciuill worldlings and temporaries, who in many things change their course from euill to good, but haue no change of their hearts grounded vpon vnfained contrition and humiliation. But what is this, but to build without a foundation, and to dismember and destroy this perfect body, by pulling one part from another? And therefore (my soule) ioine these parts in thy repentance; lay first the foundation, and then build vpon it; bewaile thy sinnes with bitter griefe, and then forsake them in heart and action, and turne to thy God in amendment of life. Now vnto this humiliation, thou must first be prepared by the Law, which like a Schoole-master whippeth thee, and maketh thee to cry out in the sense of thy sinnes, and the curse due vnto them, and vtterly to deny thy selfe and thine owne righteousness, as altogether insufficient to satisfie Gods Iustice; and then it must be wrought in thee by the Gospell, which reuealeth vnto thee the perfect righteousness and obedience of thy Sauour Christ, by which his Iustice being fully satisfied, his wrath also is appeased, the pardon of thy sinnes, if thou bathe thy selfe in the blood of Christ, by the hand of faith, and assureth thee that thou art reconciled vnto God, and become his child by grace and adoption. The which will make thee to melt and resolute into teares of vnfained sorrow for thy sinnes, whereby thou hast displeased so gracious a Father, which godly griefe will cause repentance not to bee repented of. And this is that sound humiliation which the Scriptures doe so often call for; which thou mayest discerne, if it be truely in thee, by diuers signes that alwayes accompany it; For the object of it is not punishment chiefly, but thy sinne, and not sinne as it stingeth and tormenteth thy conscience, but as it is an offence which hath displeased thy God, causing thee to say vnto him with *Dauid*, *Take away my sinne, and purge me from my guilt*; and not with *Pharaoh*, *Let my sinne alone, but take away this plague*. It alwayes causeth thee to draw neerer vnto God, that thou mayest begge and obtaine pardon, and not to flee from him to escape his punishing hand. It worketh repentance and reformation of those sins which we bewaile, and not (like children) to lye still and cry; It is a willing and free-will offering of thine heart, in which, as God is delighted, so is it pleasing and sweet vnto thee, causing thee to lift vp thine head with hope and comfort, when thou art thus humbled, and to reioyce in such sorrow; and is not pressed out of thee by the waight of Gods wrath, the curse of the Law, or smart of punishment. The effects of this thy humiliation, is, that it driueth thee to God by prayer, wherein thou humbly acknowledgest thy sinnes, accusing thy selfe for them, as liable to the curse, by reason of their guilt, aggravating them by many circumstances, condemning thy selfe as worthy of all punishments temporall and eternall, iustifying Gods righteous iudgement, if he should impose them, magnifying his mercy with the repentant Church, if hee spare thee in any, and doe not vtterly consume thee. After which confession, there followeth an humble and earnest suite for pardon and remission, wherein thou must with *Dauid* cry out vnto thy God;

Hos. 6. 1.

Psal. 51. 17.

Lamen. 3. 22.

Psal. 51. 1, 2.

§. Sect. 3.

Of the second part of repentance, which consisteth in conversion and amendment.

God; *Have mercy vpon me, O Lord, according to thy louing kindnesse; according to the multitude of thy tender mercies, blot out my transgressions; wash mee thorowly from mine iniquity, and cleanse me from my sinne.*

The second part of thy repentance (O my soule) is thy conuersion and amendment, whereby thou turnest from thy sinnes vnto God, desiring and endeavouring to serue and please him in newnesse of life; the things from which thou must turne (O my soule) are thy sinnes, yea from all thy sinnes, great and small, none being so great that they need to discourage thee, seeing they are incomparably exceeded by Gods infinite mercies, and the All-sufficient merits of thy Sauour; nor any so small, that thou shouldest neglect amendment, seeing the least bring euerlasting death, if they be not washed away with the blood of Christ, who also dyed for them as well as for the greatest. Or if there bee any difference in thy conuersion from thy sinnes (O my soule) it must be in leauing those sinnes with greatest hatred and detestation, which thou hast formerly embraced with greatest loue, seeing by them thou hast most dishonoured and displeased thy God, and wounded thine owne conscience. The other part of thy conuersion is, that thou turne vnto the Lord, that thou maist serue and please him in newnesse of life; according to that of the Prophet, *O Israel, if ye returne, returne vnto me, saith the Lord*: for it is not enough that thou cease to be the seruant of sinne, vnlesse thou become a seruant of righteousness; nor to be vnblameable before men, vnlesse thou be holy before God; nor to abstaine from euill, vnlesse thou doest good; nor to keepe thy selfe from mis-spending thy Lords Talent, vnlesse thou doest by vie increase it to thy Masters aduantage. And as in thy returning there is a change in the object, from (not some, but) all euill; not to some onely, but all good; so if it be sound and sincere, it is also to bee plainly discerned in the subiect or person that returneth, and in the change of all his faculties and actions. And therefore if thou truly repentest (O my soule) there is a change in thy mind, from the darknesse of ignorance, to the light of knowledge; from error, to truth; in thy conscience, from dead workes, to purity; in thy will, refusing that euill which formerly it embraced, and embracing that good which in time past it reiected; in thy heart, from hardnesse to tendernes; from security and impenitency, to true repentance; from the loue of sinne, to the loue of God and all goodnesse for Gods sake; from lothing of spirituall things, to hating of carnall; and so in the rest of thy affections and passions. If thy repentance be sincere, it beginneth inwardly in thee (my soule) and proceedeth to the outward parts; it beginneth in feruent desires, proceedeth in good resolutions and earnest endeouours, and sheweth both in our holy and righteous actions, throughout the whole course of our liues and conuersations. And howsoeuer it is imperfect in respect of degrees, seeing we can neuer sufficiently, whilest we liue heere, bewaile and forsake our sinnes, nor serue the Lord in holinesse and righteousness, in any such perfection as the Law requireth; yet if thou doest truly repent (O my soule) there is a perfection of integrity, whereby thou labourest to serue and please thy God in renouncing all sinne, and embracing all righteousness, and in the purifying of all thy powers and faculties, outward and inward, from corruption to holinesse.

Ephes. 4. 23, 24.

lineſſe. And theſe are the parts of thy repentance (O my ſoule) containing in them the matter and forme.

The finall cauſes and ends of it, are firſt, that God may be glorified in the acknowledgement of thy finnes, and may be iuſtified in his righteouſneſſe when he iudgeth, and magnified in his mercies, when being guilty of ſinne, and condemned in thy ſelfe, yea by thy ſelfe, hee pardoneth all thy finnes, and iuſtifieth thee in the righteouſneſſe and obedience of Ieſus Chriſt. Secondly, when out of the ſame grace and goodneſſe hee freeth thee from, not onely the guilt, but alſo from the puniſhment of all thy finnes, his iuſtice being ſatiſfied by Chriſts ſufferings and obedience. Thirdly, that being freed from ſinne, and become the ſeruant of righteouſneſſe, thou ſhouldeſt glorifie and pleaſe God in the whole courſe of thy life, by mortifying thy finnes, and ſtudying to ſerue him in thy new obedience. Finally, that thou maiſt hereby be aſſured of Gods ſauour in this life, and of euerlaſting happineſſe in the life to come, and haue the peace and comfort of both in thine owne conſcience. The effects and fruites of thy repentance are the inward purity and ſanctity of thee (my ſoule) from the pollution of ſinne in all thy powers and faculties, and thy exerciſe of theſe inward graces, in the duties of piety towards God, of righteouſneſſe and charity towards thy neighbours, and of temperance & ſobriety towards thy ſelfe; and an hearty deſire and earneſt indeuor to pleaſe thy God in all things, both in thought, word and deed, by conforming them in obedience vnto all his Commandements. The ſubiect or perſon to whom it onely belongeth, is the elect and faithfull, the repentance of all others, being like that of *Cain*, *Eſau*, *Ahab*, *Judas*, and all hypocrites, falſe and counterfeit. The ſubiect in which this grace is exerciſed, is the whole man, and all the powers and parts both of his ſoule and body; but principally it keepeth its court of reſidence, and ſheweth it chiefe vertue and power in thee (my ſoule) and aboue all other thy faculties in the change of thy mind and will, thine heart and affections. The obiect of thy repentance is ſinne, and that compleat righteouſneſſe required in Gods Law, that being the thing from which thou fleeſt; this, that vnto which thou aſpireſt; that it which thou laboureſt to mortifie and kill; this, that vnto which thou indeuouereſt to bee more and more quickened and reuiued. The properties and qualities of it, thou haſt before ſcene in the ſeueral parts. The contraries vnto it generally conſidered, are impenitency, carnall ſecurity, hardneſſe of heart, worldlineſſe and prophaneſſe. In the parts of it, the contraries to humiliation and ſorrow for ſinne, are pride, out of an opinion of our owne righteouſneſſe; for Chriſt came not to call ſuch Phariſaical Iuſticiaries, but ſinners to repentance, and an hard heart and ſeared conſcience which cannot repent; and on the other hand, worldly ſorrow for carnall reſpects, which cauſeth death, and hopeleſſe ſorrow, which being voyd of faith, endeth in deſpaire, and ſo plungeth thoſe which ſo repent, with *Cain*, and *Judas*, into helliſh condemnation. Now to what wilt thou compare this grace of God, O my ſoule? It exceedeth all legall vertues in profit and neceſſity, eſpecially to vs who are imperfekt in them, and is exceeded of none, but of faith and loue, the fountaine of this ſtreame, and roots from which it ſpringeth;

§. Sect. 4.

The final cauſes, ſubiect, and properties of repentance, the contraries vnto it, and comparifons which illuſtrate it.

springeth, which if thou ioynest together, and entertainest them like loving friends to live and lodge in thee, no misery (my soule) can make thee miserable, no curse of the Law can hinder thy blessednesse, no imperfection of other vertues or duties, can keepe thee from the fruition of eternall happinesse; whereas without these, all other blessings are accursed vnto thee, all shewes of other graces false, counterfeit, and vterly vnprofitable. To what then mayest thou compare this excellent grace and gift of the Spirit? It is like the waters of Iordan, which will purge thee from the filthy leprosie of all thy sinnes, not by it owne inherent vertue, but by the power of Gods Word and promise, who hath assured all that truly repent, of the remission of their sinnes; and as it is a fruit and infallible signe of faith, which assureth thee that thou truly beleeuest, and art therefore purged from all thy sinnes, in the precious blood of Christ. It is like the precious balme of Gilead which is fit to cure all the sores of sinne, though the head be sicke, and the whole heart faint; and though from the sole of the foot, to the crowne of the head, there is no soundnesse in thee, but wounds, and bruises, and putrifying sores, yet if thou wilt apply vnto them this soueraigne salve, they shall be all healed, so that euen thy crimson and scarlet sinnes shall become white as snow and wooll.

Esai. 1. 5, 6, 16,
17.

§. Sect. 5.
Of the kinds
of repentance,
ordinary and
extraordinary.

And thus thou seest (O my soule) the nature of true repentance, which admitteth of no distribution into kinds, but yet thou maist distinguish it into some degrees. For either thou maist consider it in the first acts of thy conuersion, when as thou diddest breake from thy sinnes, by bewailing and forsaking them, and turning vnto thy God in new obedience; or else it is the continuing of it, throughout the whole course of this life. For as thou art neuer in this world perfectly cured of the sores of sin, but that they will breake out againe, the inward corruption not thoroughly drawne out, still seeking vent in some outward issue; so this plaister of repentance must continually be applyed and renewed, and be neuer quite neglected and throwne away, vntill by death the cure be perfected. Now this repentance which thou must continue (O my soule) euen till by thy separation from thy beloued body, thou be freed from that hated body of sinfull corruption, is either ordinary, or extraordinary. Thy ordinary repentance is that which thou must daily performe; for as thou daily sinnest against thy good God, so thou must daily sorrow for thy sinnes, bee humbled in the sight and sense of them, hate and abhorre them as conquered rebels, who hauing gotten new strength, haue giuen thee these foyles, subdue and mortifie them, and indeuour to please thy God in the contrary duties of his seruice. Thy extraordinary repentance is either when by reason of thy sloth and security thou hast discontinued this exercise, and afterwards doest vndertake it afresh, being excited and moued hereunto by outward helpes, the preaching of the Word, afflictions, danger of being ouertaken with some approaching euill, extraordinary blessings, and such like; or by the inward motions of Gods holy Spirit: or else when thou art ouertaken for want of keeping the spirituall watch of some grievous and vnusuall sinne, whereby thou hast made deepe wounds and fearefull gashes into thy conscience. In both which respects thou must double thy zeale and diligence, that thou maist rise from whence thou art false,

false, redeeme the lost time wherein thou hast negligently intermitted
 this holy exercise: bewaile thine extraordinary finnes, with extraordi-
 nary sorrow and bitter griefe, both in greater measure suitable to these greater
 finnes, and in a more vehement and powerfull manner; hating these
 finnes with more then mortall hatred; driving out these cursed enemies
 which haue giuen thee such shamefull soyles with all despite, and redou-
 bling thy watch, that they may for ever be kept out of thy coast, and ne-
 uer be able to surprize and ouercome thee. Finally, thy repentance (my
 soule) must be extraordinary, when thy God moueth thee vnto it by any
 extraordinary occasion; as when thou art to performe some duty of his
 seruice of great moment and importance; as the receiuing of the Sacra-
 ment of the Lords Supper, which requireth extraordinary preparation
 and examination; when thou humblest thy selfe in some solemne fast;
 publike or priuate, for the auerting of some imminent iudgement, or de-
 liuerance from some present euill; or when thou art to vndertake some
 businesse for thy selfe, the Church, or Common-wealth, no lesse waighy
 and necessary, then full of difficulty and danger; then (my soule) is it
 high time for thee to renew and redouble thy repentance, that thy finnes
 which separate betweene thy God and thee, may be remooued, and not
 stop and hinder thee from receiuing the assistance of his grace and holy
 Spirit in these waighy imployments. So also when thou addrest thy
 selfe to thy God, to make suit for some blessings, which thou much desi-
 rest, from which thy finnes might hinder thee, and stop the streame of
 his grace, that though it overflow to all others, yet thou shalt remaine
 dry and barren: or for the remouall of some great afflictions, which if
 thou continuest in thy finnes, thou maist iustly feare will bee continued
 vpon them, till thy God, by redoubling thy stripes and smart, haue made
 thee to renew thy repentance and redouble thy sorrow. Finally, it is fit
 time thus to repent, when thy God summoneth thee by sicknesse to ap-
 peare before him, and threateneth thee to bring thee before his Tribu-
 nall vnder the arrest of death; then is there no more need (O my soule):
 to set thy house and state in order, then thy selfe, and then is it fit time
 that thou shouldest renew thy repentance, with *Ezechias*, in an extraor-
 dinary manner, that thou maist make thine accounts ready, before thou
 art to render them vnto thy Iudge; and seeing thou art much indebted,
 and hast nothing to pay, thou must, whilest thou art heere, by renewing
 faith and repentance, sue out thy pardon, and get a generall acquittance
 for all thy debt, sealed with thy Sauours blood, that so thou maist goe
 with ioy and comfort, when thy Iudge calleth thee to make thine ap-
 pearance.

Ecc

CAP.

CAP. XXI.

Shewing how we must worke the former points vpon our hearts and affections.

6. Sect. I.
How our harts
are to be af-
fected with
feruent desires
to practice this
duty of re-
pentance.



And now (my soule) that thou hast in thy vnderstanding discouered of the chiefe poynts obseruable in this excellent grace of repentance, labour to worke what thou knowest, into thine heart and affections, and to bring it all to some holy vse, that thou maist prepare these spirituall meates, not onely to looke vpon, for so thou maist in this great plenty depart an hungred, and be neuer the better in thy health, strength and good liking; but indeuour to apply them, to taste their sweetnesse, to feed vpon and digest them for thy nourishment. Thou hast discouered (my soule) excellent waters, which though they be bitter in their owne nature, yet the wood of thy Sauours Crosse being cast into them by the hand of faith, will make them to become sweet: Drinke deepely of them (O my soule) that thou maist neuer againe thirst after the pleasures of sinne, which may well glut thee, but will neuer satisfie thee, but the more thou drinkest, the more thou thirstest, whereas these waters (my soule) will cure this dropsie, and make thee thirst onely after spirituall things, in which there is great delight, seeing thou maist heere drinke thy fill without impeachment, yea with much Improvement of thy health; or rather, because thou canst neuer be filled in this life, thou maist euer thirst, and euer drinke, thirst without distemper, without griefe; and drinke with all spirituall delight, seeing these waters satisfie without satiety. And as they are good for thine inward thirst, so also for thy both outward and inward defilements of sinne. Wash thy selfe therefore, yea bathe and diue thy selfe in them, whereby as thou shalt bee certainly assured that thou art washed and purged from the guilt and punishment of all thy finnes, in the precious Lauer and Fountaine of thy Sauours blood; so shalt thou find these waters of repentance, notable helpes and meanes to cleanse thee from the corruption and filth of sinne. Drench but thy selfe in them (O my soule) and thou shalt drowne them; for though to thee they are liuing waters, and helpe to preserue thee, yet they will stifle and choke thy sinfull corruptions, though (like the waters appoynted for the triall of iacaloufie) they will make thee fruitfull, yet they will cause thy finnes to rot and perish, working diuersly vpon diuers subiects. Worldly sorrow indeed causeth death, because it doth not conioyne, but seuer thee from Christ thy life. It is a fruit of the flesh, the ioy whereof is mortall, and therefore much more must its griefe needs be mortall. It looketh not to heaven, but to the earth, not drawing to God, but driuing thee from him. It respecteth punishment, and not finnes, and lamenteth more the losse of earthly trifles, then of Gods loue and heavenly excellencies. And therefore when this bitterness is thrust vpon thee by thy corrupt flesh; thou hast iust cause to cry out with the children of the Prophets, that there is death in the pot, and sinne in such sorrow, for which griefe thou hast iust cause of further grieuing. Mistake not this worldly sorrow (O my soule) for

Num. 3. 27, 28.

for true repentance.. Let not these muddy teares come into thine eyes, which will but dimme and dazle the sight of faith, so as it shall not be able to discern thy Sauour. But labour after that godly sorrow which will cause repentance not to be repented of; which though it may seeme vnpleasant to thy carnall taste, yet thou shalt finde it wholesome, though not so roothsome. If not delightfull meate, yet at least profitable physick, which by purging away the corrupt humours of sinne, will helpe to preserve thy spirituall health and life. Yea in truth (my soule) thou shalt, vpon good experience, finde this repentance not onely good and profitable, but also sweet and comfortable, causing thee to possesse and inioy thy selfe with much peace and patience.

For who is the Authour of it, but God himselfe, who with his sweetnesse sweetens all things which he giueth to his children? and though they bee bitter in themselues, yet tempering them with his loue, hee maketh them to become pleasant, turning our mourning into reioycing, and raising out of the subiect of sorrow, matter of ioy. It is a cup of Gods tempering, and therefore refuse not to drink it; it must needs be good, comming from him, who being the chiefe Goodnesse, is Authour of all good. It is Gods gift (O my soule) and no naturall act in thine owne power; and therefore when thou wantest it, sue vnto him that giueth liberally to all that aske of him; & when thou hast it, ascribe nothing to thy selfe, but let him haue the glory of his owne gift. It is his gift, and not in thine owne power; take it then thankfully at his hand, whilst in his acceptable time he offereth it, lest pulling it back for thine vngrateful neglect, thou seek it too late and neuer findest it. It is a gift of the Spirit, which (like the wind) bloweth when and where it listeth, and not at thine appoyntment; spread thy sailes (my soule) whilst this gale lasteth, and open the dore of thine hart whilst the Spirit knocketh. It is the gift of grace, and not of merit; towards which thou hast brought nothing as the cause, but thy sinnes onely as the occasion; and therefore as it is giuen freely, so freely take it. It is the grace of God, which like the Sunne with kindly heate, doth with the beames of his fauour dissolue the clouds of griefe, and causeth them to distill in repentant teares; and not the strong and cold winds of his rigorous iustice and terrible threats, which either blow them quite away, or congeale them vnto an Icy hardnesse (making thy teares whilst they are dropping, like haile-stones, which will destroy thy fruits of obedience, rather then cause them to grow and multiply. It is not a common, but a sauing grace, seeing to whomsoever God giues it, he giueth them also saluation with it; and therefore (my soule) if thou wouldest haue the one, refuse not the other, for these gifts of grace must goe together. It is an Euangelicall gift, and not a legall, which haue such hard conditions, that they can seldome be obtained: whereas the Gospell not onely offereth to giue, but also enableth thee to receiue what it offereth, and to performe what it requireth. The strong winde, thunder and earthquake of legall threatenings, doe onely prepare a way, but it is the still voyce of the Gospell which assuring thee by faith of Gods loue worketh it in thee. And therefore (my soule) despise not this Word of grace; but whilst thy God speaketh and alloveth thee by his sweet promises to repentance, hearken vnto him, and harden

§. Self. 2.

Motives to repent, taken from the Authour and efficient causes of this grace.

den not thine heart. It is a gift of God, which thou returnest vnto him againe, and thy selfe with it. Feare not, lest it shall bee reiected, and thou with it, because it is small and worthlesse, for thy God requireth not perfection, but truth, and that his gifts bee not imbased by the mixture of thy hypocrisie. Hee looketh not to receiue much where hee giueth but little, nor will reiect any of his owne graces, as small and worthlesse, seeing though they bee but of small value as they are thine, yet from the Author and giuer they haue sufficient worth and excellency, for which hee will accept them. It is a gift which thy God hath freely given thee, but by and for his Sonne thy Sauour. It came to thee of free grace from God by Christ, but to him by purchase. Thou hast it for nothing saue gratefull acceptance, but thy Sauour bought it at a deare rate, euen with the inestimable price of his precious Blood; nothing else could procure thy pardon, without which there was no place to repentance; for neuer wouldest thou haue returned to God, whom thou hadst incensed to wrath by thy sinnes, had not Christ by that propitiatory Sacrifice reconciled thee and wrought thy peace. Besides, so was thy rebellious heart hardened through the deceitfulnesse of sinne, vnto more then an adamantine hardnesse, that nothing but the Blood of the slaine Goate, or innocent Lambe, could mollifie and soften it, that it might bee fit to receiue the impression of this sauing grace, and to melt and resolue in repentant teares. And therefore seeing thy Sauour hath bought it at so deare a purchase, doe not now vngratefully refuse it, when hee so graciously offereth it vnto thee of free gift. Especially, seeing hee vseth such manifold and plentifull meanes to presse it vpon thee for thine owne inestimable benefit. For hee sendeth daily his Ambassadors vnto thee, to call and inuite thee to repentance, by preaching vnto thee the glad tidings of reconciliation. Hee by them instructeth thee in the right way wherein thou must returne, admonisheth thee of thy errorrs, reprocueth thy transgressions and wilfull wandrings, comforteth and encourageth thee against all difficulties and oppositions, perswadeth thee by his gracious promises, terrifieth thee in thy course of sinning with his seuerer threatnings, allureth thee by his manifold blessings, discourageth thee in the way of sinne, by his chastizements and gentle corrections; all which outward meanes he presseth vpon thee, that they may become effectually by the inward motions of his Spirit, drawing thee from thy sins, and driving thee to God. O thrice vngratefull soule, if thou sufferest so great grace to be spent in vaine! O more then miserable, if thou, like the barren earth, drinkest so many gracious showres of heauenly blessings, and bringest forth no other fruits vnto him by whom thou art dressed; but thornes and briers, seeing then thou shouldest be reiected of God, and neere vnto his fearefull curse! But I am perswaded better things of thee (my soule) and things that accompany saluation, though I haue thus spoken. For though this and all other thy graces are but weak and imperfect, yet are they in sincerity & truth. Acknowledge with thankfulness Gods graces in thee, and thine owne wants. Behold with sorrow thy imperfections, & labour without discouragement after more perfection. He that could begin this worke of grace when it was wanting, can increase it now it is begun. Hee that could raise thee who wast dead in thy sinnes,

Heb. 6. 6, 7, 8.

1 Pet. 9.

Phil. 1. 6.

sinnes,

finnes, can quicken thee more and more; seeing it is a farre greater worke to giue life to the dead, then health to the liuing.

Rest not then thy selfe (O my soule) in some first beginnings of this worke, but goe vnto him that is both able and willing to finish it. Content not thy selfe in some small degrees, seeing that is no true grace which standeth at a stay, and rendeth not towards perfection. Thou hast already repented, but let not that suffice thee. He seemeth to repent of his repentance, that doth not renew it againe and againe. Doe not cease to sorrow, till thou ceaseest to sinne. Neuer leaue striking at this many-headed monster, whilest any one remaineth. If thou willingly suffer any one to liue, they will multiply, and such mortall enemies they are vnto thee, that their life will be thy death. God begun this worke, and inioyned thee to continue it; giue it not ouer, till hee call thee from it to pay thee thy wages. Mourne for thy sinnes, till hee come and wipe away the teares from thine eyes, and with thy sinnes take away thy sorrowes: and thinke not that it is time to cease amending, till thou comcest to perfection, and art made compleate both in holinesse and in happinesse. Practise repentance (O my soule) not by patches and pieces, but in both the parts ioyntly together. Repent and amend. Sorrow for thy sinnes, and withall forsake them. For he that lamenteth his sinnes, and indeuoureth not to leaue them, doth it not out of hatred, but of loue, which maketh him to grieue, because feare of Gods Iudgements make him thinke of their parting. But first, humble thy selfe (my soule) in the sight and sence of thy sinnes, that God may exalt thee in his due time. Humble thy selfe thorowly with vnfaigned sorrow and bitter grieve; for the deeper thou layest the foundation of thy repentance, the more substantiall shalt thou finde thy building. Thy sinnes are many and grieuous; and great sinnes would haue great sorrow. Thy God, whom thou hast offended and dishonoured, is not onely glorious and full of Maiessty; but infinitely gracious, and of abundant mercy. Yea, thou (my soule) hast not onely scene and tasted how good thy God is, but hast drunke deepe draughts out of the fountaine of his bounty. Hee hath giuen thee thy being, and preserued thee in it; he hath multiplied his blessings vpon thee temporall and spirituall, and is the Author and giuer of all the good which thou inioyest or expectest. And which is first of all and aboue all, he hath loued thee, vnworthy, sinfull, rebellious soule, before thou couldest loue him, yea, so loued thee, that he hath giuen his onely begotten and best beloued Sonne, that by his death thou mightest liue. Admire this infinite loue (O my soule) and loue thy God againe as much as thou canst, and be sorry thou canst loue him no better. Loue him who is most worthy in himselfe, and best deserueth it of thee, which if thou truly doest, thou canst not but lament thy sinnes with bitter grieve, whereby thou hast displeased him who so loueth thee, and whom thou so louest. Looke also vpon thy Sauour, whom by thy sinnes thou hast pearced, and lament thy sinnes which haue bene the causes of his sufferings, as a man mourneth for his sonne, and be sorry for them, as one is sorry for his first borne. It is not so much *Iudas* that betrayed him, nor the Scribes and Pharises that accused him, nor *Pilate* that condemned him, nor the Souldiers that crucified him, nor the deuill himselfe that set them all on worke,

Eph. 2. 1.

6. Sect. 3.

Motives to perswade vs to the renewing and perfecting of our repentance, and first, our humiliation and vnfaigned sorrow for sinne.

Eph. 2. 3.

Mat. 26. 38.

§. Sect. 4.
Motiues per-
swading to re-
pentance and
amendment
of life.

1st. 23. 13.

Amos 3. 3.

as thy sinnes deliuering him into their hands, that haue beene the chiefe causes of his death. These, these (my soule) were the whips that scourged his innocent body, the nailes that fastened him to the Crosse, the speare which pearced his blessed side and heart. Mourne then and lament thy sinnes (O my soule) whereby thou hast caused him to be condemned that came to iustifie thee; to be killed, that came to saue thee; to be put to a cursed death, who being the Lord of life, was content to die, that hee might giue vnto thee life and happinesse, that wast dead in thy sins, and liable to Gods wrath as well as others. Thinke not much (my soule) to shed teares for thy sins, seeing thy Sauour was content to shed his blood for them; nor that it is too much trouble to bee a little grieued in the sight and sense of their burthen, and thy heavenly Fathers displeasure, seeing Christs innocent soule was troubled for them, and heauy vnto the death, yea, was so oppressed with their waight, and his Fathers wrath, that it forced out from his body a bloody sweat, and from his distressed and afflicted soule, that lamentable complaint, *My God, my God, why hast thou forsaken me?* Consider also (O my soule) how often thou hast vexed and grieued the good Spirit of God dwelling in thee, and made him weary of his lodging, by polluting it with thy sinnes. How often thou hast tyred this peaceable Ghest by contending with him, and by not only resisting and quenching his good motions which hee hath put into thee, but also by giuing way and entertainment vnto the contrary suggestions of Satan and thine owne sinfull flesh. And let this grieue thee (my soule) that thou shouldst giue such a kind Ghest so vnkinde a welcome, that thou shouldst weary him that was sent by thy Sauour to refresh thee, grieue him that came to be thy Comforter, and contend and wrangle with him who is the Author of all thy peace.

But content not thy selfe (O my soule) to haue sorrowed for thy sinnes, vnlesse thou also leaue and forsake them, without which thy sorrow is false and hypocriticall. For these bitter medicines haue (if they be right) a purging property, and little good will they doe thee, if they distaste thy palate with the bitter vpbraids of thy sinnes, but doe not purge thee from these corrupt humours. Yea in truth, if thy sinnes be vnpleasant to thy taste; and like gall in thy mouth, thou canst not chuse but spit them out. If they be grievous vnto thee, as *Hagar* to her mistresse, thou wilt neuer bee at quiet till thou hast inforced them to depart. Or if through the strength of thy corrupt nature, thou canst not quite remooue them from dwelling with thee, they will be as *scourges to thy sides, and thornes in thine eyes*, which will make thee desire and indeuour to be rid of such cumbrous neighbours, to make continuall warre against them, and to watch all good opportunities of rooting them out; if not altogether, yet at least, by degrees. For *how can two dwell peaceably together, vnlesse they bee agreed?* who seeleth sinne (with *Paul*) like a thorne in the flesh, and will not pull it out? or if he cannot himselfe, who will not with him cry out for helpe; *Wretched man that I am, who shall deliuer mee from this body of death?* Yea, in truth (my soule) the same reasons which make thee truly to lament for thy sinnes, will make thee as willing to forsake them. For if thou louest God, who so loueth thee, thou must needs hate and forsake that which hee abhorreth.

horreth. If thine heart bee truly and thorowly warmed with the beames of his loue, brightly shining in that inestimable gift of his onely begotten and dearly Beloued, thou canst not thinke much for his sake to offer thy finnes to bee killed and mortified, which thou hast iust cause aboue all things to hate, (for if thou willingly lettest them escape, after God hath designed them to death, thy life must goe for theirs) seeing for thy sake he was content to giue the Sonne of his loue to be killed and crucified, that by his death thou mightest liue. If thou diddest (as thou oughtest) (my soule) esteeme thy God thy dearest and greatest friend, thou wouldest esteeme it but a small matter, to leaue for his sake thy greatest enemy. Consider also (my soule) that thy Sauour hath shed his precious Blood to wash away thy finnes, not onely in respect of their guilt and punishment, but also of their filth and corruption; and wilt thou suffer this vncleanesse of sinne still to sticke vnto thee, and so cause his blood to bee spilt in vaine? Hee was content for a time to be forsaken in his owne sense of his heavenly Father, whom to inioy, was the life; and to be seuered from him, the death of his soule, that he might make an vtter separatiō between thee and thy finnes; and wilt thou not for his sake part with them (my soule) especially considering, that if thou cleauest vnto them, they will be a partition wall to separate thee from thy God? Finally, the holy Spirit, whom thou hast entertained for thy Ghest to lodge in thee, may moue thee for his sake to forsake thy finnes. For he being holy, and delighting in purity, cannot indure to haue sinne for an inmate, where he is a Ghest; but will depart in discontent, if hee bee annoyed with such a lothsome neighbour. Now as there is no society so sweet and comfortable as this Communion of the holy Ghost, seeing hee commeth not alone, but accompanied with all sanctifying and sauing graces, with peace that passeth all vnderstanding, peace with God, and peace of a good conscience, with comforts which vphold vs in all discontents, with ioy vspeakable and glorious, which cannot bee embittered with any griefe: so there is no solitude so vncomfortable, as when thou art left and forsaken of the Comforter himselfe, because to inioy his company, thou canst not be contented to leaue thy finnes. Turne therefore from thy finnes (O my soule) but with all turne to thy God. *Cease from euill, and learne to doe well;* and being freed from the base seruice of sinne, become now the seruant of righteousness. The beginning of thy misery, was thy turning from God; for how couldst thou be but miserable and accursed, when thou diddest leaue him, in whose fruition consisteth thy chiefe happinesse? how couldest thou but bee in palpable darkenesse, when the beames of his fauour did not shine vpon thee, who is thine onely Light? How couldst thou be but euill and wicked, when thou diddest forsake him who is the chiefe Goodnesse? And the beginning of thy happinesse is, when thou returnest vnto him. When thou wentest from him with the Prodigall, thou hauing mis-spent the rich portion of his graces, becamest so poore and beggerly, that to satisfie thine hunger, thou wast faine to feed with swinish worldlings, vpon the base huskes of earthly vanities; but vpon thy returning to him, hee will meete thee when thou art farre off, receiue thee into wonted fauour, put on thee the best garment, kill for thee the fat Calfe, and feast thee at his owne

Psal. 23. 3.

Eph 4. 16.

Esa. 23. 8.

2. Pet. 5. 5, 10.

6. Sect. 5.
 Motiues to
 bring forth the
 fruits of repen-
 tance in all the
 parts thereof.
 3. Cor. 7. 11, 12.

1. Care.

Rom. 6. 12.

Table with great ioy. When thou wentst from him like a wandring sheep, in losing thy Shepherd, thou didst lose thy selfe, stray in the deserts of sinne, and being intangled in the briars of Satans tentations, wast a ready and easie prey to this rauinous Wolfe. But when thy great and good Shepherd had sought and found thee, and thou hearing his voyce, diddest desire to come out of this wofull plight, hee tooke thee vpon his blessed shoulders, when thou wast not able to goe, brought thee backe to his sheepefold, and hath caused thee to feed in pleasant pastures by the still waters. Returne then vnto thy God (O my soule) loue him who hath beene so good vnto thee, with all thine heart, and serue him with all thy might. And because thou hast mis-spent many of thy good houres in the seruice of sinne and Satan, without gaine, yea to thy losse; redeeme this lost time, by redoubling thy diligence for the time to come. His seruice is perfect liberty, and not to be in it, is to be in the worst bondage. All his seruants are his sonnes, yea heires of his Kingdome, and co-heires with Christ. It is commonly sayd, that there is no seruice to the seruice of a King. Yes (my soule) behold a seruice much more excellent, much more profitable; the seruice of the King of kings; For he maketh truely (as it is said hyperbolically of Tyre Merchants) all his seruants Kings, not of an earthly, but of an heauenly; not of a transitory, but of an euerlasting Kingdome. Serue then with cheerefulness (O my soule) such a bountifull Master, who rewardeth such simple and short seruice, with such large and lasting wages. Yea, bee sorry that thou hast returned no sooner into his seruice, for which alone thou wast created and redeemed, and repent that thou hast no sooner repented. Glorifie God in acknowledging thy errors and wandrings. Glorifie his Iustice which hath punished thy sinnes in Christ, corrected them in thee. Glorifie him in his infinite mercies, who to spare thee, hath punished his best Beloued. Finally, as thou hast dishonoured him by thy sinnes, so glorifie him by thy new obedience, and bring forth fruits worthy amendment of life. And doe it with comfort and cheerefulness (O my soule) seeing so gracious is thy good God, that hee hath coupled his glory and thy saluation inseparably together, so as thou canst not seeke the one, but thou must finde the other; thou canst vse no meanes to glorifie him, but by the same thou shalt attaine vnto glory, and make thine owne calling and election sure. Bring forth fruits of repentance in the duties of piety towards God, of righteousness and mercy towards thy neighbours, of temperance and sobriety towards thy selfe.

Clenſe thy selfe inwardly from all reliques of sinfull corruption; furnish thy selfe thorowly with those chieſeriches of sanctifying graces, and bring forth plentifull fruits of them in thy good workes, that thou mayest please thy God in all things, and cause him to bee glorified, when as thy light of a godly life shall shine before men. But especially (my soule) bring forth in the practice of thy repentance, those fruits which the holy Apostle commendeth vnto thee. First, take care to haue this assurance, that thy sinnes are pardoned, and thou freed from the guilt, punishment, and corruption of them, and that being thus once clenſed in thy iustification, thou mayest continue it in thy sanctification, not suffering sin againe to raigae in thy mortall body, that thou shouldest obey it in the lusts thereof, nor to pollute

pollute and defile thee againe with the filth of it, after thou art thus pardoned and purged; but contrariwise, that thou serue God in performing of all contrary duties which he requireth, in that manner as hee hath prescribed. And this thy care (my soule) must extend, not only to the things themselves, but to the meanes and occasions of them, for the auoyding of the one, and imbracing of the other. *Clear* often thy selfe (my soule) seeing thou often failest of thy duty, by pleading thy pardon purchased by Christ, and set euen all accounts betweene thy God and thee, by shewing that the hand-writing of Ordinances is cancelled and nailed to his Crosse, and that thou hast a generall acquittance from thy Lord and Master sealed with Christs Blood. Yet slight it not ouer as a light matter (O my soule) that thou hast so much offended, though thy pardon hath freed thee from all perill, but haue an holy *indignation* against thy selfe and thy sins, that thou shouldst by them, like an vngratefull wretch, displease and dishonour so gracious a God; who of his meere mercy hath freely forgiven thee; yea, and let this for the time to come set thee so farre at oddes with them, that thou wilt by no meanes, nor vpon any termes, entertaine with them any familiarity and acquaintance. And yet because thou art fraile and full of infirmity, and thy enemies many and mighty, thou apt and easie to be ouertaken and overcome, and they as ready to surprize thee, therefore (my soule) whilest thou standest, take heed of falling, be neuer secure, which will cause negligence, but nourish euer in thee a godly *fear* of being surprized and foyled, which will make thee watchfull, and to stand alwayes vpon thy gard. And seeing thou canst not stand in thine owne strength, thou must also entertaine an holy desire after Gods grace and assistance of his holy Spirit, wherby thou maist be inabled to withstand tentations, and to performe all duties of Gods seruice daily in more and more perfection. The which thy desires must not be cold and remisse, but must be backed and strengthened with seruent *zeale*, which must shew it selfe in opposing couragiously all the meanes that hinder thee in thy Christian course; for so many blocks lie in this way, so many enemies that encounter thee, and labour might and maine to hinder thy proceedings, that thou canst not overcome them without much courage and resolution, nor amend thy life, vnlesse thou be *zealous*. Finally (my soule) seeing notwithstanding all thy zeale and resolution, thou art often foyled with that secret Traytor and dangerous Rebelle, which thou nourishest in thine owne bosome; doe not carelessly and cowardly put vp all these wrongs and indignities, but after thou hast armed thy selfe strongly against this trayterous enemy, set vpon him, foyle him as he hath foyled thee, and take sharpe *revenge* vpon him, and wound him to the death with all his sinfull lusts. Yea, if thou findest him strong in resistance, abridge thy selfe in the vse of things in their owne nature indifferent, which thine enemy hath made by their abuse, snares vnto thee, and occasions of sinne; rather then giue him any aduantage by vsing thy liberty, and chuse rather to vse moderate abstinence, then that such an enemy should get any strength by seeding with thee.

3. Clearing.

3. Indignation.

4. Feare.

1. Cor. 10. 12.

5. Desire.

6. Zeale.

Apoc. 3. 19.

7. Reuenge.

CAP. XXII.

Of diuers speciall meanes whereby the poynt meditated is wrought vpon the heart and affections.

§. Sect. I.
Of Examination.



And now (my soule) that thou seest what is required in this duty of repentance, examine thy selfe how thou hast performed it. Hast thou had a true and thorow sight and sense of thy naturall impotency and auersenesse to this duty; of thy security, impenitency and hardnesse of heart, and hast thou had seruent desires to bee freed from them? Hast thou sought and sued to thy God, the Author and fountaine of this grace, desiring the assistance of his holy Spirit, for the suppling and softening of thy hard and stony heart, that it might relent and resolue into the teares of vnfained repentance? And hast thou by faith applyed vnto thee the blood of Christ, for the working of thine heart to sound humiliation and contrition? Hast thou been carefull, as thou oughtest, in vsing all those good meanes which thy God hath giuen thee, for the effectuall working of this grace in thy heart? Hast thou diligently heard the Word of God, and applyed it vnto thy selfe for this end, the threatnings of the Law for thy humiliation, and the sweet and gracious promises of the Gospell, assuring thee of the pardon of thy sinnes, and of Gods loue and fauour, that thou mightest loue God againe, who hath so loued thee, and forgiven thee so great a debt, and testifie this loue by bewailing thy sinnes, whereby thou hast displeased so gracious a Father? Hath Gods mercy, patience and long-suffering drawne thee to repentance, and hast thou beene offended with thy selfe, because thou hast offended thy God, who hath multiplied vpon thee so many testimonies of his loue? Hast thou made right vse of Gods blessings and benefits, to be made thereby more carefull to please him; and of his chastisements and fatherly corrections, to be made thereby more fearefull to offend him? Hath thy sorrow in any good measure beene sutable to thy sinnes, and hast thou more bewailed thy sins then the punishment, the guilt then the smart; and in this respect chiefly, because thou hast by them dishonoured thy God, rather then for the miseries which they haue brought vpon thy selfe? Hast thou bewailed all thy sinnes, and those most of all whereunto thy corrupt nature is most inclined; and not onely thy sinnes of grosse commission, but also thy sinnes of omission, and the wants and imperfections of thy best actions? Hast thou been affected with Gods Iudgements, and with those most of all which are spirituall, and touch thee rather then thy sinfull flesh? Hath the smart of thy sores beene such, that nothing would ease them, but the *balme of Gilead*, the blood of Christ, applyed by faith, and haue carnall sports rather increased then abated thy griefe? Hast thou so *washed* thy selfe in the waters of repentance, as that thou hast thereby been *cleansed* from thy sinnes? and hast thou, *being freed from sinne, become the seruant of righteousness*? Hast thou been earnest in thy repentance, and taken occasion from thy former negligence and vnprofitablenesse, to redeeme thy lost time, by redoubling thy diligence in Gods seruice? Hast thou found plentifull fruits in thee, worthy repentance and amendment of life? And as thou

thou hast increased in yeeres, hast thou increased in fruitfulnessse, bringing forth most in thine older age? Hast thou found in thee those speciall fruits of care, cleering, indignation, feare, desire, zeale and holy reuenge, before spoken of?

Alas (my soule) how defectiue hast thou been in all these things? Alas (my God) how should I, without much shame and confusion of face looke vpon thee, seeing when I come to pay that debt and duty which I owe thee, my siluer is turned into drosse, my medicine is become a poison, my repentance, which should be the salue for my other sinnes, is so full of wants and imperfections, that it selfe needeth to bee repented of? and if this bath wherein I should wash my polluted selfe, were not it selfe bathed and cleansed in a pure fountaine, the precious blood of Iesus Christ, so foule it is through the filth of my corruptions, that it would but the more defile me, and make me lothsome in thy sight. It is true (my God) and I acknowledge it to thy glory, that through thy grace I haue repented, and doe desire to repent still more and more. And that small measure which I haue receiued, and which I returne vnto thee, is not false and counterfet, but in sincerity and truth. But (alas my Lord) it is so maimed with imperfections, and defiled with corruptions, that it is utterly vnworthy thine acceptance. And seeing thou hast forbidden in thy Law that any sacrifices should be offered vnto thee, which were maimed or vncleane, how should I presume to offer this sacrifice of my sighes and teares which are so imperfect and defiled, were it not that thou hast told me, that the sacrifice wherein thou chiefly delightest, is a broken heart, and humble and contrite spirit? And because thy perfection can indure no imperfection, thou hast appoynted another sacrifice pure and perfect, euen that which thy deare Sonne hath offered vnto thee vpon the Crosse, to cleanse and couer the impurity and imperfection of mine, that it may be acceptable in thy sight. These waters of thy grace (O my God) were pure and perfect, as they came from thee the Fountaine of all purity and perfection; but alas, they are now defiled by running thorow the polluted channell of my filthy heart. But being againe cleansed by running thorow the pure Fountaine of my Sauours blood, they are restored to their purity, and fit for thine acceptance. From my selfe immediately I dare not offer vnto thee my repentance; for it is wholly stained and defiled with my corruption, and mingled with much impenitency, carnall security and hardnesse of heart. And though it be most imperfect, yet haue I been too too slothfull in vsing any of those good meanes whereby I might attaine vnto more perfection; or when I haue vsed them, it hath been so formally and negligently, that they haue had little efficacie to worke this grace in me. Thy legall threatenings haue not humbled me, thy Euangelicall promises haue little affected mee, the good motions of thy Spirit haue been quenched in me, thy blessings and benefits haue not allured me, thy chastisements and corrections haue not drawne me; but notwithstanding all these helps, I haue continued in my sinnes with much impenitency, or laboured to come out of them with much weakness. My sorrow for sinne hath been very small, and ioyned with much hardnesse of heart; my desires of amendment exceeding feeble and faint;

§. Sect. 2.
Of Confession.

Esa. 1. 22.

Rom. 7.

§. Sect. 3.
Of Com-
plaint.

my resolutions weake and vnconstant, and my actions and indeuours impotent and imperfect, and when *to will is present with me, I finde no power to performe that which is good, so that I cannot doe the good I would, nor leaue vndone the euill I would not.*

Alas (my soule) how farre hath thy carnall security preuailed with thee? How hath it rocked thee in such a deepe slumber, that thou hast little or no sense of thy sloth, but when thou art asleepe, dreamest that thou art waking? How is thine heart hardened through the deceitfulnesse of sinne, that it is scarce sensible of its owne hardnesse? yea when thou dost discerne it, how art thou hampred and fettered with the giues of thy corruption, that thou hast neither power nor will to better thine estate? Repentance is the meanes of curing thine infirmities and sickneses of sinnes. But thou searest the medicine, more then the disease, and neglectest, or formally vnest all good meanes whereby it might be obtained and applyed. Thou thinkest no care or cost too much for the compassing of worldly vanities, and thou canst in pursuing them, keepe thy desires within no bounds, but the more thou drinkest, the more thou thirstest. But how soone art thou tyred in working thy heart to sorrow for thy sinnes; and how little of this doest thou thinke enough? In bodily smart and worldly grieve for the losse of things little to be esteemed, how many arguments of comforts (as it were) bridles, needest thou to curbe in, and moderate thy sensuall sorrowes? and yet how often doe they get head, and (as it were) catching the bridle betweene the teeth, carry thee away in a full carrear? But how many strong motiues and forcible reasons (as it were) sharpe spurres in thy sides, doest thou need, to make thee sorrow for thy sinnes? and how soone, like a dull hackney, art thou tyred in this vnusuall way, so that no spurres nor stripes will make thee mend thy pace? How cold and quiet is thy harred against thy sinnes? and vpon what easie tearmes and small submission art thou content to let them liue, when the Lord hath giuen them into thy power, and put the sword of the Spirit into thy hands wherewith thou mightest slay them? How little hast thou profited in the amendment of thy life? how small and insensible are thy proceedings in the wayes of godlines? and after long time spent, and many means vsed, how small is thy progresse, and how neere art thou still to the place from whence thou diddest sit out? How faint are thy desires (O slothfull soule) after good things? How farre from earnest longings which breake the heart, and from hungry and thirsting, which are impatient of delay, and neuer at quiet till they be satisfied? How often doest thou faile in thy good resolutions, and how seldome dost thou bring them to any good effect? How easily art thou discouraged in thy best indeuours, desisting, or at least often intermitting them, before thou bringest them to any perfection? And yet this is all thou canst doe towards that perfect obedience which the Law requireth; and all that thy God in the Gospell doth require of thee. Vngratefull soule, if thou dost not answer his demands; when hauing done so much for thee, hee desireth, in lieu of all, to haue so little returned vnto him.

§. Sect. 4.
A hearty wish
to haue all
wants supplied.
Jer. 9. 1.

O that thou couldest performe this duty in that manner and measure which thy God requireth! O that thy head were a fountaine of teares,
that

that thou mightest with *Dauid* cause thy bed to swim, and water thy couch with them; and with *Jeremy*, weepe day and night for thine owne finnes, and the finnes of thy people. O that God would smite thy hard heart, as he caused *Moses* sometime to smite the Rocke, that there might gush out of it teares of vnfaigned repentance! O that I could thorowly waken my selfe out of my slumber of security, that continually expecting my Iudge, I might prepare my selfe for his comming, and lament my sins, as though it were the last day of my life! O that I could be more displeased with my selfe, because my finnes no more displease me, and lament the hardnesse of my heart, because I can no more heartily bewaile them! How should I inwardly reioyce in this sorrow! How should I haue more iust cause of delight in bathing my selfe in these floods, then *Naaman* had, when washing in Iordan, he perceiued himselfe cleansed from his Leprosie! How should these teares be my meate and drinke, and more refresh me then my corporall food! O that turning from my sins with implacable hatred, I could returne to my God with all seruency of affection, and that I could expresse and approue my loue vnto him who hath so loued me, by bringing forth plentifull fruits of new obedience! O that my wayes were so directed, that I might keepe his Statutes! O that thou couldest (my soule) set thy selfe perfectly to seeke and serue him, and that thou mightest neuer erre from the wayes of his Commandements! O that it were thy meate and drinke to doe the will of thy heauenly Father; and that thou couldest loue it better then thy daintiest food! O that thou couldest doe Gods will in earth, as the blessed Angels doe it in heaven, with all ioy and cheerfulness, speed and diligence! But alas, so impotent thou art in thine owne strength, that thou art altogether vnable in thy selfe to performe this duty in any such manner or measure as thou desirest.

Thou seeest thy sores, and feelest their smart, but hast no skill to cure or ease them. Thou art sensible of thy defects, but art so poore and beggerly that thou canst not supply them. Yea, thou art within the sight of the waters which haue vertue in them to cure thy lamenesse, and yest desolate bemoaning thy misery, but art so impotent that thou canst not step into them. Thou seeest and acknowledgest that thy sorrow for sinne is too too small, and it grieueth thee that thou canst bee no more grieued, but hast no more ability to draw from thy head plenty of teares, or from thy heart vnfaigned sighes and grones for thy finnes, then to command the clouds to raine, or the windes to blow. Thou seeest the miseries and dangers which attend vpon thy carnall security, but canst not rowze thy selfe vp out of this dead slumber. Thou feelest the mischiefes of an hard heart, but art not able by any meanes of thine owne to supple and soften it. Many defects and imperfections there are in thy new obedience, but thou hast no ability to supply the one, or amend the other. Rest not therefore (my soule) vpon thine owne strength, which will faile thee in this, as well as in all things else, of any weight or worth, but flee vnto him that is both able and willing to pardon thy imperfections and wants, and also to supply them. Cry vnto him (O my soule) who is ready and All-sufficient to heare and helpe thee. Lift vp thy heart vnto him, and say:

Psal. 5. 6.

Psal. 119. 5.

§. Sect. 5.
Acknowledgement of impotency.

§. Sect. 6.
Petition.

Psal. 119. 37.

*Ezek. 11. 19.
and 36. 26.*

Iob. 15. 8.

§. Sect. 7.
Inforcement.

Luk. 18. 1. 8.

Psal. 119.

*Lam. 5. 21.
Cant. 1. 3.*

O thou, who art alone able to perfect that good worke of repentance which thy selfe hast begun, attend in it what is amisse, and supply all that wherein it is defectiue. I haue desired to turne vnto thee by vnfaigned repentance; but my corrupt flesh opposeth me in this work, so as I can bring it to little effect; put to thy helping hand, and supply by thy Spirit what is wanting in me. The reliques of my corruption doe still remaine in mee, and pull me backe as I am returning vnto thee; but thou who hast deposed them from their regency, and weakened them in their full strength, canst deliuer me fully from their power and tyranny, and preserve mee from the danger of those secret ambushments, out of which these scattered forces, vpon all aduantages doe assault me. My carnall security opposeth my repentance, and maketh me apt to slumber in my sinnes; but thou canst awake me out of this sleepe, who was able to rowze me out of the sleepe of death. My heart is hard, and I bewaile great sinnes with small sorrow; but if thou smite this stony rocke, there will issue from it, as from a fountaine, streames of repentant teares. I am now slow and dull in returning vnto thee, by bringing forth the fruits of new obedience; but I shall be able to better my speed, and to *turne the way of thy Commandments; when thou shalt enlarge my heart.* O thou therefore who chiefly delightest in the sacrifice of an humble heart, and contrite spirit, create in me a soft and tender heart, and renew in me a right spirit. Frame me according to thine owne will, that thou maist delight in me, and dwell with me; yea, according to thine owne couenant, for thou hast promised to giue me a new heart, and a new spirit, and that thou wilt take away from me my stony heart, and giue vnto me *an heart of flesh.* Thou art glorified in me, when I bring forth much fruit of new obedience. O be not wanting vnto thine owne glory, by suffering me to be defectiue in fruitfulnessse; but after I haue brought forth some, purge me againe and againe, that I still bringing forth more fruits, thou maist be more glorified.

Yea Lord, my wants are not small, and therefore my suit must not bee slight. I must still wastle with thee by my prayers and strong cries, and not let thee depart, without a blessing. I am weake to preuaile, but I haue thy truth to support me, who hast promised that I shall obtaine, if I follow my suit without fainting. O then *make good thy word vnto thy seruant, wherein thou hast made me to put my trust:* Giue me a melting heart, which will relent and resolute easily into teares of repentance. I am much defiled with the filthinesse of my sinnes, and a little washing will not make me cleane; Purge me thorowly therefore (O my God) and multiply my washings, first and chiefly in the blood of Christ, which will cleanse mee from the ingrained guilt of my crimson and scarlet sinnes; and wash mee in the lauer of Regeneration, and in the waters of vnfaigned repentance, which will, by vertue of the former washing, helpe to purge mee from the filth of my corruptions. Turne me, *O turne me vnto thee (my God) and so shall I be turned; draw me, and I will runne after thee.* Rectifie and fructifie my more then ordinary barrennesse, with the extraordinary showres of thy grace, and warme my heart with the beames of thy loue, that whatsoever good seed of thy Word shall fall into it, may take deepe root, and bring forth plentifull fruits of holinesse and righteousnesse; that as I

haue

haue heretofore, more then many others, dishonoured thee by my sinnes, so also I may now glorifie thee in some good degree, by bringing forth, in more then an ordinary manner and measure, plentifull fruits of new obedience.

And now comfort thy selfe (O my soule) for thy God hath granted what thou hast so seruently craued. Yea, it is the end why hee would haue thee to aske, because he hath a desire to giue, and that by discovering thy beggery and pouerty, he might take occasion to discouer the riches of his bounry. He that hath enlarged thine heart with these seruent desires, hath done it purposely to this end, that hee may fill it, and satisfie them. Thou couldest not so much as aske this grace of repentance, if the Spirit of God did not helpe thine infirmities, and inable thee to pray with sighes and grones which cannot be vttered; and how can thy God reiect that prayer which his Spirit inditeth, and is made according to his owne will? Yea, be confident, my soule, for thou canst receiue no repulse in this suit; seeing he himselfe hath commanded thee to aske it, and promised to giue it. He, who is true of his promise, and omnipotent in performance, hath bound himselfe by his gracious Couenant, that hee will take away thy stony heart, and giue thee an heart of flesh; that thou shalt looke vpon him whom thou hast pierced, and shalt mourne for him, as a man mourneth for his onely sonne, and be in bitternesse for him, as one is in bitternesse for his first-borne. That he will write also his Law in thine heart, that louing and obeying it, thou maist neuer depart from him. And his Word is yea and Amen; his promises as good as present payment. Yet (my soule) to helpe thy weakenesse, he hath giuen vnto thee already some first beginnings of repentance, as an earnest of the rest that yet is wanting. Hee hath begun this worke of grace in thee, and therefore (his gifts being without repentance) he will surely perfect it. Wait vpon him then (O my soule) by faith, yea, wait vpon him, not onely with patience, but also with ioy and comfort; for he that hath promised, will come, and will not tarry, and will worke in thine heart such sorrow for thy sinnes, as he himselfe shall accept as sufficient; and cause thee to bring forth such plentifull fruits of new obedience, as shall glorifie him, and scale vp in thine heart the assurance of thine owne election and saluation.

Thrice happy then (my soule) art thou now in thy God; who wast in in thy selfe wretched and miserable: for he hath not onely made with thee the Couenant of grace, wherein hee hath assured thee of the pardon of thy sinnes, and of his fauour, in which consisteth thy life and blessednesse, but also hath inabled thee to performe the condition, of faith and repentance, whereby thou art assured, that thou hast thy part and interest in all his promises. Reioyce therefore in the Lord, and againe, reioyce. Praise and magnifie his great and glorious Name, who hath been so good and gracious vnto thee. Thou wast in wofull misery by reason of thy sinnes, and the punishments due vnto them, but hee hath deliuered and made thee happy, and hath both offered vnto thee ioy and blessednesse, and also the meanes whereby thou maist attaine vnto it. Hee hath shewed vnto thee the way of life, and hath giuen vnto thee both will and ability to walke in it. What wilt thou now returne vnto him (O my soule) for all the

§. Sect. 8.
Confidence.

Rom. 8. 26.

Zach. 12. 10.

Jer. 31. 33.
and 32. 42.

Phil. 1. 6.
Rom. 11. 29.

Habak. 2. 3.

§. Sect. 9.
Congratulation and thanksgiving.

Phil. 4. 4.

Psal. 136. 12.

*Psal. 116. 12.
& 150. 3.*

Psal. 103. 1.

Psal. 116. 7.

Psal. 4. 8.

Psal. 46. 1.

Psal. 126. 5, 6.

Psal. 103. 22.

good that hee hath done vnto thee? Yea, what canst thou returne that is worth acceptance, but that which thou hast receiued from this fountaine of all goodnesse? yet though hee hath giuen all vnto thee, something there is which he will be pleased to receiue from thee, as though it were thy gift, even the sacrifice of praise and thanksgiuing. Nothing else canst thou giue but this free-will offering; nothing else doth he require, who is so absolute in all perfection, that hee needeth nothing. A fit oblation (my soule) fro such a child to such a Father, from so meane & poore a subject, to so rich and high a Soueraigne. *Take then into thine hand the Cup of saluation, and praise him who is so worthy to be praised. Praise him in his noble acts, praise him according to his excellent greatnesse.* Praise him in his power and truth; praise him for all his grace and goodnesse. Blesse and magnifie him for all his former benefits, and his Christ, through whom they are all conferred vpon thee. And especially, as by present occasion thou art bound, for that he hath giuen vnto thee the grace of repentance, and renewed and increased it by this present exercise, graciously assisting and inabling thee by his holy Spirit to bring it to good issue. *Praise therefore the Lord (O my soule) and all that is within me, praise his holy Name.* And now with these praises, offer and recommend thy selfe into the hands of thy gracious God and faithfull Sauour, who is all-sufficient to keepe thee vnto the end, and in the end. Thou art not worthy (worthlesse soule) his receiuing and owning, but so much the rather offer thy selfe vnto him who is able to make thee worthy. Devote and consecrate thy selfe wholly vnto his seruice, and resolue to glorifie and please him in all things for the time to come. And because thy resolutions are weake, thy power small, and thy best indeuours full of imperfections, make thy seruice as acceptable as thou canst, by offering thine heart with it, and doing all that thou canst doe, willingly and cheerfully. Desire the assistance of his good Spirit, to direct and guide, rule and ouer-rule thee in all thy thoughts and desires, words, and workes, that they may in some measure answer vnto thy resolutions, and bee pleasing and acceptable in his sight. Especially desire his helpe, that the practice of thy repentance may be sureable to thy Meditations, in the whole course of thy life; that more and more sorrowing for thy sinnes, thou mayest haue daily more cause to reioyce in the assurance of his loue, and thine owne saluation, and that turning from them, and returning to thy God, thou mayest more and more glorifie him, by bringing forth better and more fruits of new obedience. *And now returne vnto thy rest (O my soule) for the Lord hath dealt bountifully with thee.* Repose thy selfe securely vnder the shadow of his wings who is able to defend thee, and to cause thee in the midst of garboyles and desperate dangers, to dwell in safety. *God is thy refuge and strength, a very present helpe in trouble. He hath made thee to heare ioy and gladnesse, that the bones which he had broken might reioyce.* Thou didst sow in teares, but he hath caused thee to reape in ioy. Thou didst goe forth weeping, bearing precious seed, but thou art come againe reioicing, bringing thy sheaves with thee. *Blesse therefore the Lord, all his workes, in all places of his dominion. Blesse the Lord, O my soule.*

CAP. XXIII.

*of the third priuate meanes of a godly life, which is consideration
and examination of our estate.*

THe third priuate meanes of a godly life, is consideration and examination, both which are in truth but branches of Meditation. Yea the former, if we take it in the largest extent, differeth little or nothing from it, seeing we may be said either to meditate or consider of any thing, when we thorowly and deliberately ponder and waigh it in our mindes, with all the circumstances belonging to it. But heere we will take it in a more strict sense, as it pondreth those things which neerely concerne our estate; and so it is much like vnto examination, although if we speake properly and distinctly, there is some difference betweene them. For consideration is yet, as we heere handle it, more generall, extending to all things that concerne vs, past, present, and to come; but examination properly meddleth not with things to come, but searcheth out those things which are past or present; bringing them to be tryed by the rule, according to which wee doe examine them, whether they bee true or false; good or euill. Consideration waigheth and deliberateth before-hand what wee are about to doe, and whether it be lawfull or vnlawfull, expedient or vnnecessary, profitable or to our losse, and accordingly mooueth vs either to doe it, or to leaue it vndone: But in examination we consider of that which is done already, whether it be well or euill done, wisely and to our good, or vnaduisedly and to our hurt. If the former were thorowly performed, the latter would not be much necessary, vnlesse it were to reuiue our good actions (as God did the workes of creation) that we might approue them, and reioyce in the conscience of our well-doing. But because we often faile in it, and doe things rashly and without due aduice, therefore wee are necessarily to vse the latter, and to examine what before wee considered not (our after-wit being better then our fore-wit) that so we may reforme what is amisse, and returne into the right way out of which wee haue erred. Yet because I would not make this already long Treatise ouer-redious to the Reader, but chiefly because many points and proofes are coincident, belonging to them both, I will not diuide them in my Discourse, but handle them together; and the rather, because I haue already spoken of the generalities of consideration, in which it chiefly differeth from this other of examination, in the former tract of Meditation.

This examination or consideration, is nothing else but a serious waighing, and pondring of those things which neerely concerne vs in our spirituall estate; or the diligent searching and triall of our estates, how they stand between God and vs; in matters concerning his glory and our owne saluation. The which examination is held after a solemn manner in the Court of Conscience, and in Gods presence; wee sitting as Iudges vpon our selues, to giue sentence according to the Law of God; and the euidence of our owne consciences, either with or against our selues, concerning those things which we haue done or left vndone, good or euill. In

§. Sect. 1.
How consideration and examination differ.

§. Sect. 2.
Of examination, what it is, and wherein it consisteth.

which triall, by helpe of memory and conscience, our Register and Witnesse, we reuiew and take a suruey of all that wee haue done in the flesh, of all our parts and faculties of soule and body, examining how we haue imployed them to the glory of him that gaue them; our vnderstandings in knowing and acknowledging him; our memories in remembring him; our hearts and affections in adhering and cleauing vnto him, by louing, fearing, trusting in him, and so in the rest. Of all our thoughts also, words and actions, how wee haue by them glorified or dishonoured God. Of all our course and carriage in our whole life and conuersation, and how wee haue therein answered the end of our Creation and Redemption, which was to glorifie him, who hath made and saued vs. More especially, wee may examine our selues, how wee haue performed or broken our voves and promises made vnto God, and principally our promise in Baptisme; how we haue shaken off the seruice of sinne, Satan, and the world, and deuoted our selues wholly to the seruice of God. How wee haue profited in mortification, and what corruptions wee haue subdued and weakened, which formerly were potent and strong in vs; how wee haue mastered and abated our pride, anger, ambition, couetousnesse, voluptuousnesse, impatiencie, euill concupiscence, and the rest of our corrupt affections and vnruely passions. How we haue profited in newnesse of life, both inwardly in our minds and hearts, and outwardly in our words and actions; how wee haue ruled that vnruely member our tongues, and haue made them instruments of Gods glory, and of the edification of our neighbours and our selues. How we haue growne in Gods graces, waxing daily stronger in our faith, and assurance of his loue and our saluation, more seruient in our loue and zeale, more firme in our affiance, and how we haue renewed and increased our sorrow for sinne, our hatred of our corruptions, especially of our beloued sinnes, and how we haue in our indeuours and actions answered our resolutions of seruing God in newnesse of life. How we haue furnished our selues with all the parts of our Christian Armour, and kept it fast buckled vnto vs in the whole time of our warfare. How wee haue kept our spirituall watch, and how wee haue resisted or beene overcome with the tentations of our spirituall enemies. How we haue performed the generall duties of Christianity, and the speciall duties of our callings; and how we haue obserued or neglected the duties of our daily exercise, as they haue before beene described vnto vs. How wee haue profited by Gods Iudgements vpon our selues or others, for the mortification of our sins, and weaning our hearts from the loue of the world; and how his mercies and blessings, his patience and long-suffering, haue beene auailable with vs, to leade vs vnto repentance, and to make vs diligent and cheerefull in his seruice. Whether wee haue beene made more carefull by our former falls, to looke better to our footing, and whether the remembrance of our lost time, hath not made vs double our diligence, that wee may redeeme it, by performing vnto God more faithfull seruice for the time to come. Whether we are daily carefull to renew our Couenant with God, and to preserve our selues from sliding backe in the breach of our promises. Whether we decay not in our first loue, but nourish it and all other sauing graces in their first seruency, yea increase in them daily more and more. Finally,

nally, whether wee are prepared to beare afflictions, and to meete death with a cheerefull and willing heart; and whether our accounts bee in that readinesse, that we doe with comfort and ioy expect and wish for the coming of our Sauour Christ vnto Iudgement.

But the chiefe things wherein we must most often and seriously examine our selues, are our finnes, and the miseries and punishments which attend vpon them. And first, our originall corruption, whereby we haue defaced Gods Image in vs, and defiled all the powers and faculties of our soules and bodies, whereby being vtterly disabled vnto all good duties of Gods seruice, they are prone vnto all euill, and to performe seruice vnto sinne and Satan. So that there is naturally no sound place in vs, but from the *crowne of the head, to the sole of the foot, nothing but wounds and bruises, and putrifying sores.* Nor any sinne and wickednesse, how abominable so euer, the seeds whereof doe not remaine in vs, wanting nothing but the tentations of the deuill, the world, and our owne flesh, to make them sprout vp and come to their full growth, as oft as we get fit opportunity. Neither is this the case of some alone, but of all without exception, one as well as another, being ready to commit any outrageous wickednes, *Dauid* as well as *Cain*, *Lot* as the *Sodomites*, *Peter* as well as *Iudas*. Or if they doe nor, it is not from the benefit of nature, which is equally corrupt in all (all being alike the children of wrath and dead in their finnes) but from the Spirit of God, which either sanctifieth and changeth the nature of the Elect, or restraineth the wicked, by giuing them some common and Morall gifts, for the good of humane society, which otherwise could not stand, if they were let loose to their naturall impiety. Of which restraint, if they be once freed and left to themselves, they burst out with *Nero*, *Hazael*, *Iudas*, and many others, into such outrageous wickednesse, as in the time of the Spirits restraint, their owne iudgements, who are best acquainted with their owne hearts, would haue thought, that their natures could not possibly be inclined to such abominations. Heere then is matter enough for our triall and examination to be exercised about, if wee will rake in this noysome sinke of all vncleannesse, and rip these old sores to the bottome. Which though it be vnpleasant to corrupted nature, because being full of selfe-loue, it fleeth the sight of its owne deformities, and being willing to flatter it selfe with a false opinion of some native beaurty, doth abhorre the discovery of its vgly filthinesse, and with the Elephant wilfully muddeth the cleere waters, which would giue it a view how monstrously it is misshapen; yet is it a consideration most necessary; seeing this is the roote and fountaine of all our other finnes, whereof wee should most seriously repent, bewayling, and reforming this inbred corruption; which if wee neglect, and spend all our time about our actuall finnes, it is all one, as if we should bee still chopping at the branches, and let the roote liue and grow, or be wholly taken vp in clensing of the streames, and neuer take care for the purging of the fountaine, which being polluted, defiles them with its filthinesse.

Secondly, in this examination, we must call our selues to an account for our actuall finnes, which we our selues haue committed against Gods Majesty, by breaking his Law, and all and euery of his Commandements, in thought,

§. Sect. 3.

That we are chiefly to examine our selues in respect of our finnes; and first, our originall corruption.

Esa. 1. 6.

Eph. 2. 1, 3.

2. King. 8. 13.

§. Sect. 4.

Secondly, we must examine our selues concerning our actuall transgressions, according to the Law.

thought, word, and deed. The rule of which examination, by which we are to come to our triall, is the Law of God it selfe, which by our finnes we haue transgressed; for as the Apostle saith, *By the Law commeth the knowledge of sinne*, being that straight rule which best discovereth the crookednesse of our actions, and wherein, and how many wayes we haue swarued from it. In which course, the best manner of proceeding is, that we begin where God beginneth, and so proceed with him, from one Commandement to another, examining our selues, how often and many wayes we haue offended against euery one of them, both by neglecting the duties which they command, and committing the finnes which they forbid. Whereof I shall not need heere to set downe the particulars, according to which, triall is to bee made, seeing I haue done it already in the former part of this Treatise, vnto which I referre the Reader, who desireth to make vse of it for this purpose. Only let vs know, that the Law of God, being a most perfect abstract of his will, doth containe in it all vertues which he commandeth, and vices which he forbiddeth, and though it be brieue in words, yet as *David* saith, it is in the sense and meaning, exceeding large. And therefore when we goe to examine our selues according vnto it, we must not looke so much to the bare words of euery Commandement, as to their sense, being enlarged according to the rules of extension, which are grounded vpon the Scriptures, and euen vpon reason and common equity. As first, where any vice or sinne is forbidden, there the contrary vertue or duty is commanded, and contrariwise. Secondly, where one particular vice is forbidden, or duty commanded, there all vices or duties of the same nature and kinde, are forbidden or commanded, as our Sauour hath taught vs in his exposition of the Law. Thirdly, the Law being perfect, doth require perfect obedience of the whole man, and euery part inward and outward, soule and body; so also whole obedience vnto all and euery Commandement: for hee that breaketh one of them, is guilty of all; and not onely that our obedience bee whole and totall in respect of the parts, but also in respect of degrees, that it bee in that perfection which this perfect Law requireth. Fourthly, the Law being spirituall, and hauing a spirituall sense and power, doth binde not onely the outward man to externall obedience, but also the soule and secret thoughts, the heart and conscience. Yea, the first and last Commandements haue a large extent about all the rest, reaching euen to our thoughts and first motions, which haue not the consent of will ioyned with them. Fifthly, where any vertue or vice is commanded or forbidden, there also all the meanes and occasions are commanded or forbidden. Sixthly, where any duty is commanded, or vice forbidden, there also the signes of them both are also inioyned or prohibited: for wee must haue a good conscience, both before God, and also before men, and auoyd not onely the euill it selfe, but also all appearance of it. And lastly, the common rule of charity, binding vs to loue our neighbours as our selues, and that God may be glorified in their obedience, as well as our owne, the Law of God requireth, that wee should not onely obserue all that is contriued in it, our selues, but also prouide, as much as in vs lyeth, that it bee likewise obserued by our neighbours, yea euen by our enemies.

And

Psal. 119. 96.

Mat. 5. 21, 28.

Iam. 2. 10.

Rom. 7. 14.

Mat. 24. 16.

Psal. 119. 139.

And if by helpe of these rules we enlarge the Law of God, according to the true sense and meaning of it, and examine our selues answerably in all the duties which it commandeth, and all the vices and finnes which it forbiddeth, we shall heereby come to a cleere and liuely sense and feeling of our finnes in all the sorts and kinds of them; vnto which, when we haue in some measure attained, we must then further examine our selues, how often and innumerable times we haue reiterated and multiplyed the same finnes, against euery of Gods Commandements, in thought, word, and deed. And then wee shall plainly see, that our finnes in number exceed the haire of our head, and the starres of heauen. Which when we haue done, we must in the next place consider, how haynous they haue many of them beene, in respect of their quality and degree. Where we are carefully to take heed that we doe not (as corrupt nature, pride, and selfe-loue perswade the most) excuse, minse, and extenuate our finnes; but that wee looke vpon them in their naturall vgliness and outragiousnesse, and aggravate them by all their circumstances of persons, manner, time, place, and the meanes which God hath giuen vs, to preserue vs from committing them, or of raising vs out of them by repentance. As that wee haue thus and thus sinned, not onely when wee were the vassals of Satan, vncalled and vnregenerate, with full consent of will, and with all delight and cheerefulnesse, but since wee were called, regenerate and inlightened by Gods Spirit; and since we haue giuen our names to Christ, and professed our selues to be his seruants, we haue oftentimes done seruice vnto Satan his arch-enemy, by committing many finnes, not onely through frailty and infirmity, either through ignorance, or because we were taken vpon the sudden and at vnawares; but oftentimes wittingly and willingly against knowledge and conscience, yea sometime wilfully, being transported with the violence of our carnall lusts and passions, and (as it were) with an high hand against God. That we haue thus sinned, not onely in secret, committing that wickednesse in Gods presence, which wee would haue forborne in the presence of a mortall man, but also openly and scandalously, to the dishonour of God, and slander of our profession. That wee haue not seldome falne into these finnes, but often and many times; yea even after that we haue repented of them, and haue resolved, vowed, and promised, that we would leaue and forsake them. That we haue committed these finnes, not against an enemy, a stranger, or one of meane condition, like vnto our selues, but against God, omnipotent in power, and glorious in Maiesty; and vnto vs so infinite in grace and mercy, that with all other blessings which we inioy or hope for, he hath giuen the Sonne of his loue vnto vs, and for vs, that he might by his death worke that great worke of our Redemption, and giue vnto vs life and happinesse, who were the slaues of Satan, dead in our finnes, enemies to God and our owne good, and the children of wrath as well as others. That we haue not by strong inducements beene drawne to offend so great and gracious a God, but for meere trifles, and the contemptible wages of worldly vanities. That wee haue committed these finnes, being the members of Iesus Christ our Head, and so (as much as in vs did lie) haue defiled him with the taint of our finnes, and drawne him (as much as we could) into communion with

§. Sect. 5.

How we must aggravate our finnes, in respect of circumstances.

vs in our wickednesse, that shed his precious blood to purge and purifie vs, that we might be holy, and without all blemish of sinfull pollution. That we haue by our sinnes grieved the good Spirit in vs, vexing him who is our Comforter, by quenching his good morions, and obeying the suggestions of Satan, and the lusts of our sinfull flesh. That we haue thus sinned, and hauing false, haue lien in our sinnes without repentance, notwithstanding the plentifull meanes which God hath granted of grace and sanctification. As the light of the Gospell and preaching of the Word, whereby we haue been instructed, counselled, admonished, reproued, comforted in all good courses by his gracious promises, and drawne from sinne by the denunciation of his curse and terrible threatenings. Yea notwithstanding the Lord hath encouraged vs to serue him cheerfully, with the liberall wages of present blessings, and disheartened vs from going on in sinne, by causing vs to feelee the smart of his chastisements and corrections.

h. Sect. 6.

That it is a profitable course to keep a Catalogue or Register of our speciall sinnes; and the manifold fruits which will arise of it.

And thus we are to examine our selues, both in respect of the number and quantity, and the hainousnesse and quality of our sinnes. But because our obseruation is slight, our memories short, and not able to recount and recall them, when we most need to haue them in our sight, and because we oftentimes are interrupted in this exercise by many distractions: It should be a profitable course, if we would, when wee are best at leisure, and most fit for this exercise, and especially in the day of our affliction and humiliation, examine our selues thorowly and seriously, according to euery one of the Commandements, in the order before prescribed; and as we goe, take a Catalogue of all the sinnes that we can with deliberate study call to our remembrance, which we haue committed in the whole course of our liues, not in the particular acts, which being often reiterated, are innumerable, but in their seuerall kinds. And for our more distinct and orderly proceeding herein, we may consider how we haue carried our selues in our seuerall ages, states and callings, in our childhood, youth, mature, and old age, how towards God, our neighbours, and our selues; how before we were called, in the dayes of our ignorance; and how since wee were called and inlightened with the knowledge of God and his truth; how in this, and how in that passage of our liues; how when we were children vnder government of our parents; and how since we were parents and gouernours of others. Which when we haue at once or sundry times drawne, and enlarged, as afterwards vpon occasion our sinnes come to our remembrance, it will be a notable helpe, not onely for the beginning of sound repentance, but also for the renewing of it, as oft as we goe about it: and minister vnto vs matter plentifully, for the confession of our sinnes before God, and deprecation, when we haue thus humbled our soules in his sight; and much strengthen our faith in the assurance of their remission, when as we haue thus specially repented of them, confessed them, and craued at Gods hands mercy and forgiveness. But especially we must remember in this our Catalogue, to set down our most grievous and hainous sinnes, whereby wee haue most dishonoured God, and prouoked his displeasure against vs, whether they haue been committed before, or after our calling. For though God hath forgiven them, wee must

must not forget them, but must retaine them in memory, and daily repent of them, vsing them as a chiefe motive to worke our hearts to hearty sorrow, both for them, and all our other finnes, and as goades and prickes in our sides, to make vs with more zeale to goe on in the contrary course, and in bringing forth to Gods glory the fruits of new obedience. And thus the Lord required of the Israelites, that they should alwayes remember their stiffe-necked rebellion in the Wildernesse, whereby they prouoked him to wrath against them. And thus among their other finnes, they specially remembered and acknowledged their ingratitude in rejecting Gods government, and desiring of a King. Thus *Dauid* repenting of all his other wickednesse, doth specially call to minde his adultery and murder, euen after God by his Prophet had assured him of forgiveness. And the Apostle *Paul*, vpon all occasions remembreth his grieuous sinne of persecuting the Church, both for his humiliation, and to stirre vp his zeale in Gods seruice. And thus hauing set downe our accounts with God for the time past, it will be a good course for the time to come, that our reckonings may be kept continually euen, to keepe a iournall or day-booke, wherein we are to set downe what finnes of note wee can obserue in our selues every particular day, either in the committing of any euill which God hath condemned, or in omitting, or negligent performing any speciall and necessary duties which he hath commanded, respecting himselfe, our neighbours, or our owne persons, which if it haue beene hainous and grieuous, we may well register and write it in our Catalogue (as it were) in capitall or red letters, as a sinne to bee repented of in the whole course of our liues. For if Merchants and Trades-men finde it profitable and necessary, to haue not onely bookes of accounts, which containe the maine matters of their estates, what they haue, and what they haue parted with; what they owe, and what is owing to them; but also their day-bookes, wherein they write what they buy, and what they sell; what they haue laid out, and what hath come in; and yet all this paines is taken for the preserving and increasing their worldly and temporall riches, which are momentany, vncertaine, mutable and sure to perish: Why should wee thinke such care too much, and paines too great, for the good of our soules, and the preserving or increasing of our spirituall and eternall riches, the discharge and cleering of our debts vnto God, which if they bee found vpon our account at the great Audit of Gods last Iudgement, shall neuer be forgiven, but make vs liable to everlasting punishments? Besides, we shall receiue for the present, diuers benefits, by keeping and registering this strict account. For heereby we shall be more watchfull ouer our selues, that we let no enemy enter in the day, which will trouble vs at night, and will not let vs rest till we haue thrust it out by vsfained repentance; we shall be freed from carnall security, and be made more carefull in obseruing our finnes, either to preuent or reforme them, and more able to remember them when they are committed, that we may bewaile them, and take better heed for the time to come. And finally, we shall not so easily be overcome of euery temptation, and inticed vnto sinne, when as we know before-hand, that it shall come into account, and vnder the censure of conscience, awarding vs to shame or sorrow,

Deut. 9. 7.

1. Sam. 12. 19.

Psal. 51. 14.

1. Tim. 1. 13.

1. Cor. 15. 9.

A. 26. 10.

sorrow, and to lose the sweetness, which we haue tasted with some small delight in sinning, by the smart and paine of speedy repentance. And no wise man will runne vpon the score, or haue his name in the shop booke, for euery needlesse trifle, which may well bee spared, because one thing draweth on another vntill it come to a round summe, nor for a greater matter, when he purposeth present payment, as soone as the wares are brought home, because the crossed booke, as it sheweth his honesty in paying his debts, so at least it seemeth to argue defect of present meanes, in that for the time he was indebted: so much lesse would any come vpon the score, or into the booke of conscience for euery small bait of worldly pleasure or profit, seeing here especially one thing pulls on another, and many littles make a great reckoning, nor yet for matters of greater moment, if they considered that payment must bee made, the score cleared, and the booke crossed, before they can betake themselves to quiet rest. Which when it is done, though it sheweth their faith and piety in repenting, yet withall their frailty and imperfection in their spirituall estate, in that by falling into sinne they needed repentance.

And thus we must examine our selues in respect of our sins, which when we haue done, we must not rest there, but enter also into the consideration of the misery and punishments, which not being repented of, they bring vpon vs. As that they make vs subiect to the wrath and displeasure of Almighty God, who being a consuming fire, and we as stubble or combustible matter, it must needs be a fearfull thing to fall into his hands. To the curse also of the Law, denounced against all that continue not in all that is written therein to doe it, and to all the plagues and punishments threatened therein, which respect either this life, or the life to come: that they are a wall of separation betweene our God and vs, stopping from vs the sweet influences of his grace and loue, and hindring vs of many testimonies of his fauour in temporall things, which otherwise hee would graciously bestow vpon vs. And contrariwise, that till we repent, they in danger vs to euerlasting condemnation, which though we doe hereafter auoyd, by turning from our sinnes vnto God, yet in the meane time they expose vs to temporary afflictions, which God vseth as a meanes to bring vs to repentance, crossing vs in our euill courses, and setting thorny hedges in our way, to stay vs from running too farre from him. They moue him to meet with vs at euery turne, and to bring vs to a true sight and sense of our sinnes, by fitting his punishments in some proportion or likenesse vnto them; because so brutish wee are in obseruing our sinnes, and the iudgements of God inflicted for them, that (like the dog before the sheepe that he hath worried) wee need to be taken with the manner, and to haue our fault laid before vs, when he taketh vs in hand to beate vs for it. For because sinne is too sweet to our carnall appetite, therefore the Lord imbittereth it with the wormewood and gall of afflictions, which oftentimes much more vexing vs, then wee tooke delight in the pleasure of sinne, doth make vs afterwards, when wee remember this lothsome after-taste, to restraîne our appetite, and not to giue way to our carnall concupiscence alluring vs to wickednesse.

And thus we see the subiect matter and manner of our examination, with

§. Sect. 6.
Of the consideration of
our misery
and punishment.
Heb. 10. 31.

Hos. 2. 6.

Lam. 3. 19.

§. Sect. 7.
Of the end of
this examination,
and time
when it is to
be performed.

with the helpes and meanes whereby we may be furthered in it. Now the maine end of it is, that it may serue as an effectuall meanes to bring vs to repentance; for therefore we labour to come vnto a true sight of our sinne, that we may vnfeignedly bewaile them with bitter griefe. Therefore doe we take a thorow view of our sinnes, and the Iudgements of God, miseries and punishments, which doe accompany them, that seeing the vgly deformities of the one, and feeling or foreseeing the smart of the other, we may be moued, either not to sinne, or being ouertaken, to leaue and forsake them, and to prevent our owne woe by speedy repentance. The time of this examination is alwayes in season, because repentance is neuer vnseasonable. For seeing the score is seldome cleere, and our frailty such, that conscience is occasioned to hold the pen still in hand, and euery hand while writeth vp our debts; therefore we must be still examining, cleering and crossing of our bookes, that nothing may stand vpon account, when we shall be called to Iudgement; which being most certaine, and the time most vncertaine, it would be our wisdom to be alwaies in readinesse. In which regard it were to be wished, that we would spend some little time, euery night before vve goe to sleepe, in examining our selues, and cleering our accounts for the day past, the which I here passe ouer, hauing spoken of it before in the daily exercise. But most solemnly and seriously are wee to set our selues about this duty of examination, when as wee haue some speciall cause of renewing our repentance. As when wee desire any extraordinary benefit which vve greatly vwant, when we vndertake any waighy business; vwhen vvee humble our selues in any tolemne manner before God, either publikely or priuately, in the sight and sense of our sinnes, which vve desire should be pardoned, or of some imminent and approaching iudgement, vvhich vvee vould prevent, or some present affliction vvhich vve vould haue remoued; or vwhen vvee prepare our selues that vve may come as vvorthy ghests to the Lords Table. Then is this examination most seasonable, as being the best preparatiue for humiliation, seruent prayer, and serious repentance.

1. Cor. 11. 28.

§. Sect. 8.

A complaint of the neglect of this duty, and the causes thereof.

But alas, howv is this excellent duty generally neglected? and howv seldome doe the most that professe Christianity, call themselves vnto this account, multiplying their sinnes from day to day, and neuer making any reckoning of them? And although almost all men hold it to be most necessary, to be still reuievvng their vvorldly estates, and to keepe a strict account of their debts, and meanes to discharge them of their disbursements and expences, and of their profits and commings in; yet howv few are they vvho seriously examine their debts to God, or of the meanes vvhereby they may discharge them? howv they thrive and increase, or howv they decay and goe backvvard in their spirituall estate, till at last they prooue Banquerupts in all grace and goodnesse, and so desperate in their estates, that they onely thinke howv they may runne further in debt, and neuer take care howv it may be discharged? Of vvhich neglect there are many causes. First, because they are so farre in loue vvith their sinnes, that they loath all meanes vvhich might vvorke any dislike, or conuince them of the necessity to leaue and forsake them. So our Sauour saith, that *when light is come into the world, men love darknesse rather then light, be-*

Ioh. 3. 19, 20.

cause their deeds are euill. For euery man that doth euill, hateth the light, neither commeth to it, lest his deeds should bee reproofed. Secondly, because through long neglect of this duty, their debts are growne to such an hideous summe, that they are afraid to reuiew their reckonings, heerein like Banquerupts, who hauing consumed their meanes, and made their estates desperate, cannot indure to keepe any accounts, or if they doe, to cast vp their reckonings, because their debts are growne so great, that they haue no hope that they shall euer discharge them; and therefore they will not grieue themselues in looking vpon those euils which they cannot auoyd. Or like vnto foolish and desperate Patients, who haue let their sores run so long, without vsing the meanes whereby they might haue been cured, that now they feare the remedy more then the diseafe, and chuse rather to rot in their corruption, then to haue their festred sores searched to the bottome. Thirdly, because they so ouermuch loue and minde worldly things, that they securely neglect their spirituall estate, and are so wholly taken vp in keeping their accounts with men, that they can find no leasure to account with God. Yea so wholly are they possessed with earthly vanities, that they neuer so much as thinke of it, as a thing necessary, that they should spend any time in examining themselues, and searching out their sinnes. Fourthly, because they presume so much of Gods mercy, that they imagine that he wil forgieue all their debts in the grosse summe, and neuer trouble either himselfe or them, in examining particulars, though in many expresse places of Scripture he hath professed the contrary; and though it will not stand with Gods infinite wisdom to forgieue such great debts, before his debtors take notice of them, that they may loue him, who hath forgien them so much, be thankfull, and render vnto him due praise for his infinite bounty. Wherein what doe they else but make an Idoll of Gods mercy, in separating it not onely from his Iustice, but also from his Wisedome and Truth?

*Eccles. 11. 9.
Maib. 12. 33.
and 16. 2.
and 25. 19.
2. Cor. 5. 10.*

CAP. XXIII.

Containing diuers effectuell reasons to moue vs vnto this exercise of Meditation.

*§. Sect. 1.
That this duty
is required in
the Scriptures.*



Vt that those who truly feare God, may not bee carried away in this common streame of negligence and corruption, sporting themselues in the pleasures of sinne, vntill they fall into the dead sea of endlesse destruction; let them first consider, that this duty of consideration and examination of our estates, is strictly required of God, and hath been alwayes practised by the faithfull. The former is manifest by plaine testimonies of holy Scriptures. *Dauid* exhorteth vs to stand in awe, and sinne not; and to commune with our owne hearts vpon our bed, and be still. The Church in the Lamentations demandeth why a liuing man should complaine, seeing a man is punished for his sinnes? and therefore his best way is, not to lye lamenting his paine, but to finde out and remooue the cause, that the effect may cease. *Let vs search and try our wayes* (saith she) *and turne againe to the Lord.* So the Lord saith, that the people of Israel, vpon their freedome out of captiuitie,

Psal. 4. 4.

Lam. 3. 39, 40.

captivity, should remember their mayes, and all their doings, wherein they had been defiled, that they might be loathsome in their own sight, for all the evils which they had committed. Thus the Apostle exhorteth vs to examine our selves before we come to the Lords Table, and telleth vs, that if we would iudge our selves, we should not be iudged of the Lord. So elsewhere, *Examine your selves, whether you be in the faith, prove your selves, &c.* And thus in many places he putteth those in mind to whom he writeth, of their former sinfull estate, out of which, through Gods mercy they were deliuered, that they might repent of their finnes past, and praise the Lord for their present condition. The neglect of which duty the Lord complaineth of and condemneth in the Iewes, as the cause of their grosse ingratitude and impenitency. *The Ox knoweth his owner, and the Ass his Masters crib, but Israel doth not know, my people doth not consider.* So Ieremie, *I hearkened and heard, but they spake not aright, no man repented of his wickednesse, saying, What haue I done?* As on the other side, the practice of this duty is commended vnto vs in the examples of the godly. Thus David performing himselfe, what he perswaded vnto others, saith, that *hee considered his owne wayes, and turned his feet vnto Gods testimonies.* So the Prodigall did begin his repentance by coming to himselfe (as it were) out of the dead swoone of sinne, calling to remembrance his departing from such a gracious Father, and his owne wandrings in the wayes of wickednesse, in which he had lost himselfe, as in an inextricable and endlesse Labyrinth. And the Apostle often recalleth his finnes to his remembrance, to humble himselfe that had committed them, glorifie God who had forgiven them, and comfort others who had alike saine, and to incourage them with him to forsake their finnes, and turne vnto God by vntained repentance.

Vnto these precepts drawing vs, and these examples leading vs to this duty of examination, we may adde the great profit which may allure vs, and the vrgent necessity which presseth it vpon vs. For first, the benefits are manifold which accompany this exercise. *Examine thy selfe more* (saith one) *then thy neighbours, for that is thy gaue, this theirs. Thou shouldst rather take an account of thy actions, then of thy moneyes; seeing these perish, but they are permanent, and shall continue with thee.* More especially, this examination bringeth vs vnto a distinct knowledge of sinne, which otherwise wee should onely see in generall view, and (as it were) in the whole lump or masse. It discouereth vnto vs their innumerable numbers both great and small, and as the Sun shine, helpeth vs to discerne euery fluttyish corner, which before was not seene, and reuealeth not onely the grosse vncleanesse of the house, but much dust and innumerable moates, which we not discerning, thought the house cleane and free from them: So doth this searching of our hearts lay open vnto vs many annoyances, which before were hid, and innumerable numbers of our lesser finnes, which wee thinking to be nothing, supposed our selues to bee so pure, that there was no need to be purged of them. It sheweth vnto vs not onely our grosse offences, but also the corruptions and imperfections of our best actions; and with our errors and wandrings out of the way of truth, our lameness and slownesse whilst we are walking in it. It discouereth, with the number of our finnes, their greatnesse and gainousnesse, and maketh vs know,

Ezek. 20. 43.

Reg. 1. 37.

1. Cor. 11. 28. 31.

Gal. 6. 45.

2. Cor. 13. 5.

Rom. 6. 17.

1. Cor. 6. 9. 10.

Ephes. 2. 11.

2. Sa. 1. 3.

Jer. 3. 6.

Psal. 119. 59.

Luk. 15. 17.

§. Sect. 2.

The great profit of this exercise of examination.
Plus te ipsum ex plora quam proximos: nam illud lucrum tuum est, hoc proximatorum, &c. Merianzen. infestant.

whilst we search our sores to the bottome, that they are so deepe and dangerous, that they need present cure, and the fountaine of Calvary's Blood, which seemed so slight, whilst they were skinned over with colourable excuses, that we thought there was no haste of the cure, & that *our Lord, haue mercy vpon vs*, or shallow broken sigh was sufficient to heal them. It worketh our hearts to a true hatred of them. When vpon triall wee see their vgliness and deformity, their horrible pollution and noysome sent. For howsoeuer, whilst these filthy channels were vnstirred, they did little trouble vs with any ill saour; yet when wee rake in these stinking puddles, they make vs abhorre them, and shew by their noysomenesse, how much they need cleansing. Yea, it will make vs to loath our selues for our sinnes sake, and thus abhorring our selues, to *repent*, with *Iob, in dust and ashes*, according to that of the Prophet, *Then shall ye remember your owne euill wayes, and your doings that were not good, and shall loath your selues in your owne sight, for your iniquities and abominations.* And as it thus humbleth and prepareth our hearts for repentance, so is it a most effectuall meanes to worke it in vs. And this *Salomon* intimateth, where hee saith, that if the Israelites hauing sinned, should *besinke themselves, and repent*; noting that they must consider their euill wayes, before they could repent of them. And our Saviour first requireth, that the Church of *Ephesus* should *remember from whence shee was falne*, and then that she should *repent and doe her first workes of loue*. Thus the lamenting Church, remembering her sinnes and afflictions which they had brought vpon her, was humbled and repented. By reason whereof, it furthereth much the worke of sanctification, and helpeth to purge out of vs the reliques of our sinfull corruptions. For this frequent examination will not suffer sin to sleepe with vs, nor to haue any time to fortifie it selfe against vs, but as soone as it is entred, it discouereth this enemy, and will not suffer it to lay against our soules any secret ambushments. It nourisheth in vs the true feare of God, and maketh vs carefull to auoyd his displeasure. It pulleth vs backe, being ready to fall into sinne, when we consider the miseries which attend vpon it, and from relapsing into our old diseases, when we remember with what danger and difficulty we did escape them. It keepeth our hearts and consciences pure and peaceable, whilst by the frequent vse of it, they are preferued from the pollution of sinne, or quickly purged when they are defiled. It nourisheth Gods graces in vs, and maketh vs constant in the wayes of godlinesse. It helpeth vs much in aspiring towards perfection, whilst by often reuiewing of our works, we see their defects, and indeuour to amend them. Finally, it preferueth vs from receiuing any hurt by Gods temporary Iudgements, for if *we would iudge our selues, he would not iudge vs*; and maketh vs comfortably, and with ioy expect the comming of the Lord to the last Iudgement, when as wee hereby keepe euen our accounts, and are prepared to render a reckoning when he calleth for it.

The necessity of this exercise doth likewise appeare, because the neglect of it depriveth vs of all the former benefits. But more especially, as repentance is necessary vnto saluation, so this examination must necessarily goe before repentance. For first, we must by examination come to the knowledge of our sinnes, before we can either bewaile or turne from them.

Whereof

Iob 42. 6.
Ezek. 36. 31.

1. King. 8. 47.

Apoec. 2. 5.

Lam. 3. 19, 30.

1. Cor. 11. 32.

6. Sect. 3.
That this exercise of Meditation is very necessary.

Whereof it is, that our Saujour calleth sinners onely to repentance, that is, such as know and acknowledge themselves to be in this number. And *Jeremy* willethe the backsliding *Israelites*; first to acknowledge their iniquities, and then to repent of them, and to turne vnto the Lord. And *David* saith, that he thought on his wayes, and then turned his feet vnto Gods Testimonies. So the Lord saith of the *Iewes*, that they should remember their wayes and be ashamed. And putteth consideration before repentance, as a cause and meanes of it; Because (saith he) he considereth and inneth away from all his transgressions; implying that he could not haue turned, vnlesse he had first considered of his sinnes from which hee turned. And this (as one excellently obserueth) is implied euen in nature, where there is the same instrument of seeing and weeping, to shew vnto vs, that weeping depends vpon seeing. He that sees well, weepes well. He that sees his sinnes thorowly, will bewaile them heartily. And this want of consideration, the Prophet noteth to haue beene the cause, why *Ephraim* would not turne vnto the Lord, that he might heale them; They consider not (saith he) in their hearts, that I remember all their wickednesse. And the Prophet *Jeremy* noteth this to haue beene the cause of the *Iewes* impenitency; because no man so much as demanded, What haue I done? Neither in truth is there any one greater cause why men in our owne dayes goe on in their sinnes without repentance, then want of due consideration what they are doing, namely, *treasuring vp against themselves wrath, against the day of wrath*, and (as it were) heaping vp a pile of wood for their owne burning. Neither were it possible, that they should rush into all sinne, like the horse into the battell, if they would but examine, whither they are a going, and into what desperate dangers of death and destruction they plunge themselves, by continuing in their wicked courses. Againe, without often and strict examination, it is not possible for vs to finde out, or auoyd the deceitfull wiles of our owne sinfull hearts; seeing they are so deepe, that without much searching, wee cannot found them to the bottome. Whereof it is that the Wiseman counselleth vs, that we should aboue all other obseruations, looke to our hearts. And the Apostle exhorteth vs to take speciall heed, lest there should be in vs an heart of unbeliefe, in departing from the liuing God. Moreover, without this diligent search, whereby wee come to a sight of our wants, we would flatter our selues in our weake and fraile estate, as though nothing needed reformation; and pleasing our selues in our owne imperfections, we would neuer labour and strue after more perfection. For we are naturally so full of pride and selfe-loue, that as *Salomon* speaketh, Every way of a man seemeth right in his owne eyes. And therefore our Saujour exhorteth vs to take heed that the light which is in vs be not darkenesse, that is, that our seeming wisdom be not foolishnesse, and that wee mistake not the stained cloth of our imperfect obedience, for the pure white linnen of perfect sanctity; and so grossly abuse our selues: for if a man thinketh himselfe to be something, when he is nothing, he is deceived, and coozeneth himselfe of his owne saluation. With which deceit it is easie to be overtaken (with proud Iusticiaries) by reason of our selfe-loue, if wee doe not often and seriously examine our selues, according to the perfect rule of Gods Law, and in this cleere Looking glasse behold our blemishes, and

Mat. 9. 13.

Ier. 3. 13, 14.

Psal. 19. 39.

Ezek. 16. 61.

Ch. 18. 28.

M. Dyke of repentance.

Hos. 7. 1, 2.

Ier. 2. 8.

Rom. 2. 9.

Ier. 17. 10.

Pro. 4. 23.

Hos. 1. 2.

Deut. 11. 16.

Pro. 2. 2.

Luk. 11. 35.

Gal. 6. 3.

the manifold wants and imperfections of our best actions. Furthermore, the necessity of this examination heereby appeareth, in that the neglect thereof is the cause of all sinne. For what is the reason why men rush headlong into all manner of grosse and notorious wickednesse? Why they blaspheme Gods holy Name for no worldly aduantage, but vpon meere vanity? Why they displease God, and disable themselues vnto all duties of his seruice, by sursetting and drunkennesse, without any gaine, yea, to the discredit of their persons, and ruining of their estates? Why they commit filthinesse and vncleannesse, thereby weakning their bodies, and shortning their liues? and why they continue in these and many such finnes, with impenitency and hardnesse of heart? Surely not so much through the ignorance of their mindes, or because their iudgements are not conuincd, that these are grieuous finnes, which for the present draw Gods fearefull plagues vpon them; and will heereafter be punished with euerlasting death: For they heare these things daily sounding in their eares in the Ministry of the Word, and see fearefull examples and preidents continually of them in others, who haue liued in the like wickednesse. But because though they haue sight and knowledge, yet they haue no vse of it, the deuill hauing so hud-winkt and blind-folded the eyes of their minde, that they neuer examine their state, nor consider with themselues what they doe, whither they are a-going, nor what will be the issue and end of these things: And so like hooded Hawkes, are carried quietly by the deuill into all wicked courses which leade them to destruction.

And this is manifest by the Scriptures, which in many places shew, that men commit many of their finnes, and liue in them without repentance, because they examine not their estate, nor enter into due consideration what they doe. Thus it is said, that the cause of the Israelites vngatitude and rebellion against God, was, because they did not consider, either Gods goodnesse and bounty, nor their owne wickednesse, and the manifold euils which thereby they brought vpon themselues. That the cause why many of them followed drunkennesse, and sported themselues in this sinne with all sensuall delight, was, because *they regarded not the works of the Lord, neither considered the operation of his hands.* That they forsooke the Lord, and worshipped stockes and stones, the works of their owne hands, because none considered in their hearts the vanity of Idols, and that themselues had made them of the same tree, wherof they had burned a part, and conuerted other parts of it to other vses. That the cause of Babylons insolency & pride, wherby they tyrānized ouer Gods people, was, because they did not cōsider, that God had made them only scourges & rods to correct his people, which hauing done, he would cast the into the fire: which *things they did not lay to heart, nor remember the latter end,* namely, their destruction, and the deliuerance of Gods people. And as neglect of this consideration is the cause of sinne, so also it exposeth vs to fearefull punishments; for if we will not iudge our selues, we shall be iudged of the Lord; if we forget his Iudgements and neuer thinke of them, hee will rub our memories, and helpe vs to recouer our lost wits, by whipping vs like Bedlems, and making vs sensible by smart, who were insensible of reason. Thus the Lord saith, that the whole Land was made desolate, because no man laid it to heart.

6. Sect. 4.
The former
point, prooued
by the Scrip-
tures.
Esa. 1. 3.

Esa. 5. 18, 19.

Esa. 44. 19.

Esa. 47. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

Ier. 13. 11.

heart. And thus he threateth the Israelites, that because they did not remember and consider his former mercies, and their owne finnes and unworthinesse, therefore he would *recompence their wayes upon their head*, and make them to know him by his Iudgements, when as his mercies would not make them acknowledge him. Lastly, this may show vs how necessary this examination is, seeing it must of necessity bee done either in this world, or the world to come. For all shall render a reckoning of all that they haue done in the flesh; and therefore if wee doe not examine and iudge our selues heere, God will examine and condemne vs heereafter. If we doe not call our selues to account in this life, when as finding our selues short in our reckonings, we haue time to sue, through the Meditation of Christ, for the pardon of our debts, and to procure a generall acquittance and discharge: we shal be accountant to Gods Iustice at the day of Iudgement, when the Day of grace and saluation being past, there will bee no place for procuring of pardon; but being much indebted, and hauing nothing to pay, we shall be cast into the prison of outer darkenesse, without hope of mercy, or deliuerance from that endlesse misery. Which fearefull Iudgement and condemnation if we would auoyd, let vs heere, whilst the Day of saluation lasteth, examine, iudge, and condemne our selues, that wee may turne from our finnes by vntained repentance; and so hauing Christ to be both our Aduocate and Iudge, we shall then escape Gods seuer and strict Iudgement, seeing he will answere for vs; and our examination and iudgement being already dispatched in this life, nothing shall then remaine, but that he our Iudge should pronounce the sentence of absolution, and enter vs into the full fruition of that heavenly happinesse, and euerlasting ioyes of his Kingdome, which by his death and merits he hath purchased for vs.

CAP. XXV.

*Of the fourth priuate meanes of a godly life, which is,
walking daily with God.*

THe fourth priuate meanes of a godly life, is, with *Enoch* to walke with God, that is, to set our selues in his presence, alwayes remembring that he is with vs, hearing all our words, and beholding all our actions, yea euen the very secret thoughts of our hearts: And that not as an idle spectatour, but as a righteous Iudge, who is both able and willing to reward vs bountifully, if wee doe well; and to punish vs seuerely, if wee doe euill. Wherein wee haue holy *Dauid* for our example, who professeth, *that hee did set the Lord alwayes before him*. Which that wee may imitate, let our iudgements first be thorowly informed in this truth, that howsoeuer God keepeth his chiefe residence in heauen, in respect of reuealing himselfe most cleerely to his Angels and Saints, and manifestation of his presence, by admitting them to a more full and perfect vision of his Maiesty and glory, yet being infinite and incomprehensible, he filleth all places in heauen and earth with his presence, containing all things, and being him-

Exod. 16. 43.

6. Self. 1.
That we are
alwayes in
Gods presence:
Gen. 3. 22.

Psal. 16. 2.

1. King. 8. 27.

Jer. 23. 23, 24.

Psal. 139. 7, 8, 9.

Job 26. 6.

Pro. 15. 3.

Psal. 139. 12.

Ezek. 4. 13.

Jer. 16. 17.

Pro. 15. 11.

Jer. 17. 10.

Job 42. 2.

§. Sect. 2.

That it would be a powerfull meanes to restrain vs from all sinne, if we would alwayes set God before vs.

selfe contained of nothing. Thus Salomon saith, that the Heauen of heauens cannot containe him. And the Lord himselfe demandeth; *Am I a God at hand; and not a God farre off? Can any man hide himselfe in secret places that I shall not see him? Doe not I fill heauen and earth, saith the Lord?* And David professeth, that he could in no place, either by sea or land, in heauen or in hell, goe from his presence. And being thus omni-present, he seeth and be-holdeth all things, himselfe in the meane time being inuisible. For *hell is naked before him, and destruction hath no couering. The eyes of the Lord are in euery place, beholding the euill and the good. Darkenesse hideth not from him, but the night shineth as the day: the darkenesse and the light are both alike to him.* He beholdeth the most hidden secrets, and all things are naked and transparant to his sight. Yea, he seeth all our actions, and *his eyes are vpon all our wayes: they are not hid from his face; neither is our iniquity hid from his eyes.* Yea, he cleerely discerneth, not onely outward workes in the most secret comers, but he searcheth and tryeth our very hearts and reines. For *hell and destruction are before the Lord, and how much more then the hearts of the children of men?* And though they be so wicked and deceitfull, that they are neuer knowne vnto other, and oftentimes not to our selues, yet the Lord, who by his infinite wisedome seeth and knoweth all things, searcheth and tryeth them.

The which if it were thorowly considered, would be a most powerfull and effectuall meanes, to moue vs continually to walke with God, to performe all duties of a godly life, and to carry our selues in all our thoughts, words, and workes, at all times, and in all places, as in his sight and presence. If we did euer set God before our eyes, and alwayes remembred that his eyes were vpon vs, it would bee a notable bridle to pull vs backe, and to hold vs vp when wee are ready to fall into any sinne. It would make vs to watch ouer our selues, that we did not doe any wickednesse which is odious and displeasing in his sight, because though it bee a great fault to transgresse the Law of our Soueraigne, yet it is much aggravated by our boldnesse and impudency, when we dare commit it before his face, and in his sight. It would make vs carefull of all our words and wayes, not onely in the duties of our callings, that wee did not carry our selues, either negligently or deceitfully, as in our tradings and dealings, buying and selling, but also in our sports and recreations, where naturally we are most apt to forget our selues, and to discouer most vanity and folly. For if the presence of some graue and godly man would so ouerawe vs, that we should thereby be withheld from the most of our sinnes; and if comming at vnawares and taking vs with the manner, as wee are talking vainely or prophanely, and doing that which is euill or mis-beseeming vs, we are ready to discover the shame of our hearts, in our blushing cheekes and dejected countenances; if the presence and eye of Parents and Schoole-masters, restraints their children and schollers from acting their childish follies, and doing such things which they haue prohibited; if no malefactor is so desperately impudent, as to play his pranks in the presence of his Iudge; and to make him an eye-witnesse of his wickednesse: then how much lesse would wee mis-behave our selues by transgressing Gods Law, if wee did alwayes remember and seriously consider, that our heavenly

heavenly Father, Master, and Soueraigne Iudge did looke vpon vs, & Seneca
 perswaded his friend *Lucilius*, for the keeping of himselfe within compasse
 of his duty, to imagine that some graue man, as *Cato* or *Lelius*, did still
 looke vpon him, because spectators would keepe him from offending. And
 being come to more perfection, would haue a man to feare no mans pre-
 sence more then his owne, nor any mans testimony, about that of his owne
 conscience; because hee might flee from another, but not from himselfe,
 and escape others censure, but not the censure of his owne conscience.
 How much more then would it keepe vs from committing of any wicked-
 nesse, if wee alwayes remembered that God looked vpon vs, whose pure
 eyes cannot indure any sinfull pollution? seeing hee also is greater then
 our consciences, and so vpriought in his Iudgements, that though consci-
 ence may be silenced for a time, and giue in no euidence, or bee a false
 witnesse, yet it is as impossible to corrupt him, as to escape his sentence,
 either by flight, or by making our appeale. And this argument *David*
 vseth to put an end to the wickednesse of the wicked, because *the righteous*
God tryeth the hearts and the reines. And *Salomon* dissuadeth the yong man
 from folly and filthinesse by the same reason; *Why wilt thou, my sonne, bee*
rauisht with a strange woman, and embrace the bosome of a stranger? For the
wayes of men are before the eyes of the Lord, and he poureth all his goings. Yea,
 this should no lesse forcibly restraine vs from secret then from open sinnes,
 seeing no man can hide himselfe in secret places, that the Lord cannot
 see him, for hee beholdeth not onely our most hidden actions, but also
 searcheth the reines and the heart, and will giue unto euery man according to
 their workes, and hee will bring euery worke into iudgement, with euery se-
 creting, whether it be good, or whether it bee euill. His eyes are vpon the
 wayes of man, and hee seeth all his goings. There is no darkenesse nor shadow
 of death where the workers of iniquity may hide themselves. And this argu-
 ment the Church vseth to preferue them from forgetfulnesse of God, and
 from idolatry, seeing God would search this out, though men could not see
 them, because hee knoweth the secrets of the heart. Neither could any thing
 more forcibly restraine vs from secret sinnes, then a serious consideration
 of Gods all-seeing presence, as wee see in the example of *Ioseph*, who
 though he were sollicitated to commit vncleannesse by his mistresse, who
 in all lawfull things might command him, and had power to reward him,
 if he condescended to her desire, and to bring him into much trouble and
 danger, if he gaue her a repulse, and had also the opportunity of secre-
 cie, which freed him from shame and punishment, yet resisted the tenta-
 tion by this alone consideration, that he should hereby grieuously sinne a-
 gainst God, who was a beholder of all his actions. Whereas on the other
 side, nothing doth make men sinne more boldly and securely, then when
 hauing put God out of their sight, they imagine they are out of his, and
 that he eyther seeth or regardeth not their workes of wickednesse. Thus
the eye of the adulterer waiteth for the tyn-light, saying, No eye shall see mee.
 And wicked men thus encourage themselves in their wickednesse, saying;
How doth God know? can he iudge thorow the darke cloud? Thicke cloudes are
a conering to him, that he seeth not, and he walketh in the circuit of beauen. So
 the Psalmist saith, that the mighty men of the world hearten themselves

*Atque pars pec-
 catorum tollitur,
 si peccatoris re-
 sin afficit. Sen.
 Epist. 11.*

Psal. 7. 9.

Ier. 23. 24.

Apoc. 2. 23.

Eccles. 12. 14.

Iob 34. 21, 22.

Psal. 44. 20, 21.

Gen. 39. 9.

Iob 24. 15.

Iob 22. 13, 14.

Psal. 94. 5, 6, 7.

Psal. 94. 5, 6, 7.

Psal. 94. 5, 6, 7.

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Psal. 94. 5, 6, 7.

Psal. 94. 5, 6, 7.

Psal. 94. 5, 6, 7.

Psal. 94. 5, 6, 7.

on in their oppressions, breaking in pieces Gods people, and afflicting his heritage; slaying the widow and stranger; and murdering the fatherless; saying, The Lord shall not see, neither shall the God of Jacob regard it. And having complained that the proud and violent had risen against him, and sought to destroy his innocent soule, he rendreth this as the reason of it; Because they had not seen God before them.

And as this consideration, that God is present and beholdeth all our actions, powerfully restraineth vs from all sinne; so doth it effectually moue vs vnto all good duties of his seruice. For if it be a strong moriue to make a subject diligent and cheerfull in doing the will of his Soueraigne, who is able to preferre him, and bountifull to reward him, when he taketh notice of his paines, and is an eye-witnesse of all his seruice; and if a souldier will fight valiantly, and hazard himselfe to all danger, when the eye of his Generall is vpon him: then much more would wee spare for our paines in performing the duties of Gods seruice, and in fighting his battels, against the spirituall enemies of our saluation, if wee alwayes remembered that the eye of our supreme Soueraigne, and chiefe Commander were still vpon vs, who is infinitely able, and no lesse willing to preferre and reward vs for our well-doing. And this argument David useth to stirre vp himselfe vnto all good duties: I haue kept (saith hee) thy precepts and thy testimonies; for all thy wayes are before thee. Yea, this consideration will preferre vs from all hypocrisie and cold formality in Gods seruice, and make vs to performe all good duties in a good manner, with integrity and vprightnesse of heart. Because the Lord beholdeth not onely our outward actions, but also our secret intentions; and as hee chiefly requireth that we should giue him our hearts, and worship him in spirit and truth, so doth he take speciall notice whether we doe so or no. And this argument the Lord himselfe useth to perswade Abraham to vprightnesse, because he was euer before him. Walke before me (saith hee) and bee vpright. And David walked in his integrity, because he knew that he was to be iudged and examined, not by men, but by God, who would try not onely his outward actions, but also his reynes and his heart. And the same moriue he useth to perswade his sonne Salomon to serue the Lord with an vpright heart, and a willing mind, because he searcheth all hearts, and understandeth all the imaginations of the thoughts. And finally, this moued Cornelius to heare the Word of God with all feare and reuerence, because they were all in Gods presence; and the Apostle to preach it purely, and not deceitfully, as though he would make Merchandize of it, but in all sincerity; because as it was the Word of God, and not of man, which he preached; so hee did speake it in Christ, as in Gods sight and presence. And surely if when wee set our selues to serue God, we did duely consider that his piercing eye did behold our hearts and thoughts, as well as our outward behauiour; wee could not content our selues with the seruice of our lips, hands and knees, and suffer our hearts to goe a wandring about worldly vanities, because we would know, that God whom we serue is not contented with it. Wee would be ashamed that he should behold our hypocrisie and formall seruice; our hearts going one way, and our tongues another; seeing wee would blush for thame, if men like vnto our selues could looke into our hearts,

hearts, and see how we dally and trifle with God, who will not be mocked; but (if they will not honour him) will honour himselfe in all that draw neere vnto him.

Leuit. 20.

C A P. XXVI.

Of the last priuate meanes of a godly life, which is, experimentall knowledge.



He last priuate meanes (whereof I will speake) which may helpe and inable vs to leade a godly life, is experimentall knowledge, whereby wee apply whatsoeuer we know, either concerning God, or our selues, vnto our owne particular vse, and indeuour to profit by it in the practice of holinesse and righteousnesse. Thus wee are not onely to know that God is a gracious Father in Christ, as to others, so vnto vs; but to labour to haue the experience of it in our selues, by feeling the beames of his fatherly loue warming our hearts, and inflaming them with vnfained loue towards God againe, by obseruing his fatherly prouidence watching ouer vs, and how often wee haue been thereby powerfully defended from our many and mighty enemies, deliuered out of imminent dangers, freed from many afflictions, when as we saw no meanes of escaping, and graciously relieued and provided for in our wants and necessities, when we haue had no possible meanes to supply them. Thus knowing God to be Omnipotent in power, we must labour to haue a feeling experience of it in his continuall supporting vs, both in respect of our soules and bodies, notwithstanding our owne frailty and weaknesse, in which we should haue often perished, in respect of the one through worldly dangers, and in respect of the other through spirituall tentations, did not he sustaine vs with his might, and glorifie his power in our infirmities and weaknes. And thus knowing God to be true of his word, yea truth it selfe, we must labor to haue the experience and feeling of it in our selues, by obseruing how he hath at all times made good his promises vnto vs, euen then, when by reason of some delay we haue most doubted of them. Finally, knowing that he is good and gracious, mercifull and bountifull, both vnto all his elect, and particularly vnto vs, wee must seeke to confirme it vnto our selues, by our owne experience, and by calling to mind how often he hath pardoned our former sinnes, and sealed this pardon in our hearts and consciences by the testimony of his Spirit; how often we haue tasted how good he is in the fruits of his bounty, and in the sweet feeling thereof haue had our hearts comforted and refreshed. The which experience of times past, will much strengthen our faith and hope for the time to come, make vs wholly to depend vpon him, and to consecrate and deuote our selues to his worship and seruice, with all cheerfulness and couragious resolution, notwithstanding all oppositions, seeing by manifold experience we haue found, that the God whom wee serue, is most mighty to defend vs, most gracious, true of his promises, and bountifull in performance, richly rewarding all those who feare and depend vpon

§. Sect. 1.
What this experimentall knowledge is, and the practice of it in many examples.

2. Cor. 12. 9.

Rom. 9. 4.

Gal. 3.

1. Cor. 13. 2.

1. Cor. 2. 2.

Phil. 3. 8, 9, 10.

2. Cor. 1. 10.

Eccles. 8. 12.

vpon him. Thus knowing the vertue and efficacy of Christs death, in taking away, by the inestimable merit thereof, the guilt and punishment of our finnes, we must strue to finde and feele it in our owne experience, by obseruing how it hath been powerfull and effectually in vs, for the mortifying and crucifying of our carnall lusts and sinfull corruptions, which heretofore haue ruled and raigned in vs. And this Paul meaneth, when hee saith, that he desired to *know nothing but Iesus Christ, and him crucified*; namely, this vertue and efficacie of it in himselfe, in the crucifying of his flesh, with the lusts thereof, and not onely to know the truth of it, which might easily be attained vnto by the relation and instructions of others. In which sense he saith in another place, that *he accounted all things but losse, for the excellency of the knowledge of Christ Iesus*, and that he laboured about all things to *know him, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable vnto his death*; that is, not barely to know these things, or to beleue them by faith, but to haue the experience of the vertue of his Resurrection, in raising him from the death of sin, to holinesse and newnesse of life, giuing him a full conquest ouer his corruptions, and spirituall life and strength to serue God in some perfection. Thus knowing the holy Ghost to be our sanctifier, we must neuer rest till we haue some good experience of it in our selues, in his purging vs thoroughout body and soule from all sinfull pollutions, and in our spirituall renewing and reforming according to Gods Image, in wisedome, holinesse and righteousnesse. Thus we must know the workes of God both towards our selues and others, not onely by hearing, reading and discourse, but also by our owne obseruation and experience. How liberally from time to time he hath rewarded our poore indeuours, and imperfect seruice, with manifold blessings; and how hee hath corrected our sloth, when as wee haue been cold and carelesse, formall and negligent in his seruice with his fatherly chastisements. How he hath visited our finnes with crosses and afflictions; yea speciall finnes with speciall punishments, which haue sprung as fruits from those cursed rootes, and by following them as at the heeles, haue plainly shewed from what causes they came, or else haue bin so fitted and proportioned vnto them, in likenesse and similitude, that the correction hath (as it were) by the hand led vs to the sight of our sinne. And how vpon our repentance and humiliation he hath graciously spared and freed vs from our afflictions, when wee least thought of any deliuerance. The which as it will notably preserue vs from falling into those finnes, for which wee haue been formerly corrected; so when wee haue falne, it will effectually mooue vs to rise out of them by vnfeined repentance; and confirme thereupon our affiance in God, that seeing he is immutable in his goodnesse, he will now againe be alike gracious vpon our humiliation, to deliuer vs from present and future euils. Thus also in Gods dealing with others, we may haue experience of his truth in his promises towards those that feare and serue him, and in his threatenings against those that are wicked, who make no conscience of their wayes, but rebelliously sinne against him; of his Iustice, by obseruing his Iudgements, executed vpon the wilfull transgressours of his lawes, and his goodnesse and mercy towards those who indeuour to serue and please him; whereby we shall

shall be made fearefull to offend him, and carefull to carry our selues so in an holy conuersation, as that we may be accepted in his sight. And as this experimentall knowledge of God and his workes, will bee a notable meanes to reſtraine vs from all ſinne, and to further vs in all the duties of a godly life: ſo alſo the like knowledge of our ſelues, and our owne courſes and actions, will be a ſingular helpe to the ſame ends; as when we not onely know that we are wholly corrupted in our ſoules and bodies with originall ſinne, but alſo experimentally fee the venome and vigour of it working in vs, diſabling vs vnto all good duties, and making vs prone vnto all wickedneſſe; whereby we are made more carefull in the vſe of all good meanes, by which wee may be inabled more and more to mortifie and ſubdue it: when as wee not onely after a generall manner know our naturall weakneſſe and frailty, whereby we are often overtaken with manifold actuall ſinnes, but alſo obſerue by particular experience, our ſpeciall ſlips and falls, what corruptions are moſt potent in vs, and vnto what ſinnes our nature is moſt prone, and wherewith we are moſt often ſoyled, to the end that we may not reſt vpon our owne ſtrength, which ſo often faileth, but vpon the power and promiſes of God; and with more ſerueny craue the aſſiſtance of his holy Spirit, to ſtrengthen vs againſt our corruptions, and to ſubdue their power, that they may not preuaile againſt vs as in former times. When as we ſee that wee are defectiue in all good duties, we muſt alſo by experience obſerue vnto what ſpeciall duties we are moſt averse, and which we performe with moſt difficulty, bewraying in them our greateſt wants and imperfections; that ſo wee may goe about them with greateſt reſolution, and vſe our beſt indeuours to performe them daily in more perfection. When as wee not onely know that we are continually tempted by our ſpirituall enemies, but alſo finde by experience their particular tentations, wherewith they moſt aſſault vs, and moſt often ſoyle and overcome vs, that ſo wee may in theſe regards keepe a more ſpeciall watch, take more paines in repairing theſe particular breaches, and arme our ſelues with more courage and reſolution to withſtand them in the next encounters.

Againe, wee are thus by our experience to marke and obſerue our ſelues, in reſpect of our diuers and contrary courſes in our lines and conuerſations. As when we are watchfull over our wayes to pleaſe God in all things, and carefull to ſerue him in all Chriſtian duties, what ſingular bleſſings and benefits wee reape thereby. How wee are comforted with Gods gracious preſence, and fee the beames of his loue cheering our hearts, and the light of his countenance ſo reſreſhing them, that no afflictions can diſmay vs; how our faith is ſtrengthened againſt all tentations, in the aſſurance of the remiſſion of our ſinnes, and the ſaluation of our ſoules; how our heads are liſted vp with hope, ioyfully expecting the performance of all Gods promiſes, euen when they are delayed; and how confident we are in the middeſt of deſperate dangers, in the aſſurance of Gods preſence and protection. What peace we haue vvith God, and in our owne conſciences, which paſſeth all vnderſtanding, and how therein we triumph over all worldly oppoſitions, and the worſt that the might and malice of the diuell, and all his adherents can doe againſt vs. Final.

6. Sect. 2.

The experimental knowledge of our owne eſtates, in reſpect of our contrary courſes.

Pſal. 84. 11.
and 27. 1. 3.

Pſal. 53. 4.

and 3. 5.

Iob. 14. 27.

Rom. 8. 31, 32,
8.

Iob. 16. 23.

Rom. 5. 3.

Cant. 3. 1.
and 5. 6.

Psal. 22. 1.

Psal. 32. 3.

Psal. 6. 1, 3, 6.

Psa. 38. 1, 2, 3, 4.

Psal. 77. 2,

7, 8, 9.

Psal. 88. 15.

§. Sect. 3.

That no
knowledge is
to be compa-
red with this
of experience.

ly, what rauishing and vnspeakeable ioyes replenish our hearts, which none can take from vs, no not afflictions and persecutions, nor the dreadfull face of approaching death! On the other side, when wee neglect our watch, and are ouertaken with any grosse finnes; when we carelesly omit the duties of Gods seruice, or performe them slothfully & negligently, after a cold and formall manner, wee may out of experience obserue, either how we are hardened through the deceitfulnesse of sinne, and lye snoring in carnall security, without any sense or motion of spirituall life; or if our consciences be awakened, and wee come to some feeling of our wretched estate, how we are dismayed with the absence of God, when he hath withdrawn from vs the sense and feeling of his grace and fauour; how wee are terrified with the apprehension of his wrath, and with the sight of our manifold and grievous finnes; how our faith is assaulted with doubting and incredulity, our hopes vanished, our affiance weakened, yea oftentimes turned into diffidence and distrust. Our peace disturbed with the accusations of a guilty conscience, and our ioy turned into sorrow and heauinesse. Of both which estates when we haue had feeling experience, it will be an effectuall meanes, as any other, to make vs flee all manner of sinne, to striue continually against our corruptions and imperfections, and to indeuour with all care and good conscience, to please God in all things, and to performe vnto him zealous seruice in all the duties of a godly life.

In a word, there is no knowledge alike vsfull and profitable vnto this, which is seasoned by obseruation and experience. For as in ciuill affaires, that knowledge which is gotten by reading and mentall discourse, is of little vse or worth, vntill it be perfected by practice and experience; so is it much more true in the knowledge of Christianity. Wee see that men by much reading and speculation, attaine vnto great knowledge, but seldome to sound wisdome, which hath giuen way to that common Prouerbe, that *The greatest Clerks are not the wisest men*. It is no lesse certaine (though it may be lesse obserued) that speculatiue knowledge, not being seasoned with experience, doth not make men spiritually wise vnto saluation; whereof it is that the great Doctours of the world, who are richest in it, are commonly poorest in grace and godlinesse, hauing no sense and feeling of those things, whereof in their learned discourses they make a great shew, and are well able to teach others that way which themselves neuer trauelled. It is not much reading, nor speculatiue skill in the writings of State-policy, that will make a wise Councillour, and much lesse a prudent Prince and Gouvernour; but when this knowledge is seasoned with experience, which teacheth where the rules hold, and where they faile, and how they are varied by circumstances, which being innumerable, cannot be comprehended in any precepts, but are onely to bee determined by wise prudence, which is gotten by experience. It is not onely booke-knowledge that will make a good Generall, or skilfull Pilot; no not so much as a cunning Artificer; but when this knowledge is perfected by practice and experience: and so surely, though wee abound neuer so much in litterall knowledge, it will be farre from making vs good Christians, vnlesse wee bring precepts into practice, and by feeling experience

perience apply what we know, to our owne particular vse and benefit. Yea, in truth amongst all those poynts of Religion which wee comprehend euen by the sauing knowledge of faith, those about all others are most sweet and comfortable, vsfull and beneficiall, which haue been confirmed and sealed vnto vs by most experience. A man truly wise, may cleerly discern of good and euill, and of that which is either safe or dangerous, and may not onely beleue without any doubting what he knoweth, but may be able, by effectuall reasons to perswade others, either to imbrace or shunne them; and yet neuer come to a sound vse of his knowledge, till it be seconded and better cleered by experience. As for example, hee may know the danger of suretiship, and how many men haue been vndone by it, losing not onely their wealth, but also their friends for whom they haue been ingaged, and yet be so blinded with deceiuing hopes, that with some little importunity he is content to be ingaged: but if his generall notions be seasoned by experience, and if being left in the lurch he hath found and felt the smart of his forwardnesse, afterwards a threefold Cable is not strong enough to draw him into bonds, and hazard himselfe vnto so many miseries. So a man may know that this or that meate may bee dangerous and of hard digestion, and yet be drawne by his appetite to feede vpon it; but if he haue once surfetted, and haue felt the smart of a tedious sickness which hath indangered his life, he is afterwards alienated from it, both in iudgement and appetite, so that hee will bee sure to take heed of that dish, though he will venture to feed on another no lesse dangerous in his opinion, but not tryed to be so, by experience; and thus it is in all other dangers, which wee more carefully shunne, as wee haue with more difficulty escaped out of them. So contrariwise, that which our iudgements approue as good, is not so much loued and imbraced, till we haue by experience found it to be so vnto vs; neither haue we euer so much desire of the wholesomest food, though we know it to be so, as when wee haue by experience found, that it is pleasing to our owne taste, and affording vnto vs good nourishment, hath been a notable meanes, to preserve our health, and increase our strength. And thus also it is in spirituall things. Though we see the danger of our corruption, with the manifold euils which doe accompany them, and thereby are made carefull in some degree to auoyd them, yet we may be ouertaken, and with the violence of our lusts and passions be drawne to fall into them: but if by experience we haue felt the smart of them, how their poyson hath wrought in our hearts, infeebl'd our graces (as it were the vitall spirits) and weakened and disabled vs vnto all good duties, wee will euer afterwards mortally hate them, and more carefully shunne them then in former times. And contrariwise, though we know and beleue, that such graces and duties are excellent, and therefore to be loued and imbraced of vs; yet shall wee neuer doe it vvith that ardency of affection, as vvhen vvee haue tasted the sweetnesse of them in themselves, and the manifold comforts and singular benefits vvich doe accompany them; as peace vvith God, and peace of conscience, assurance of Gods loue and our ovvne saluation, inward refreshment and joy in the holy Ghost; and such other blessings of like nature. All vvich considerations should powerfully perswade vs, not to

content our selues with the knowledge of Christianity, but to labour after the feeling and experience, the vse and practice of what wee know, which will be a singular helpe to further vs in all the duties of a godly life.

CAP. XXVII.

Wherein is shewed, that prayer is a singular meanes of a godly life.

§. Sect. I.
That nothing
more then
prayer, maketh
vs godly and
religious.



hitherto we haue spoken of those priuate meanes of a godly life, which are to be vsed by our selues alone: and now it remaineth that we intreat of those which wee are to vse both by our selues, and also together with others. The first whereof is prayer, the which we haue before handled in the chiefe parts and poynts thereof: onely here we are to shew, that it is a powerfull and effectuell meanes, whereby we are furthered in all the duties of a godly life. To which purpose let vs know that nothing can be more auailable to this end, seeing there is not any thing which maketh vs more godly and religious, more like vnto God, and partakers of the diuine nature, then this daily communion and intercourse which wee haue with him. For as friendship, familiarity and neere society, ariseth amongst men, out of similitude of natures and manners; and contrariwise, likenesse of manners and conditions groweth by degrees out of friendly acquaintance, and common conuersing one with another; so that if wee vsually keepe company, and entertaine conference with wicked men, wee are made wicked like them, by their society and corrupt communication, which poysoneth our manners; but if we delight to conuerse and talke with those which are godly and religious, wee increase thereby in godlinesse and piety: so much more, if wee often haue this communion and conference with God by prayer, who is infinitely good in himselfe, and the Authour and Fountaine of all goodnesse which is in the creatures, wee shall daily increase in all piety and holinesse, and by conuersing with him (like *Moses*) shine in his light: whereas the further wee withdraw our selues from this Fountaine of light and heate, goodnesse and perfection, the more frozen shall we be in the dregs of our sins, the more stony-hearted, and muddy-minded, and vtterly vnlike the diuine nature. Prayer (saith one) causeth maruellous effectually an holy life, and worthily fit for Gods seruice, and what it causeth, it increaseth, and like a treasure, layeth it vp in our mindes. For if a man indeuoureth to doe any thing appertaining to a godly life, prayer being his guide, and preparing the way, hee is sure to finde a commodious and easie passage, &c. It is a signe of madnesse, not to be perswaded that it is the very death of the soule, if wee doe not often prostrate our selues at Gods feet, who is the Authour of life. For as our body seuered from the soule, is but a dead carcase; so the soule is dead and miserable, if it approach not often vnto God by prayer. And this the common experience of all times hath plainly proued; seeing those who (with *Dauid*) haue been most exercised in this religious duty, haue been also most holy, and men according to Gods heart; those who haue neg-

*Piam vitam, ac
Dei cultu dig-
nam, uiris mo-
dicatoratio concil-
liat, conciliatam
auget, ac ceu
thesaurum re-
condit in axi-
mis, &c. Chrys.
lib. de orando
Deum, Tom. 5.*

tested it, most prophane; and such as haue viterly condemned it, no better then wicked Atheists, God esteeming it all alike, not to haue him at all, and not to call vpon him. And therefore the Psalmist describeth the Atheistickall foole, that saith *in his heart, There is no God*, by this outward marke, that he *never calls vpon his Name*; for if he acknowledged a God that were able to helpe him, he would sue vnto him when he needed his helpe.

Secondly, heereby it appeareth, that prayer is a most excellent and necessary helpe vnto a godly life, in that we are able to doe nothing without it, but are inabled by it, to doe in some measure whatsoeuer good thing we can desire. For of our selues we are weake and impotent vnto all duties, and all the imaginations of our hearts being continually euill, wee are not able to thinke good thought, or to entertaine a holy desire; but it is the Lord onely who beginneth, continueth, and perfecteth his worke of grace and sanctification in vs, and inableth vs to returne vnto him those workes of holinesse and righteousness, which in respect of ability to performe them, we haue first receiued from him. So that if wee tender vnto him any good duty, we may say with *Dauid*, *Of thine owne haue wee offered vnto thee*. Now the meanes which God hath ordained and sanctified for the obtaining of any grace or helpe at his hand, whereby wee may be strengthened vnto all duties of his seruice, is seruent and earnest prayer, which he hath appointed to be the hand of the soule, to receiue from him all gifts of grace and goodnesse. And though like a bountifull Prince, he offereth liberally vnto vs whatsoeuer we can lawfully desire, yet he will not deliuer his rich gifts to those who hold their hand in their bosome, and will not vouchsafe to put it forth, that it may receiue them. We are dry and empty cisternes, who haue naturally in vs no drop of grace and goodnesse; but what we receiue from God, who is the inexhaustible fountaine of *euery good and perfect gift*, as the Apostle telleth vs. Now as hee hath appointed Christ to be the Conduit head, so prayer to be (as it were) the Pipe, whereby he will conuay vnto vs these waters of Life, which, if we intermit not, hee will richly replenish vs with all his graces; but if we neglect this holy duty, and yet imagine to receiue any grace or spirituall strength from him, it is all one, as if we should cut off the pipe, and yet imagine to fill the empty cistern.

Finally, all the parts of Prayer seuerally serue as speciall meanes to further vs in the duties of a godly life. For first, the confession of our sinnes will withhold vs from the committing of them, whilest aggravating, bewailing, and adiudging our selues for them to those searefull punishments which they haue iustly deserued, our hearts are wrought vnto a true hatred of them, when as we see and acknowledge the miserable fruits which spring from this cursed roote. Secondly, because wee cannot for shame commit those sinnes willingly, which we haue humbly confessed, and God hath graciously pardoned. For what malefactor is so impudent, as to commit those crimes againe, which his Prince of meere loue hath lately remitted, and whilest he hath (as it were) his pardon in his hand, especially when he knoweth that he must the next day againe be arraigned for them, and stand at the barre at his Soueraignes mercy? Thirdly, because by often confession vve search out our hidden sinnes, and ransacke

Psalm. 14. 1. 24.

§. Sect. 2.
That prayer is the meanes of obtaining all Gods gifts and graces.
Gen. 6. 9.
2. Cor. 3. 5.
Phil. 2. 13.

Phil. 1. 6.
1. Cor. 29. 14.

Mat. 7. 7.
Jeb. 16. 23.

Iam. 1. 17.

§. Sect. 3.
That all the parts of prayer are singular helps to a godly life.

Pro. 28. 13.

1. Ioh. 1. 7.

Luk. 7. 47.

Luk. 11. 13.

our hearts and consciences, so as they cannot lye lurking in them, but are apprehended, condemned, and drawne out to execution. Lastly, because vpon our confession, receiuing at Gods hands assurance of pardon, according to his gracious promises; wee cannot but intirely loue him, who hath forgien vs so great a debt, whereby wee shall bee made loth to doe any thing which may displease him, and ready to performe all good duties which may bee acceptable in his sight. By petition also wee haue no lesse helpe; seeing thereby wee come to a more thorough sight of our wants, which worketh in vs an hungry and thirsting desire, that they may bee supplied, and of our imperfections in our best duties, that wee may strue and labour after more perfection, carefully and conscionably vsing all good meanes whereby our desires may be satisfied, seeing if wee should neglect them, after wee haue made these earnest suites, we should both tempt the Lord, and discover our owne grosse hypocrisie, in asking those things which wee care not to obtaine. Again, by these suites and requests made vnto God, according to his will, wee receiue the gift of his holy Spirit, which inableth vs to all good duties, by regenerating and sanctifying vs, seeing God hath promised to giue him vnto those that aske him; and together with him wee obtaine all Gods sanctifying gifts and graces, which by the same meanes are daily confirmed and increased in vs, and haue such a quickning power, vigour, and vigour added vnto them, that they inable vs to the constant performance of all Christian duties; which otherwise lying dull and dead in vs, wee should become like a body without spirits, lumpish and lazie in Gods service. Finally, by these suites and requests our loue is inflamed, vpon our assurance that they are heard and granted; which stirreth vs vp to yeeld vnto God cheerefull obedience, our faith is confirmed, and our affiance and hope strengthened, in assured confidence and expectation of Gods helpe and assistance, which will vphold vs when we are ready to faint, inable vs to overcome all difficulties, and to performe all the duties of a godly life with much comfort and delight. Lastly, thanksgiuing is a singular helpe to the same end, whilst we recount and call to minde Gods manifold blessings and rich mercies, which of meere grace, without any desert of ours, he hath from time to time multiplied vpon vs. All which (if we be not too too vngreatfull) will bee so many strong bands of loue, to tye vs vnto obedience, and to make vs cheerefull in all Christian duties, seeing by them we serue so bountifull a Master, which if we neglect to doe, we shall play the notable hypocrites, in professing that thankfulness with our lips, which we neither haue in our hearts, nor take any care to expresse in our liues.

CAP.

CAP. XXVIII

Of reading the Scriptures and other religious writings.

THe second priuate meanes of a godly life, which may be vsed by our selues alone, or with others, is reading, which is the perusing and studying of religious writings, for the information of our iudgements in the knowledge of God and his truth, the sanctifying of our hearts and affections, and the reforming of our liues and conuersations. The which exercise may be performed when we are alone, by the sight of the eye, and the discourse of the minde, either with or without the vse of speech; but with all necessarily ioynd together, when we performe this dutie with others. In speaking whereof, let vs first generally obserue, who are to reade, and then the subiect matter which is to be read of them. For the first, all sorts and conditions of men without exception, are tyed to this dutie, who are any way able to performe it, both the learned and vnlearned, the Ministers and common people, the poore and rich, men & women, yong, old, and of middle age: seeing the Lord in the Scriptures hath imposed it as necessary and profitable for all men. Thus he requireth that not onely the Leuites, but his whole people of Israel should continually studie in the Booke of his Law, and take all good occasions to speake and talke of it in all places; that they should binde the words of it for a signe upon their hands, and that they should bee as frontiers betweene their eyes, and that they should write them upon the posts of their house and on their gates, to no other end, but that they might often take occasion thereby to reade and study them. Our Sauour Christ also doth exhort all to search the Scriptures, and affirmeth this to bee the cause of all errors both in iudgement and manners, because men were not well acquainted with them. And the Apostle Peter, writing generally to all, saith, that hauing a more sure word of prophecie (that is more infallible then any reuelations) therefore they did well that they did take heede vnto it, as vnto a light that shineth in a darke place. And the Apostle writing vnto the Romanes, saith, that whatsoeuer things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might haue hope. The Apostle Iohn likewise writing to children, yong and old men, plainely impleyeth that no age is exempted; but euen little children must reade, that they may be seasoned with the knowledge of Gods truth from their tender age, like yong Timothy, and the children of the elect Lady; and so being trayned up in the way which they should chuse, when they are old, they will not depart from it: and hauing this sound foundation of knowledge layd, they may haue the building of faith and piety more easily erected and set vp in them. And yong men also must reade the Scriptures, that being armed with this sword of the Spirit, they may be the better enabled to resist the tentations of the diuell, the world and their own flesh, which in that age are most strong and violent. Finally, old men, after they haue gotten much knowledge,

6. Sect. 1.
Who are to
exercise them-
selves in this
dutie of read-
ing.

Deut. 6. 7. 8. 9.
Matth. 22. 39.

Iob. 5. 39.

2. Pet. 1. 19.

Rom. 15. 4.

2. Tim. 3. 15.

2. Iohn. ver. 1. 4.

Deut. 17. 18, 19
Iosb. 1. 8.

Mal. 2. 7.

1. Tim. 4. 13, 16.

6. Sect. 2.
That we are
chiefly to
be exercised
in reading and
studying of the
Scriptures.

must still diligently studie the Scriptures, that they may be the better confirmed and settled in the things which they know, recall those things to memory, which that age otherwise is apt to forget, and that hauing knowne God and his Christ from the beginning, not onely by reading and hearing, but by much experience; they may by refreshing and renewing this knowledge, be the better able to walke themselves in this cleare light, and guide and direct others also by their fatherly instructions in the right way that they should chuse. But yet in a more speciall manner, this dutie of reading the Law and Word of God is pressed vpon Princes and Gouvernours, that being inlightened with the knowledge of Gods will and truth, they may themselves yeeld obedience vnto it, seeing hereby they shall not onely saue their owne soules, but also bee a meanes of the saluation of many others, their liues and actions being exemplarie, and powerfull to draw those which are ynder them, to follow and imitate them in that which is either good or euill: And also that hauing this light to guide them, they may administer righteous iudgement, and gouerne the people committed to their charge, in the feare of the Lord, establishing amongst them Gods true Religion, and maintaining in all their dominions iustice and truth. But aboue all others, the Ministers of Gods Word are religiously bound to exercise themselves diligently in reading the Scriptures; seeing they must not onely haue skill to direct themselves and their owne families, but to instruct all others committed to their charge, in the Word and will of God; *for the Priesthood must preserue knowledge, and the people must seeke the Law at their mouth, for he is the messenger of the Lord of hosts.* And he principally more then ordinary Christians, must *giue attendance to reading, exhortation and doctrine, and continue in them; because in so doing, he shal both saue himselfe and those that heare him.*

The second generall point to be considered, is the subject matter of our reading, of which wee must make good choyce, seeing it were much better not to reade at all, then to spend our time in perusing such bookes as are prophane, teaching nothing but vanitie and lyes, wantonnesse, ribaldry and contempt both of Religion & common honesty, in which number are bookes of scurrilous iests, plaies and Machiauellian policie. For as we say in the prouerbe, Where God hath his Church, there the diuell hath his chappell; and apishly imitating the diuine Maiesty, that he may blinde his followers, get from them the like glory, and especially that he may disgrace Gods holy ordinances, as God hath his Sacraments & Ceremonies, so he will haue his to scale vp to his vassals their more assured condemnation. And as God hath his bookes of holy Scriptures, contayning his will and Lawes, for the sanctifying and gouerning of his people; so the deuill will haue scribes inspired with his will, to set forth bookes of hellish impieties and damnable policies, for the corrupting of mens iudgements, the poisoning of their hearts and manners, and the trayning vp and gouerning of his subiects in all sinne and wickednesse. And therefore all those who desire to please God in the duties of a godly life, must with

as much care flee such bookes, as Mariners doe the rockes and sands; and as they professe themselves Gods seruants, so they must make choyce of such bookes as will better their knowledge and practice in his Lawes: as they professe themselves of the Christian Religion, so they must read and studie such bookes, as being religious, will further them in Christianity, and enable them to performe vnto God more diligent and faithfull seruice. In which respect, the Booke of holy Scriptures contained in the Old and New Testament, is to be preferred aboue all others, seeing it is the foundation and ground of them all, which hauing God for it Author, is of infallible truth, and is to be beleued in its owne sole authority, and needeth not the confirmation of reason, or any humane testimony; but shineth like the Sunne in its owne light. Whereas all writings of men who are subiect to errors, are onely so far forth to be beleued and imbraced, as they are consonant, and agreeable with it. For all men are lyers, and through their ignorance, subiect to errors; apt to deceiue, and to be deceiued; and therefore are no further to be credited, then as their sayings and works are approoued by the Canon and rule of Gods infallible truth. Besides that, the Word of God is of more maiesty, power & efficacie, then any mortall mans; and his more immediate ordinance, which being more effectually assisted, and wrought into our mindes and hearts by his holy Spirit, is of greater efficacie for the inlightening of our vnderstandings, the mollifying of our hearts, the strengthening of our Faith, and sanctifying of our affections, then all other writings without it. And this *Dauid* found by experience, professing, that by studying and meditating in the Booke and Law of God, he became *wiser then the Ancients, and of more vnderstanding then his teachers.*

Neither let any man pretend that the Scriptures are of such difficulty, and so hard to be vnderstood, that priuate men must not presume to read them; seeing they haue plainly taught vs, that the *Law of the Lord inlighteneth the eyes, and maketh wise the simple.* And wise *Salomon* telleth vs, that this was one chiefe end of his penning that portion of holy Scripture, *that he might giue subtilty* (that is, more then common knowledge) *to the simple, and to the young man knowledge and discretion.* So that though the Scriptures finde men simple and ignorant, yet they doe not leaue them so, seeing they were purposely appointed by God to illuminate the eyes of the blinde, and to make the foolish wise. And therefore to forbear the reading of the Scriptures, because we are rude and of small vnderstanding, is all one, as if we should refuse the medicine, because we are sicke; the eye-salue, because we are blinde; and the light of the Sunne, because we are in the darke or dim-lighted. It is true, that all places of holy Scriptures are not alike cleare, but though some be easie and plaine, yet other are so high and mysticall, hard to be vnderstood, and of such abstruse difficulty, that the best wits and most learned may, euen their whole liues, be exercised about them, and yet neuer reach to their height, nor found them to the bottome. But this must not discourage the simplest from reading of them, because it is not necessary, nor required of all, that they should

*Psal. 119. 99,
100.*

6. Sect. 3.

Their obiection answered, who pretend the obscurity of the Scriptures.

Psal. 119. 7, 8.

Pro. 1. 4.

1. The first part of the book of Proverbs is a collection of sayings of Solomon, which are divided into three parts: the first part contains 31 chapters, the second part contains 31 chapters, and the third part contains 31 chapters.

Rom. 12. 3.

Augustine.

Quamvis om-
nem scientiam
& doctrinam
sacra Scriptura
sine aliqua com-
paratione tran-
scendat, &c.
Gregor.

should vnderstand euery place, but so much as is necessarie for their saluation, and according to the measure of their gifts, which they haue receined, which if they exceed, they come vnder the censure of curiosity & presumption. And for the attayning of that maine end at which euery one must ayme, the Bookes of holy Scriptures are fit to be read of all sorts of men, being not only (as that learned Father obserued) in many places a deepe sea, wherein the Elephant may swim, but also in as many others, shallow Foords, wherein the Lambe may wade. Yea so gracious is the Creator and Redeemer of all men, that in penning the holy Scriptures, he hath taken care of the simple, as well as of the wise and learned. And as in course of nature he hath made those things most common, which are most excellent, profitable and necessary, as the Sunne, ayre, fire, water, bread and cloathing, and hath onely referred to the rich and noble, peculiar priuiledges in things of lesse vse and necessary, as gold, siluer, precious Jewels (so made and called, not by nature, but by fantasie and opinion) silken garments, delicious cates and such like trifles: So he hath layde out in common the maine points of Religion necessary to saluation, by making them so easie and familiar, that the meanest capacities may comprehend them, if they will vse the meanes and helpes which he hath sanctified for this vse; as seruent prayer for the assistance of Gods Spirit to enlighten our blinde eyes, reading, meditation, comparing one place with another, the publique ministry and priuate conference; And hath reserved other things lesse necessary in abstruse obscurity, as Chronologies, Genealogies, quiddities and intricate questions, to exercise the curiositie of such as scorne to be vulgarly wise, and would gaine vnto themselves an opinion of their learning and knowledge. Yea turne the same maine points of Religion, which are in some places plainly expressed, to the capacity of the most simple, are in other places more obscurely deliuered, that all sorts of men might be employed in this holy exercise of reading the Scriptures, the simple hauing no cause of discouragement, by their difficulty; nor the learned, and men of greater gifts, any cause of contempt or idle sloth, through their easinesse; but might haue matter deepe enough, to sound and search out, by their greatest wit and most industrious indeuour. So one saith, that the holy Scriptures, without comparison, excell all other science and learning; for they publish and preach the Truth, call vs to our heavenly Country, inuite the heart of the Reader from earthly desires, to embrace heavenly excellencies; the which are not so shut vp in obscurity, that we neede to feare them, nor so open, that we should contemne them; but the more they are vled, the lesse they are loathed, and the more they are loued, the more they are studied, &c. Notwithstanding euen in this Paradise, which aboundeth with all manner of flowers and medicinable hearbs, fit for vse, necessary and delight, there may generally at all times be choyce made of such as are most profitable and comfortable, and specially vpon seuerall occasions. For howsoeuer all contained in them be excellent and fit for diuers vses, so that no part in our reading is alwaies to be passed ouer and neglected,

yet

yet there are some places aboue others, wherein we may haue the food of our soules in greatest plentie and variety, and better prepared for our weake stomakes. And though they admit of no comparison with other writings, yet in themselves one part may excell another, if not in respect of their Author or nature, yet in respect of our vse and edification; as contayning and setting forth the maine points of our saluation more fully and plainly then others. In which respect the Prophets are to be preferred before the Bookes of *Moses*, as being a Commentarie and exposition of them. The Prouerbs of *Salomon*, before diuers of them, as being full fraught with heavenly Wisdome, and contayning diuine precepts and counsels, fit to guide vs in all our courses. And aboue them all, the Booke of the Psalmes, as being the liuely Anatomie of a true Christian in all estates and conditions, a treasure of heavenly meditations, diuine wisdome, holy doctrines and precepts, and a cleare glasse, wherein we may see, how in all estates and conditions God dealeth with his children, and they with him. And finally, the New Testament is to be preferred before the Old, because God therein hath more cleerely manifested himselfe and his will, the sending of our Sauour Christ, and the great worke of Redemption wrought by him, with all the meanes whereby we may be made partakers of him and all his benefits, Gods spirituall graces in this life, and eternall saluation in the life to come. For howsoever they are both all one in substance, & containe the same things, yet with this difference in respect of vs, that the Old Testament is the New hid and shadowed, the New Testament is the Old vnfolded and reuealed.

But though a Christian man is to studie and read the holy Scriptures chiefly, that he may out of them, as out of the fountaine, know God and all the duties of a godly life, in which respect their practice is absolutely to be condemned, who are so wholly taken vp in reading the Fathers, Schoolemen, and late Writers, that they can finde little time to reade and meditate in the Booke of God, and so are greatest strangers where they should be best acquainted, and like ill merchants who buy all their wares at the second or third hand: yet we are not so wholly to be conuersant in them, as to neglect or to want time to peruse the writings of godly and learned men, who by the helpe of their feruent prayers, the gifts of learning and tongues, and their serious studies and diligent labours, haue giuen the true sense and meaning of them; and haue distinctly handled and cleared the maine points of Religion contained in them. Nor that the Scriptures doe not themselves sufficiently teach all things necessarie vnto saluation, without any humane addition; but because the Lord, intending to vse the ministry of his seruants the Prophets and Pastors of his Church, for the edification of his people, hath caused them to be so penned, as that there should be continuall vse both of their expositions and application. Which whoso contemne or neglect, and content themselves with the sole reading of the Scriptures, if they be not of eminent parts, and indued with a great measure of spirituall vnderstanding, they

§. Sect. 4.

That we must not reade the Scriptures onely, but also other religious writings.

they will but slowly proceed in the growth of their knowledge, nor without much labour, and long study, attaine vnto any great perfection, though they may get some such competency as is necessary to saluation. For many eyes see more then one, and great workes are effected more speedily and easily, that are set forward with the helpe of many hands. And therefore I cannot commend their course, though otherwise they be godly and religious, and much lesse those who set them in it, that neglect the reading of all others bookes besides the holy Scriptures, because they haue all sufficiency in them; though in respect of the publike meane they much preferre (as they haue good cause) the Word sincerely and soundly preached, before the Word barely read; notwithstanding that this publike reading is to be preferred before priuate, as before I haue shewed. As though children should content themselues with the whole loafe of bread, or ioynt of meat, because they haue in them sufficient nourishment, and refuse to haue it cut out and carued vnto them, vntill it be at a publike feast, because, with much adoe, they can twich and pull some little peeces and fragments from them, which may bee enough to hold life and soule together. But let such know, that howsoever the Scriptures containe all things necessary to saluation; yea, are sufficient to save the most ignorant, through the inward illumination of the Spirit, where all other helpes and meanes are wanting, yet where these are to bee had, they will be lesse sufficient and effectuell to vs, if wee neglect them, seeing the Lord granteth them vnto vs to this end, that wee should vse them for the clearing of those places that are obscure, and for the inforcing and applying of those poynts that are more plaine, for the discussing of doubtfull cases, and for the laying open of many poynts of doctrine, necessary for our direction in the course of a godly life; which being many of them not manifestly expressed, but implied and to bee gathered by necessary consequence, it is not within the reach of euery ones capacity, to gather them sufficiently by their owne reading and meditation, especially if they neglect wilfully those helpes which the Lord graciously doth offer vnto them.

Now amongst those innumerable bookes which are set forth by learned and godly men, we must vse singular care to chuse such as are most profitable for our edification. As those first and before others, which are sufficient to informe our iudgements in the maine poynts of Christian Religion, the knowledge whereof is necessary to saluation. Of which we may haue plentiful choyce, both those which handle all these poynts more briefly and compendiously; as Doctor *Novels* Catechisme, Master *Bezaes* Confession, questions & answeres, Doctor *Hall*, Doctor *Burges*, and Master *Balls* Catechismes, A brieue method of Catechizing, The way to true blessednesse, and many others; and such as handle the same poynts more fully and largely: as *Virels* Catechisme, *Bastingius*, The summe of sacred Diuinity, A treatise of Christian Religion, *Vrsinus* Catechisme, *Caluins* Institutions, and the Workes of our reuerend Countreyman Master *Perkins*, who hath excellently handled the most poynts of Christian Religion, in his learned and religious writings. And hauing thorowly informed our iudgements, by reading and studying some of these, or others

6. Sect. 5.
Some speciall
directions for
the choyce of
fit Authours
which may
helpe vs in the
practice of
godlinesse.

of like nature, which by the light of our owne iudgements, or helpe of others directions, we thinke fittest for vs, wee may then also profitably peruse other writings, which may further and direct vs in the duties of piety and of a godly life. As Master *Rogers* his seuen Treatises; or if they seeme too long for our little leisure, the abridgement of them, the which is so exactly done, that in my iudgement it fully comprizeth in it the whole summe and substance of them all, with the addition of many other particular poynts and proofes: Or another intituled, *Directions to a godly life*, gathered out of the same 7. Treatises. Besides, other books in our own language, which as excellently as in any other, handle both learnedly and religiously, many speciall parts of Christianity, and particular discourses, tending to piety, which are most perswasive, pithy and profitable, to further vs in all the duties of a godly life. Amongst which, I cannot but commend vnto thee (Christian Reader) that plaine and familiar exposition of the ten Commandements, with all other workes of the same Authours. The workes of those reuerend seruants of God, Master *Greenham*, Master *Arthur Dent*, and of my late worthy assistant, Master *Daniel Dike*, who shall be euer vnto me of happy memory; in whose Treatises nothing seemeth wanting, which piety, learning and wit could adde vnto them. And finally, the workes of our famous and diuine English *Seneca*, in which, wit and piety are so matched, as that they seeme to strue which should exceed the other. Many other labours of worthy men might be added, some of which still remaine as excellent ornaments and lights in Gods Church, and some are at rest with the Lord, and haue receiued the Crowne of their labours, but that I would not too much increase mine owne booke, with naming other mens, and also because I thought it fit to leaue some to the Readers choyce, and to the aduice of others, which vpon notice of their estates can direct them better. Onely aiming at mine owne maine end of perswading all to the duties of a godly life, let mee giue this generall rule to bee obserued, that wee rather make choyce of such bookes, as doe soundly informe the iudgement, and worke powerfully vpon the heart and affections, then of such as containing little but idle eloquence and frothy conceits of wit, doe nourish in the Reader, vaine curiosity, and please his phantasie with fruitlesse flatteries. Yea, I would perswade the deuour Christian (to whom I chiefly write) who laboureth more after piety, then learning and Speculative knowledge, that they would principally reade such bookes, as will make them more holy and religious, rather then more learned; and such experimentall Diuinity, as will fit and further them for Christian practice, rather then for discourse. Neither can I commend to such the studies of Genealogies, Chronologies & controuersies, except hauing begun with those before-named, they haue not onely leisure sufficient for the other also, and excellent wits and parts to comprehend and profit by them; but also liue in such places which are infected with errors, schismes, and heresies, where in respect of their company, they shall need to be extraordinarily confirmed and strengthened, that they may be able to defend the truth, and to confute and conuince gain-sayers; yea if it bee possible, to perswade and gaine them, that they may imbrace the same truth which they professe. In

Dedicator Hall.

which case I would commend vnto them the learned writings of *B. Jewel*, against *Harding*; of *Doctor Fulke*, and especially his answer to the *Rhemish Testament*, *Doctor Reynolds* conference with *Hart*, *Master Perkins* his Reformed Catholique; *Doctor Abbots* learned defence of it against *Bishop*, *Doctor Whites* Way to the true Church, and *Doctor Willes* Synopsis, which comprizeth in it the summe of many others, and learnedly disputeth and discusseth the most poynts in controuersie between vs and our aduersaries. Otherwise I should perswade those whose maine aime is to informe themselues in the duties of godlinesse, that they may practise them in their liues, to be more sparing in the study of Controuersies, seeing if they clearly see the perfect rule of truth, it will inable them to discern the crooked errors which are contrary vnto it, it being such a light, as not onely sheweth it selfe, but also all falshood which is opposite and oppugneth it.

CAP. XXIX.

Of our preparation vnto this exercise of reading, and what is required in it.

§. Sect. 1.
That we must
come in reue-
rence to this
holy exercise,
and bring
faith vnto it.



And thus hauing generally shewed both who are to exercise themselves in reading, and the subiect matter which they are to reade; we are now to intreat of the duty it selfe; and then to shew that it is an excellent helpe and means of a godly life. In the duty we will consider the preparation vnto it, and then the action or exercise of reading, with some directions by which we may be inabled to performe it with fruit and benefit. In our preparation our care must be, to fit our selues that wee may performe this religious duty in a right manner, and not to goe about it rashly and vnadvisedly, neuer so much as once thinking to what end we vndertake it, but onely reading to spend the time, because we want some other employment. And first, we must come vnto this duty with all reuerence, and performe it as in Gods presence, and as being one of his gracious ordinances, whereby he reuealeth himselfe and his will more cleerly vnto vs; for the edifying and building of vs vp in all grace and godlinesse. Secondly, we must bring faith with vs; for as it is said of the Word heard, so may it also of this, namely, that *the Word which we reade will not profit vs, unless it be mixed with faith in those that reade it.* The which is to be vnderstood first generally of iustifying faith in Christ, which is required in all our actions, that they may be pleasing to God, & more specially in this, seeing if Christ be not in vs by his Spirit and a liuely faith, both to open the blind eyes of our mindes, that we may see and vnderstand, as hee did the eyes of *Saul*, and our hard hearts shut vp in sinne, as he did the heart of *Lydia*, and of the two Disciples going to *Emaus*, yea, if *this Lion of the Tribe of Iuda* doe not open the sealed Booke, we shall see, and not perceiue; reade, and not vnderstand. Besides which, we must bring a more speciall faith, whereby we are made ready to belecue and imbrace every truth of God, and to apply it for our owne vse, as doctrines of truth for our instruction, threatnings

Heb. 4. 2.

Mat. 16.
Luk. 24.
Apo. 5. 5.

for our humiliation, promises for our confirmation in faith, consolations for our comfort, and so in the rest. But in respect of this faith, there must be some difference in the act of it, as it beleeueth the Scriptures, and as it beleeueth the writings of men, although most godly and learned. For as these are not to be read with equall reuerence and esteeme vnto the other, so neither in all respects with the like faith. For we must beleeue the Scriptures with an absolute faith, without any doubting or dispute of reason, & without other confirmatiō or appeale to further trial, because they are the Word of God, who being Truth it selfe, can neither deceiue, nor be deceiued. But all other writings of men must be read with a reserved faith, beleeuing them onely so farre forth, as vpon due triall and examination we finde their sayings consonant and agreeable to Gods Word, and grounded vpon his infallible truth, as vpon a sure foundation. For wee all being but imperfectly inlightened, doe know onely in part; and therefore being subiect to errours, others also that should build their faith vpon our authority, should erre with vs.

Thirdly, we must bring with vs good and honest hearts, that so the seed of the Word being sowne in them as in good grounds, it may take deepe root, and bring forth in vs plentifull fruits. Whereby I vnderstand, not onely an heart purified by faith, and purged from sinfull corruptions by true repentance, without which we shuld not presume to take Gods word and Couenant into our mouthes; but such an one as is replenished with sincere affections and holy desires, as after all Gods graces, so especially that we may profit by this present exercise, without which wee may long read, and yet be neuer the better or holier; like those who eating their meate without an appetite, are, after much feeding, neuer the fatter. Vnto such the saying of *Salomon* may be fitly applyed: *Wherefore is there a price in the hand of a foole to get wisdom, seeing he hath no heart to it?* For though they abound in leisure, and haue the sight and perusing of many excellent bookes, yet they purchase by them no spirituall grace, because they haue no such desire or end, when they set themselues to reading, but because they are weary of idlenesse, or for curiosity, that they may see what every one is able to say, or to get speculative knowledge, that they may be fitted to entertaine discourse. But if we would haue any good by our reading, we must come to it with a mind and desire to profit by it; to haue the graces of Gods Spirit increased in vs, to haue our minds more inlightened with the sauing knowledge of God and his will, to haue our faith, affiance, hope, loue, zeale, and all other Gods gifts and graces confirmed, nourished and enlarged in our hearts, that wee may expresse them in our liues, by increasing daily in bringing forth the fruits of holinesse and righteounesse. For if these desires be wanting, though we should do nothing else but reade the Scriptures, and other religious bookes; yea, though we were (like many of the Iewes) so conueriant in the Booke of God, that we could say the most of it by heart, and were able to tell precisely how many words and letters were contained in it; all this would yeeld vnto vs no spirituall nourishment, nor make vs to thriue any whit in grace and godlinesse.

Finally, in our preparation, we must come to reading, with a purpose

Luk. 8. 19.

6. Sect. 2.

That we must bring honest hearts, and earnest desires to profit by this exercise.
Psal. 50. 16, 17.

Prou. 17. 16.

6. Sect. 3.

That we must come with a purpose to make good vse of all we reade.

Psal. 119. 33.

Luk. 12. 47.

Sint ergo diuine
Scripture sem-
per in manibus
tuis, et in ier
mente voluan-
tur, &c. Hyer.
ad Celant.
Ita Scripturas
facias lege, ut
semper memine-
ris Dei illa ver-
ba esse, qui legem
suam non solum
scribi, sed etiam
impleri iubet,
&c. Ad Deme-
triad.

§. Sect. 4.
That we must
pray before
we reade.

Psal. 119. 18.

1. Cor. 2. 11, 14.

Luk. 11. 13.

and resolution to draw all we reade vnto our owne particular vse, whether for the informing of our iudgements, or sanctifying of our affections, or reforming of our liues, by putting those good duties in practice which we know and learne. The which purpose *Dauid* expresseth in these words, *Teach me, O Lord, the way of thy Commandments, and I will keep them unto the end.* Otherwise wee can haue no assurance that God will by our reading enlighten our mindes, and increase our knowledge: for why should he giue vs more, if we make no good vse of that we haue? Yes, why should he not rather take away his Talent, if we hide it vnprofitably in a napkin? or at least, leaue it with vs to increase our account, and with it our punishment for the servant that knoweth his Masters will, and doth it not, shall be beaten with many stripes. Let therefore (as one exhorteth) the holy Scriptures be alwayes in thy hands, and meditate on them in thy mind; yet do not thinke it sufficient for thee to haue Gods Lawes in thy memory, if thou forgettest them in thy workes, but therefore know them, that thou mayest doe what thou knowest; for not the hearers of the Law are lust before God, but the doers of it are iustified. And as the same Author perswadeth in another place; So reade the holy Scriptures, as that thou alwayes remember them to be the Word of God, who requireth not only that we should know his Law, but also fulfill and obey it. For it profiteth not to know such things as ought to be done, and not to doe them. Thou vnest well thy reading of Diuinity, if thou settest it as a glasse before thee, that thy soule may behold it selfe by looking in it, and may either amend deformities and blemishes, or more adorne it selfe, where it is already beautifull.

Lastly, that we may performe both the preparation and action the better, we must lift vp our hearts (and when in respect of place and company we conueniently can) our voyce also, desiring in some short and pithy prayer, that the Lord will assist vs in this exercise by his grace and holy Spirit, that thereby it may become effectuell for the enlightning of our mindes with sauing knowledge, the informing of our iudgements, the sanctifying of our affections, the nourishing and increasing of our faith, repentance, and all sanctifying graces, and the strengthening of vs in the inner man, vnto all the duties of a godly and Christian life, to the glory of his holy Name, and comfort and saluation of our soules, through our Lord Iesus Christ. The which inuocation of Gods holy Name is necessary before the reading of the Word; for we are naturally blind, and therefore had need to pray with *Dauid*; *Open mine eyes, O Lord, that I may see the wonderfull things of the Law.* Naturally we vnderstand not the things of the Spirit of God; neither can we know them, because they are spiritually discerned, and it is onely the Spirit of God that knoweth the things of God; and reuealeth them vnto vs, which we can no otherwise hope to obtaine, then by feruent and effectuell prayer.

CAP. XXX.

Of the duties required in the action of reading, that we may profit by it.



Nd thus much concerning those things which are required in our preparation. In the action of reading, diuers points are to be considered. The first is, the ends which wee must propound vnto our selues in it. Which are either principall or subordinate. The principall end which wee must ayne at in this exercise, is the glory of God, namely, that heereby knowing his will, we may glorifie his holy Name, by yeelding obedience vnto it, and by putting in practice the things which he requireth in the whole course of our liues and conversations. The subordinate end, is generally the edification of our selues and our brethren, and the saluation of their and our owne soules; according to that of the Apostle. *Attend vnto reading, and continue therein; for in so doing, thou shalt both save thy selfe, and those that heare thee.* More especially, wee must reade the Scriptures to those ends for which the holy Ghost hath commended them vnto vs, as viell and profitable. And first for doctrine and instruction, in which regard, we are to reade them for the further inlightning of our minds, and informing of our iudgements, in the knowledge and acknowledgement of Gods will, that we may be directed thereby in all our wayes, for the leading of our liues in such a course as may in all things bee acceptable vnto God. For we are naturally blind and ignorant, and walking in darkenesse and in the shaddow of death, we know not what to chuse and what to refuse, but the Word of God is a *lampe vnto our feet, and a light vnto our path*, which shining vnto vs in this darkenesse, guideth our feet into the way of peace. Of which light if we deprive our selues, we shall passe our liues in a more then Egyptian darkenesse, and groping at noone day, shall easily be misled into all sinne and errour, according to that of *Salamon*, *for the soule to be without knowledge, it is not good, and he who (wanting this light to guide him) walketh with his feet, sinneth*, being ready to decieve and be decieved. The second end at which wee must ayne in our reading, is, that we may be established in the truth, being inabled to defend it, and also to refuse and conuince the errors and false doctrine which are contrary vnto it, especially those wherewith it is most oppugned in the times and places wherein we liue. For it wee be conueriant in the Scriptures we shall be able *to try the Spirits, whether they be of God or no*, and not receive all we heare hand ouer head, and to be carried away with every wind of doctrine, but to bring them to bee tryed with the Touchstone of Gods truth, and with the Bereans to search the Scriptures, and by them to examine whether the things we heare be so or no. The third end at which we must ayne, is admonition, that wee may be able to checke our selues when we are going out of the way, and both take and giue warning to our selues and others, when either they or we are entring into errors in doctrine and practice, that we may be reclaimed, and not proceed in them to our further detriment. The fourth end, is reproofe and rebuke,

§. Sect. I.
Of the ends at which wee must ayne in our reading.

1. Tim. 4. 13. 16.

2. Tim. 3. 16.

Psal. 119. 105.

Isa. 1. 9.

Pro. 19. 2.

1. Joh. 4. 1.

Act. 17. 11.

that we may be able out of the Scriptures to apply Gods threatnings and checkes vnto our selues and others; when as either we or they doe live in any knowne sinnes without repentance, that so we may by strong hand be pulled (like fire brands) out of the fire, and not suffered to perish by Gods approaching Iudgements. The fift and last speciall end, which the Apostle expresth in another place, is comfort and consolation, that wee may be able to cheere vp our fainting and drooping hearts, and to strengthen our weake hands and knees, against the manifold discouragements which affront vs in our Christian course, whether they be inward or outward, as our owne sinnes, and the anger of God due vnto them; our corruptions, wants, and imperfections in our best actions; the tentations of our spirituall enemies, afflictions, and persecutions; against which, and all others, the Scriptures as a rich Treasury, affoord vnto vs plentifull consolation, which being rightly applied, will sufficiently hartens vs to goe on with comfort and ioy in the wayes of godlinesse. And as in our reading wee must ayne at these particulars, so generally, that wee may be furnished with this Word of Truth thorowout, both in soules and bodies, and that we may be made perfect, being thorowly furnished vnto all good works.

The second point to be considered, is the manner how we may carry our selues in this exercise, as that we may performe it with most fruit and benefit, to which purpose the directions following may not vnprofitably be obserued. As first, we are diligently to marke the Theme, question, or mayne point which is handled in that Book or Chapter which we read, and how the discourse of the Author tendeth to prooue or illustrate it, with the feuerall arguments which are produced to this end. Or if we want skill to doe this, yet we may obserue if not by our owne collection, yet by helpe of the Authors paines, the summe and substance of all which he deliuereth in the contents of the Chapters or Sections, which will giue great light to the vnderstanding of all the rest, when as wee know the mayne scope at which he aimeth, and how he frameth his discourse, and what arguments and testimonies he vseth to prooue or enforce that point which he propoundeth. To which purpose, it is also profitable to obserue (as neere as we can) what was the occasion of the Authors writing, and to consider the circumstances of the persons to whose vs the writings were intended, and of the times wherein he wrote, with the state of the people that liued in them, vnto what sinnes they were most addicted, and in what vertues and duties they were most defective; and how the Author cryeth downe the one, and perswadeth them to the other. The order also and method which he vseth, the conference of the parts of his discourse, and how he passeth from one point to another, will giue much light to the vnderstanding of what we read; which if wee neglect, and confusedly goe on, tumbling all together, wee shall make euen those things which are plaine and easie, hard and intricate; obiect little in much reading, and remember little, and reape little profit by much paines.

With like care we must obserue a due order in our owne readings, making choyce of such Authors as are fittest for our owne capacity and vs, and to proceeding by degrees from those which are most easie, to such as

1. Asse. 2.
Rom. 1. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Job. 17. 17.

1. The. 5. 13.

2. Tim. 3. 17.

6. Sect. 2. 1.
That we must
obserue the
Theme and
Argument.

The second
Rule.

6. Sect. 3.
That we must
obserue a due
order in our
reading, and
make choyce
of fittest Au-
thors.

are more difficult, as we increase in knowledge and understanding. First, our care must be to lay a sure foundation, by reading diligently some profitable Catechisme, containing the maine points of Christian Religion, not thinking it to bee read sufficiently, although we have gone over it diuers times, till we so thorowly vnderstand & remember it, that we are able to giue an account, though not in the same words, yet in respect of the matter and substance, of all the points contained in it, and as the Apostle speaketh, *to giue a reason of our faith and hope*, whereby we shall not onely be armed against all errors and lyes, when as wee are able to examine all we reade, according to the rule and analogie of faith, but also shall with much more ease vnderstand all other discourses, which without this helpe will be darke and obscure. For want of which order obserued in reading, it is pittifull to see how many that thinke themselves great proficients, and euen able to teach others, not being thus grounded, are easily caried away with euery winde of doctrine, and being themselves decciued, for want of skill to examine what they reade and heare, are ready also to deceiue others. So impossible a thing it is to amend such errors as are committed in the foundation, though wee bee neuer so curious in the rest of the building. But though our first care must be in laying the foundation, yet wee must not rest there, but proccede and goe forward, till wee be built vp in knowledg vnto some perfection; we must not, whilst we are babes in Christ, out of pride and curiosity, affect strong meates, which are of too hard digestion for our weake stomacks, but *hunger after the sincere milke of the Word*, and maine principles of Christian Religion. With which, when wee are well nourished and growne to some strength, wee must, as the Apostle saith, *leave the principles of the Doctrine of Christ, namely, the foundation of repentance from dead works, and faith towards God, &c.* and goe on vnto perfection, and studie both the holy Scriptures, and such Authors as those before named, which will thorowly instruct vs in the whole body of diuinity. In which, when we haue made some good proceedings, we shall be fit to reade Treatises of any argument, which more thorowly handle speciall parts of Religion, wherein we desire to be specially informed, or to haue them effectually pressed vpon our hearts and consciences.

1. Pet. 3. 15.

1. Pet. 3. 1, 2.

Heb. 6. 1.

The fourth rule of direction, which I would commend to the deuout Christian in his reading, for the better enabling of him in the duties of a godly life (for I doe not take vpon me to prescribe directions vnto the learned in their studies, but rather desire to bee directed by them) is, that they make choyce, not of many Bookes of the same argument, but of such as either in their owne iudgements & experience, or by the direction of others, they know to be best and fittest for the informing of their iudgements, in all things necessary for their salvation, and sanctifying of their hearts and affections, & that they do not so much affect the reading of many Authors, as to studie thorowly those which they do reade, & by distinguishing them through serious meditation, to turne them in wholesome nourishment for the preserving of their spiritual health, and the strengthening of them in all the graces

6. Self. 4.
That the deuoute Reader is not to reade many bookes of the same argument, but to make choyce of some few which are best.

Eccles. 12. 12.

of Gods Spirit. For *there is no end of making*, so neither of reading *many bookes; and much reading* in this kinde, is a wearinesse to the flesh. And therefore as those which are invited to a great feast, doe not, if they haue care of their health, eate a little of euery dish, or more then their stomackes can well digest, seeing the superfluities would turne to crudities, and breede ill humours and obstructions in the body: so in that great variety of spirituall food, which in these dayes is set before vs, cooked and dressed after diuers manners, it is not the best course for a Christian, who hath a care of his soules health, to feede of many or more then hee is able by meditation to digest, seeing this would but the more weaken and confound the memory, and vnterle his iudgement, so as he cannot tell what to take and what to leaue, and fill his minde with raw conceits and indigested opinions; but to make choyse of some of the most approued Authors in euery kinde, and to studie thorowly, till he hath turned them to good nourishment, and doth feele his soule refreshed and strengthened by them. And as it is not the best way for any that intendeth to make himselfe a good States-man, to ramble and runne ouer in his trauailes, many countreys, seeing much, and making vse of little for the improuing of his knowledge and experience in State-policie; but rather to stay so long in euery place, till he haue noted those things which are best worthy his obseruation, so also is it in the trauailes and studies of the minde, by which if we would be bettered in our iudgements and affections, it is not our best course to run slightly ouer many things, taking onely such a general view of them, as somewhat increaseth our speculatiue knowledge; but to rest vpon the points wee reade, that wee may imprint them in our memories, and worke them into our hearts and affections, for the increasing of sauing knowledge, which chiefly consisteth in feeling and experience. Which course if wee take, we shall profite more by one good booke often read, and thorowly pondered, then by running ouer a multitude after a superficiall manner. For if men of ordinary capacities and memories can hardly in once or twice reading of a booke, attaine vnto the true sense and meaning of the Author, nor comprehend many of his notions and mayne intentions, in all the particulars of his discourse, in their vnderstandings onely; especially considering that the minde of the most diligent reader is often carried away with distractions of many kindes, how much lesse is it possible to conuert these spirituall treasures, at the first view, to all their speciall and seuerall vses, to lay them vp orderly in our memories, that when wee haue most neede, wee may know where to finde them, to worke them into our hearts and affections, that wee may haue sense and feeling of their fruite and benefit, for inward sanctification and outward practice in the duties of godlinesse.

6. *Sect. 5.*
That we must
labour to vnderstand
thorowly
what we
reade.

The fifth point to be obserued in this exercise is, that wee reade with vnderstanding, and that hauing made choyse of such bookes as are within the compasse of our capacity, we doe not content our selues with a slight perusall, but that wee thorowly vnderstand what wee reade, and not passe to a new point, till wee see in some sort the meaning

ning of that wee last had in hand. The which rule hath place chiefly in reading of the Scriptures primarily by our selves, wherein it is better to reade five words with the vnderstanding, then ten thousand when we vnderstand the meaning of them no more, then if they were written in a strange language. In which regard their practice bringeth little profit, who set themselves (as it were) to their taskes in reading ouer the Bible euery yere, and so many Chapters euery day, if they rest in the deede done, and haue little care how they doe it, and take more paines in reading ouer the words, then in attaining to their meaning, vnto whom, if *Philips* question to the Eunuch were propounded, *Vnderstandest thou what thou readest?* they were not able to shap vnto it so good an answer, seeing they want not so much an interpreter to expound darke prophecies, as an intente and industrious minde, setting it selfe to vnderstand what it is able by study to comprehend. The which I speake not to discourage any in this exercise (farre be it from me to quench the smoking flaxe) but rather to perswade them to continue it still with more fruite and benefit, the taste and feeling whereof can onely make them constant in it, for who delighteth long to feede on that meate, wherein he findeth no relish or sweetehesse? neither is it my meaning, that in reading the Scriptures, men of ordinary callings and gifts should tye themselves to vnderstand all they haue read, before they proceede further, for many points are so deepe and mysticall, that for the vnderstanding of them, they will thorowly exercise the greatest learning and best wits, yea oftentimes, euen such with much studie shall not be able to comprehend them: but onely I would not haue any negligently to slight ouer what they reade, but seriously to apply their mindes to vnderstand as much as they can, and as for places of difficulty, they are not by them to be stopped in their course of reading, (as it were with blocks lying in their way) but to passe by them vnto more easie and plaine passages, vnlesse their leysure, learning and liberty will afford them the helpe of some good Commentary to cleare their doubt. Onely they may take notice of such difficult places, as they thinke would, if they were well vnderstood, bee most profitable for their vse, and seeke to be resolued of them, by some of more knowledge and learning, and chiefly of their owne Minister, *whose lips should preserue knowledge, that the people committed to his charge, may seeke the Law at his mouth.* Wherein notwithstanding two cautions are to be obserued: first, that the points wherein they desire resolution, be not slight and triuiall, but of speciall moment and vse, seeing it is not fit that their Pastour, who is to apply himselfe in his studies for the publike seruice of the Congregation, should spend too much of his time in giuing satisfaction to euery particular man, that commeth vnto him in euery vellefle doubt, wherein he should be wholly taken vp, and made vnseruiceable vnto the rest of his charge. In which respect it is also fit, that men should make choice of such times, when as he is vsually most free from his owne serious imployments, and not (as it is the custome of many) when as themselves are at best leysure. And secondly, that they doe
not

1. Cor. 14. 19.

2. Tim. 2. 15.
Him owne will
Iust. 8. 30.
not without
Iust. 10. 200

Mal. 2. 7.

§. Sect. 6.

That we must
ioyne with our
reading, serious
Meditation.

not presently run vnto him at the first appearing of any difficulty, but after they haue vsed their best indeuours, to satisfie their doubts by their owne serious studies. For if it were vnreasonable amongst the Ancients (as *Plutarch* recordeth) to borrow water of their neighbours, vntill they had first digged to the clay, vsing their labour and indeuour to finde a spring in their owne grounds for their owne vse; by the same reason it may be thought as vnfit to trouble others (at least vnseasonably) about resolving our doubts, till our selues haue indeuoured (though in vaine) to resolve them by our owne studies.

The sixth rule of direction in our reading, is, that we ioyne with it serious meditation, pondring and weighing well the point in hand, before we passe to another, when we finde it of speciall vse; either that we may more fully conceiue it in our vnderstanding; if it be a materiall thing which wee knew not before; or better imprint it in our memories, if knowing we had forgotten it; or worke it into our hearts and affections, if we had not a liuely sense and feeling of it; or fruitfully practise it in our liues, if we haue formerly neglected it, especially when as we finde it powerfully pressed by the Author vpon the heart and conscience. And thus it is profitable, after that we haue priuately read a Chapter of the Bible, to meditate a while vpon it, and to recall vnto our remembrance what remarkable things we haue obserued for the better informing of our iudgements and sanctifying of our hearts. As what doctrine we haue learned for our better instruction; what errour in our iudgement hath beene refuted; how we haue beene admonished or reprooued for any sinne, which we are prone vnto or haue committed; what promises made to any vertue and grace or holy dutie, for our better encouragement to imbrace and practise it; what threatnings against vice and sinne to withdraw vs from them, or to mooue vs to rise out of them by repentance, if we haue falne into them; what examples we haue obserued of Gods Iudgements vpon the wicked for their sinnes, or of his blessings and benefits vpon the faithfull, whereby he hath richly rewarded their seruice, and thereby encouraged vs to follow them in their holy practice; what gracious deliuerances we haue noted of those who haue trusted in God, for the confirmation of our Faith and affiance in him; finally, what comforts and consolations, we haue obserued to incourage vs in Gods seruice in the midst of all afflictions and persecutions. Which course if we should take in our reading, it would not be much lesse profitable then meditation, of which we haue before intreated, seeing it would not onely increase our knowledge, and inlighten our mindes, but also worke the things knowne into our hearts and affections, and moue and inable vs to put them in practice in our liues. Whereas though we read much, and doe not vse this helpe, it is but like the eating of much meate, that is neuer digested in the stomake; which may puffe men vp with the winde of speculatiue knowledge, but seldom turneth vnto any wholesome nourishment. But yet this durie of meditation after reading, cannot bee performed to any purpose, vnlesse another goe before it, which is to vse, whilst we are reading,

ding, all attention of minde vnto the things read, that we may not onely conceiue and vnderstand them, but orderly dispose and lay them vp as we goe, in our memories, that afterwards we may recall them into remembrance, and so more thorowly weigh and ponder them. To which end we must in this exercife (as much as in vs lieth) banish out of our mindes all worldly distractions and wandring thoughts; that we may wholly intend the action in hand. And this the Apostle seemeth to imply, where he exhorteth *Timothy* not simply to read, but to *attend vnto reading*, setting himselfe so seriously about it, as that no other thing in the meane while should withdraw him from it, either in respect of the maine duty, or right manner of performing it.

1. Tim. 3. 13.

The seuenth rule is, that we read with affection and deuotion, applying all vnto our selues, according to the nature of the subiect matter for spirituall vse; framing and fashioning our hearts vnto it, and changing and varying our affections, as the matter is varied & changed. For that counsell which one giueth for the reading of the Psalmes, may in the perusing of other parts of Scripture and holy writings, be profitably obserued. If (saith he) the *Psalm* prayeth, doe yee also pray; if it mourneth, mourne ye; if it congratulateth and reioyceth, reioyce ye likewise; if it hopeth, hope ye; if it feareth, doe ye also feare; for all things that are here written, are our looking glasse, that we may compose our selues as it directeth. Thus the Apostle telleth vs, that *whatsoeuer things were written aforatime, were written for our learning*; whereby he vnderstandeth, not onely the information of our iudgements, but also the working of them into our hearts and affections for spirituall vse, as the words following doe plainly shew, *that we through patience and comfort of the Scriptures might haue hope*. And so *Eliphaz* hauing shewed the miserable end of wicked men, and the happy end of Gods chastizements vnto his children, he thus concludeth his discourse: *Loe this, we haue searched it, so it is; heare it, and know thou it for thy selfe*, that is, for thine owne speciall vse and benefit, by applying it to thy present condition and estate. More especially, when the Scriptures teach, we are to receiue instruction for the inlightning of our owne mindes; when they admonish, we are to take warning; when they reprove, we are to be checked; when they comfort, we are to be cheared & encouraged; when they commend any grace, we are to desire and imbrace it; when they command any dutie, we are to hold our selues enioyned to doe it; when they promise, we are to hope; when they threaten, we are to be terrified, as if the iudgement were denounced against vs; and when they forbid any sinne, we are to thinke that they forbid it vnto vs. By which application, we shall make all the rich treasures contained in the Scriptures, wholly our owne; and in such a powerfull and peculiar maner enioy the fruit and benefit of them, as if they had bee wholly written for vs, and for none other else besides vs.

§. Sect. 7.
That we must
reade with af-
fection and de-
uotion, apply-
ing all to vse.

Et si orat *Psalm*-
mus, orate; et si
gemit, gemit; et
si gratulatur,
gaudete, &c.
August. in *Psalm*.
30. Conc. 3.

Rom. 15. 4.

Iob. 5. 27.

The last rule to be obserued in our reading, is, that we proceed in it after an orderly maner, with diligence and constancie, and not by fits and snatches, here a Chapter and there another, or onely the beginnings of bookes, and then laying them aside, and taking others in hand,

§. Sect. 8.
That we must
reade orderly
with diligence
and constancy.

of

of which we are as soone wearie as of the former, only out of nouelty and to feed our vaine curiosity, without any true desire of edification and spirituall profit. But when vpon sound aduice, wee haue made choyce of a booke, we are not to giue it ouer till we come to the end. Yea if we finde it sound and fauoury, vsfull and profitable, we are to read it againe and againe, as before I haue shewed, neuer thinking that we haue perused it sufficiently, till we haue thorowly vnderstood it, layd it vp in our memories, applied it to our hearts, and drawne it into vse and practice. The which constant course, as we must obserue in our studie of other godly bookes, so especially in reading the holy Scriptures, the which must not be read by piéces without order, as the Booke hapneth to open, when we take it into our hand, but the best way is, in our ordinarie course to begin at the beginning, and so to proceed till we come to the end. The which will be a notable helpe both for the vnderstanding of the matter, and the History of the Bible, when as we obserue the coherence, and how one thing dependeth vpon another: which if it be interrupted, causeth much obscuritie, and maketh vs vnacquainted with the whole Counsell of God, seeing by reason of this confusion, we shall reade many things often, and as many others neuer at all. The which rule hath place in our ordinarie course of reading onely: for vpon extraordinary occasions, it is fit and necessarie to reade in any place as the occasion requireth; As also some speciall parts of holy Scriptures, more often then others, which are most full and fertill of spirituall instructions, and most profitable for edification, which out of our ordinarie course we may reade, when we get any fit leisure and opportunitie. Againe, though in our ordinarie reading no portion of Scriptures is alwaies to be passed ouer, seeing all is profitable for some vses and purposes; yet (sauiug other mens better iudgement) I thinke that some parts may be read much more seldome then others, especially by common Christians of meane knowledge and capacity, who are able to make little vse of them; as the Chapters which containe nothing but Genealogies, those in the New Testament excepted, the Leuiticall law abrogated by Christ, containing the ceremonies of Gods seruice, whereof we can make vse only as they were types & shadowes of Christ, which cannot easily be done by ordinarie wits; the building of the Tabernacle & Temple, with many Chapters in diuers of the Prophets, which are either so obscure, or so fitted to diuers Nations, against whom they denounced Gods iudgements, that few can vnderstand them, who are not acquainted with the state of those Countries, and Histories of those times, which are out of the reach of ordinary Christians, to whom chiefly I write, and not so vsfull as other parts of holy Scriptures to those who are most learned, for the helping them forward in the duties of a godly life, but only profitably serue for speciall purposes and vses, for which the Holy Ghost did principally intend them. In which regard I haue found it profitable, to reade ouer the whole Scriptures seriously twice or thrice, and to obserue as we goe, both these Chapters of lesse ordinarie vse, and others of greatest excellencie, and most profitable for our

Matth. 1.
Luk. 3.

our edification, and as we get to prefix before them, with our pen a small mark, as for example, before the former sort, this *; before the other, this #, or some such like; that we may readily chuse the one vpon extraordinary occasions, and more seldome read the other in our ordinary course. The which I prescribe to some, but onely propound, and so leave it vnto euery ones choyce, either to vse or not to vse it, as they shall thinke most fit for their owne profit. Onely this I would perswade euery good Christian, as a matter most profitable and necessary, that they would read the holy Scriptures with all diligence, not only at their idle houres, when they haue nothing else to doe, but making it one of their most important businesses, to borrow some time for it fro their ordinary employments; yea even from their sleepe, rather then to want time any day studiously to read some part of holy Scriptures: and finally, that they bee not onely thus diligent by fits and flashes, reading much one day, and nothing in another, but that they keepe themselves constantly (es nece as they can) to a settled course, seeing he commeth sooner, and more subely to his journeyes end, who obserueth a discreet constancy in his traude, though he goeth but a slow pace, then another who by spurts and fits, treadeth vpon his gallop, and not minding his journey, spendeth the most part of his time in needlesse staves vpon the way.

And so much concerning the things which are to be observed in the manner of our reading. The next poynt to bee considered, is the time, which we may most fitly allot to this exercise, when we are to performe it, and how long it must be continued. For either of which no certaine rule can be giuen, but they must be left to be determined by euery Christians discretion, and deuotion, according to their severall occasions and opportunities. We are generally fittest for this, and other spirituall exercises of like nature, in the morning, when our spirits and wits are freshest; or if we be not drowzie when we goe to bed: because things which are last thought vpon, are better imprinted in the memory, when as they haue had without disturbance of other businesse, some time of settling, especially if we recall them to mind the next morning. But some mens businesse will allow rather some other time, in some other part of the day; hauing then little enough for more necessary duties, as prayer and meditation. In which regard, the Christian is to bee left vnto his owne discreet choyce, when his occasions will giue him fittest opportunity, so that they doe not neglect it altogether. Some who abound in leisure and meanes, may chuse that time which they finde most fit; others which earne their linings by their labours, or are otherwise taken vp with many and important businesses, either priuate or publike, must take such times as will best stand with their waighy affaires. Yet let euery one allow a little to this profitable exercise, and euen those who are most pinched with poverty, and so pressed with the waight of important employments, that they can finde no leisure in the weeke dayes; yet in any case let them not omit it vpon the Lords Day, which is wholly to bee set apart from all worldly businesses, and to be all spent in such spirituall exercises. So likewise the time of continuing in reading cannot bee stinted and limited to any certaine and constant space, but must bee measured by our deuotion,

§. Sect. 9.
Of the fittest
time for this
exercise of
reading.

and other affaires: Only this may be generally said, that seeing such reading is a want to the flesh, and wearines dulls the appetite, and causeth distaste, therefore it is best not to reade ouermuch at one time, but to temper with an appetite, that we may receive more to againe with more delight, and not be weary and satiey, but with some and disaffection put an end vnto it.

h. Sect. 10.
Of the wofull
neglect of this
holy exercise.

But though this counsell be good, yet few in these dayes do greatly need it, seeing it is so wofully neglected amongst the most who profess Christ. Alas, that there is much more need of a spur to hasten our speed, than of a bridle to restrain vs from running our slay out of breath. For many there are, who otherwise in their iudgements hold this exercise of reading as commendable and profitable, that are yet so wholly addicted to the world, that they can scarce finde any leisure in any one day of the weeke, to spend some time in this religious exercise, but are wholly taken up with such employments, as will bring vnto them some earthly profit, or with the cares of this life, and forecaring of their businesse for their better advantage. Others abound in leisure, rather then they will spend any time in this profitable exercise (the which notwithstanding is trifling and tedious, when they are idle and haue nothing to doe) do wholly giue themselves ouer to sports and pastimes, hunting and hawking, carding and dicing, dancing and reuelling, or else idle and vaine communications, and complacentall visitations, hereby preparing against themselves a fearful reckoning, when being called to giue vp their accounts, before the supreme Iudge of heauen and earth, how they haue spent that precious time which he hath allowed vnto them to glorifie him, and make their Calling and Election sure, they shall be constrained to giue euidence against themselves, out of the bookes of their owne consciences, that they haue spent almost all their time in things vaine and wicked, seruing thereby the diuell, the world, and their owne carnall lusts, and little or none at all in spirituall exercises, and in the duties of Gods seruice. Neither will it (at this day) any thing auail vs to say, that we had so much worldly busines, that we could not intend this, and such religious exercises, seeing God in his Law hath absolutely required them, not dispensing with vs vpon any pretence of busines. For euen Kings and great Commanders, who haue greatest, and most important employments, both in warre and peace, are not withstanding expressly inioyned to reade and meditate in Gods Law. The which was accordingly performed by holy David, though hee had as many distractions, and waighy employments as any other. Yea, then it will be told vs, if we will not know it before, that we were chiefly sent into the world, that we might do seruice vnto our Lord and Master, who hath created and redeemed vs, which therefore ought to haue bin preferred before all other employments, & that the duties of Gods seruice, and means fitting vnto it, was that *one thing necessary*, and our main and chiefe busines, vnto which all other busineses & worldly affaires, which tend only to maintain our momentary and vncertaine liues, & to vpheld our brittle & mutable estates for a moment of time, in respect of eternitie, ought to haue giuen place, if both of them could not stand together as they ordinarily might, if we were not too greedy in pursuing these worldly things with an

o. Sect. 2.
How a ch. 10
sith not sent
to shew
gibber

Deut. 17. 19.

Josh. 1. 8.

Psal. 119.

Luk. 10. 42.

Mat. 6. 33.

vnvariable

vnvariable appetite, or wanted not wisdom and discretion to performe duties of both kinds in due order and time.

C A P. XXXI.

That reading is a notable meanes to further vs in the duties of a godly life.

RHe second maine poynt which I propounded, is, that reading of the Scriptures, and other holy and religious bookes, is a notable helpe and furtherance vnto a godly life. The which may easily be vnderstood by that which is already spoken, and needeth not any large discourse to proue it. And yet it will not bee amisse to say something of it, not so much to informe or conuince the iudgement of the truth, as to perswade the heart to put it in practice. And first, generally it may be said, that to what vses fouer the Scriptures are profitable and necessary, to the same purposes reading of them, which is the meanes whereby we deriue from them these benefits, is necessary and profitable; seeing though they be a most rich treasury of all goodnesse, yet they will doe vs little good, if they be locked vp and not by reading and preaching opened vnto vs. So that we may truly say, that reading of the Scriptures doth nourish our soules, seeing it conueyeth vnto them the food whereby they are nourished; that it cureth vs of all our spirituall sores and sicknesses, seeing it conueyeth and applyeth vnto vs the soueraigne salues and medicines whereby wee are recovered; that it guideth vs in the way of truth, because it openeth vnto vs the light, which serueth to direct vs. Yea, it semeth to all vses and purposes, whereby we may be furthered in all duties of godlinesse, seeing it discovereth vnto vs that diuine brightnesse of the supreme and vncreated wisdom, the reading whereof (as one saith) sharpeneth the sense, inlargeth the vnderstanding, heateth our lukewarmenesse, rowzeth vp our sloth, extinguishteth the darts of lust, moueth mourning, draweth from vs teares, maketh vs to approach neere vnto God, who when we reade, conferreth with vs by his holy Spirit. In which respects he perswadeth in another place, that it should bee our chiefe care to study and know the diuine Law, wherein we may see the examples of Gods Saints as present before our eyes, and by the counsell thereof, learne what is to be done, and what auoyded. For it is a great helpe vnto holinesse and righteousness of life, to replenish the mind with the diuine Oracles, and to be alwayes meditating in our hearts vpon those things, which we desire to practise in our liues.

More especially this exercise of reading doth singularly further vs in a godly life, as it doth inlighten our vnderstandings in the knowledge of Gods will, vnto which we are to yeeld obedience, and sheweth vnto vs the way in which we must walke. To which purpose, no exercise whatsoeuer is so vusefull and effectuall. For howsoeuer the preaching and hearing of the Word, haue a superiour priuiledge in the worke of our Regeneration and conuersion, and for the working of sauing graces in vs; as faith, repentance, and the rest; yet for the inlightening of the mind with the full knowledge of the truth, after wee are conuerted and illuminated in some measure, this exercise of reading hath many speciall priuiledges.

§. Sect. 1.

That reading is a most profitable exercise.

*Hieronym. ad
Celsus. de Instruct.
matrisam.*

§. Sect. 2.

That by reading, the mind is much inlightened in the knowledge of Gods will.

For first, wee may vse it as oft as wee will, and haue any desire to gaine knowledge; but the other can be had but at certaine times, not then neither in euery place. Secondly, by reading, we may in short time, if we be studious and diligent, be thorowly instructed in the whole body of Diuinity, and in all the seuerall parts thereof, which by preaching we cannot come to know, but in long time, though our Pastour take the best, and most direct course of ioyning Catechizing with Preaching, nor in our whole liues in any great perfection, if this be neglected; seeing in a Sermon some few of innumerable poynts are usually deliuered, and they rather pressed vpon the affection for vse and practice, then sufficiently cleared to the vnderstanding. Thirdly, because by reading we may helpe our vnderstanding, by reuiewing ouer and ouer againe, that which at first we conceiued not, and by the same meanes also may recall to our remembrance the things which after once or twice reading wee haue forgotten: the which helpes hearing affordeth not, especially when wee most stand in need of them. Finally, because we may at our owne pleasure sit our reading for our owne occasions, and furnishing vs in the knowledge of those poynts, wherein we are most defectiue, for the resolving of our particular questions and doubts, and for the informing our iudgements in all poynts whereof for the present, and vpon euery occasion, wee haue speciall vse: whereas the Preacher speaking generally for the good of the whole Congregation, and not being acquainted with our defects in knowledge, seldom or neuer speaketh of all those poynts wherein we need instruction, and often of such as we know already. In all which respects it is hard to finde a Christian thorowly grounded in all poynts contained in the body of Diuinity, though hee be neuer so diligent in hearing the Word preached, and may haue some competency of knowledge necessary to saluation, and some good measure of faith, and other sauing graces, if he vtterly neglect this duty of reading.

§. Sect. 3.
That reading
bringeth with
it many other
benefits.

Again, as reading singularly enlighteneth the mind, so also it affordeth many other helpes of a godly life; for it is a speciall meanes to relieue the memory, and to mooue the will, inclining it powerfully vnto good, and withdrawing it from euill, though not in that degree of efficacy as the Word preached. It worketh vpon the hart, for the mollifying & softening it, and vpon all the affections, for the purging and sanctifying of them, inflaming our loue towards God and all good things, and our hatred against all that is euill; it kindleth our zeale when it groweth lukewarme, and stirreth vp our deuotion when it is cold and sluggish. It much increaseth all Gods graces in vs; as faith, affiance, repentance, patience, peace of conscience, and the rest, by imparting vnto them that spirituall food whereby they are nourished. It amendeth our liues, and maketh vs (as the Apostle speaketh) *perfect vnto euery good worke*. It specially inableth vs to the fruitfull hearing of the Word of God, when as we can, with the Bereans, *search the Scriptures, whether the things we heare be so or no; and try the spirits of those we heare, whether they be of God or no*, by examining their doctrines according to the touch-stone of this Truth: besides that, it maketh vs well acquainted with the Scriptures, both for matter and history, so that when they are cited, they are familiar vnto vs.

Whereas

2. Tim. 3. 13, 17.

Act. 17. 11.

Whereas without this benefit of reading, we cannot tell whether the testimonies quoted be in the Canonickall Scriptures or no, or if we take this vpon our Teachers word, yet we cannot tell where they are, nor easily turne to them vpon the sudden. It teacheth vs to manage the Sword of the Spirit, whereby we are enabled to defend our selues, and repell the tentations of our spirituall enemies, as we see in the example of our Sauour Christ. Finally, if we vse this exercise carefully and conscionably to profit by it, we shall be assured of euermore lasting blessednesse; *For blessed is he that readeth, and they that beare the Words of Gods Booke, and keepe the things which are written therein. Blessed is the man who delighteth in the Law of the Lord, and meditateth therein day and night.* All which being duly considered, should be effectfull mo-
 tiues to make those diligent in reading, who are able to performe it, and greatly to humble those who are not, in the sight and sense of this great defect, and either to labour that yet they may attaine vnto this skill, if they be capable and haue meanes, or else to supply their wants, by resorting often vnto others, that they may read vnto them the euidences of their saluation and heavenly inheritance, which themselves for want of skill are not able to peruse.

CAP. XXXII.

The last ordinary meanes of a godly life, is the choyce of our company, shunning the society of the wicked, and consorting our selues with the godly and Religious.

THe last ordinary meanes of a godly life is, that we make good choyce of our company, vnto which two things are required: first, that we shun and auoid the society of the prophane and wicked; the other is, that we consort our selues with the godly and religious. By the former we are not to vnderstand that we must forbear the society of all, who are not as forward and zealous in their profession and practice as our selues, or who bewray in their course and conuersation many infirmities and imperfections, as though those were to be esteemed wicked and prophane, who haue made but small progresse in their sanctification, if any sparkes of grace and goodnesse appeare in them, though (as it were) raked vp vnder the ashes of many and great corruptions; for then we should *breake the bruised reede, and quench the smoking flaxe*; and by our censorious neglect vtterly discourage them in their first entrance into Christianity, and from making any further proceedings in the waies of godlinesse. Yea rather, if we can in the iudgement of charity thinke, that the little good in them is in sincerity and truth, we must, as the Apostle exhorteth, *take such vnto vs*, and vse all good meanes, in loue and meekenesse, whereby we may draw them on by degrees to more perfection. For babes in Christ being vnable to helpe themselves, had most need of tender cherishing, and those that are sicke, hauing some life of grace in them, had most neede of good Nurseries and skilfull Physicians, as our Sauour hath

6. Sect. 1.
 That we must carefully auoid the society of wicked and prophane persons.

Matth. 12.30.

Rom. 14.1.

Matth. 9.12, 13.

Heb. 12. 12.

Acts 3.

1. Cor. 5. 10.

taught vs by his owne example. And the Apostle exhorteth vs not to neglect the weake, but to *lift up the hands that hang downe, and strengthen the feeble knees*; and to hold such an even course, that those which are lame in the profession and practice of Religion, be not through our harshnes quite *turned out of the way; but rather that they may be healed*, & so may (like the Cripple in the Temple) together with vs glorifie God, and loue vs aboue others, who haue bene the meanes of their spirituall cure. But such onely are here vnderstood, who haue let the reines loose to all impiety, and are of professed prophanenesse, not caring to make shew of it vpon euery occasion, and either scorne and scoffe at the exercises of godlinesse, or neglect and contemne them in the whole course of their liues. Neither may we reiect such as shew some willingnesse to conforme themselues to our good courses, and to ioyne with vs in the exercises of Religion, though for the present we see in them little power of godlinesse; but onely such *Ismaels* and *Esaus*, as hold them in contempt, are worthy to be expelled out of all societies. Neither are we so to vnderstand it, as though it were vtterly vnlawfull to come at all into the company of such wicked men; for then (as the Apostle saith) we must goe out of the world, and euery place almost abounding with such, we cannot chuse but oftentimes at vnawares come amongst them, but that we doe not purposely make choyce of such company, and if vnwittingly we happen to come into it, that we quit our selues of it as soone as wee can. Nor are wee debarred from hauing any entercourse and commerce with such in worldly affaires, as trading and merchandize, buying and selling, and all other such contracts, as are ordained for the benefit of humane society, whereby we may doe or receiue good in our outward estate; nor from performing any ciuill or Christian dutie to our friends & allies, kindred and neighbours, or any worke of mercy towards those that are in misery, and neede our helpe: so that we entertaine their company no longer, then is necessary for these vses, and then be careful that we goe not without our preseruatiues about vs, that we may not, in seeking to do them good, hurt our selues with the contagion of their wickednesse, nor receiue more detriment in our spirituall estate, then they or we profit in respect of outward things. Though in truth it is most safe conuersing with wicked men, when we minister vnto them in their extremities, seeing when they are benumbed with the cold of their afflictions, they cannot spit out their venome and poison, but like frozen serpents may be taken into our hands without receiuing any great hurt. Besides that, their necessity importuning our helpe, will be a curbe to restraints their malice, at least till their turne bee serued, that they may make vs more cheerefull in relieuing their miseries. But this onely wee vnderstand to be vnlawfull, to stretch our action further then our excuse will reach, that is, vnder any, or all these pretences, to conuerse with wicked men more then we neede. And much more to make them our bosome friends, and to entertaine familiar acquaintance and society with them, being either bewitched with their naturall and morall parts, or allured with some baytes of worldly benefit,

fit, or carnall delight. For though wee may not out of hatred towards the persons of *euill men be enuious against them*, yet in detestation of their finnes, *wee must not desire to bee with them*, as Salomon teacheth vs.

And for this we haue many caueats, and expresse inhibitions in the Booke of God, both in the Old and New Testament; for in them both these beasts are vnclane. So Salomon chargeth vs, *not to enter into the path of the wicked, nor to goe in the way of euill men; A void is (saith he) passe not by it, turne from it, and passe away.* For though he be about other matters so short and sententious, yet wisely fore-seeing the greatnesse of this danger, he thought he could scarce vse words inow in warning vs to shunne it. And the same reason maketh him to beate so often vpon it in other places: *For sake the foolish and lue, and goe in the way of vnderstanding. My sonne, walke not thou in the way with the wicked, refraine thy foote from their path; for their feete runne to euill, &c.* And amongst other sinners, he specially inhibiteth vs to keepe company with drunkards and gluttons, which in the world are esteemed the only good fellowes and boone companions, because they aboue other sinners are most dangerous; seeing they both allure vs with their ill example, and draw vs by their inuitations that way, to which our carnall appetite is naturally too prone. *Be not (saith he) amongst wine-bibbers, amongst riotous eaters of flesh.* Thus the Apostle also in the New Testament inhibiteth vs to keep copany with wicked men. *Haue no fellowship (saith he) with the works of darkness, but rather reprove them.* And againe, *We command ye, brethren, in the Name of the Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh disorderly, and not after the tradition which yee haue receiued of vs.* And, *If any man that is called a brother, be a fornicatour, or couetous, or an idolater, or a rayler, or a drunkard, or an extortioner, with such an one I haue written, you should not keepe company, no not to eate.* But aboue all other societies with the wicked, we must take speciall care, that wee doe not match with them in that neere bond of marriage, according to that of the Apostle, *Be not vnequally yoked together with vnbeleeuers: for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darkenes? & what concord hath Christ with Belial? or what part hath he that be- leueth, with an Infidell?* For if holy David match with scoffing Michol, shee will be a snare vnto him, and a proud scorner of his humble zeale in Gods seruice. If Iehoram the sonne of good Iehosaphat, marry with Abahs daughter, it will be a strong inducement to make him an Idolater, and to doe euill in the sight of the Lord.

Vnto these testimonies of holy Scriptures, deborting vs from entertaining neere society and alliance with the wicked, we may adde the examples of Gods seruants, who haue carefully shunned all fellowship with them. Thus Elisha so much detested the wicked life and raigne of idolatrous Iehoram, that had he not respected the presence of Iehosaphat, who was in his company, he would not, as he professeth, so much as haue looked towards him, nor seen him. So the Apostle Iohn, as it is recorded of him, finding Cerinthus, a blasphemous heretike, in a bath with some of his consorts, belching out blasphemies against our Sauour Christ, in haste departed

Pro. 24. 1.

6. Sect. 2.

That the Scriptures often warne vs to shun wicked company.
Pro. 4. 14, 15.

Pro. 9. 6.

Pro. 1. 15, 16.

Pro. 23. 30.

Eph. 5. 11.

2. The. 3. 6.

1. Cor. 5. 11.

2. Cor. 6. 14.

1. Sam. 18. 21.

2. Sam. 6. 16, 20.

2. King. 8. 18.

6. Sect. 3.

Examples of the faithfull who haue shunned wicked company.
2. King. 3. 14.

Ieremias aduers.
Haref. 1. 3. 6. 3.

Psal. 26. 4, 5.

Psal. 101. 4, 7.

Psal. 6. 8.

Psal. 119. 115.

§. Sect. 4.

Reasons perswading vs to shun the society of wicked men, first, because it is a strong temptation vnto euill.

1. Pet. 4. 4.

Pro. 1. 10, 11, 12.

Psal. 119. 115.

Psal. 141. 4.

Ab. 13. 8.

Pro. 31. 24.

Psal. 5.

with his cōpany, for feare of being attached by Gods Iudgments together with them; Who was no sooner gone out of the company, but presently the house fell downe and overwhelmed all that curled crue. But more plainly may we see this practised in the example of holy *Dauid*; who in many places sheweth how much he hated and shunned the society of wicked men; *I haue not (saith he) sate with vaine persons, neither will I goe in with dissemblers; I haue hated the congregation of euill doers, and I will not sit with the wicked. A froward heart shall depart from me; I will not know a wicked person. He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight.* So elsewhere, he banisheth them out of his company, *Depart from me, ye workers of iniquity; and, Away from me, ye wicked, &c. I will keepe the Commandements of my God.*

Besides which testimonies and examples, we may adde diuers effectual reasons, which may dissuade vs from keeping company with wicked men. As first, because we shall be in great danger to grow in short time like vnto them. For it is a strong temptation to draw vs vnto all euill, and it is iust with God, to leaue vs when we wilfully rush into it. The loue which wee beare to their persons, will lessen daily our dislike of their sinnes, making vs to thinke them at first lesse haynous then they are, afterwards small and veniall, then tolerable and excusable, till at last we come to iustifie and defend them, to approoue and practise them. Besides, sinne is of a contagious nature, and wee most apt to receiue infection; in which regard, it spreadeth as fast as the plague in a City, or the rot in a flocke of Sheepe. For not onely are the examples of the wicked of such great force, that if wee keepe them company, they thinke it a strange thing, if we doe not runne with them into the same excessse of riot; but they are also ready to set vpon vs with perswasions, and to vse arguments of worldly aduantage, to allure vs to accompany them in their wickednesse, as *Salomon* teacheth vs. Being heerein like to them who are sicke of the plague, that care not how many are infected by them, that so the fewer may thinne their company. And this *Dauid* knew to bee so strong a temptation, that resolving to keepe Gods Commandements, he first caused the workers of wickednesse to depart from him, because so long as they consorted with him, he had little hope of making good his resolution. And finding not power in himselfe to resist it, because of the many allurements and baits of wickednesse, hee desired by prayer Gods assistance: *Incline not mine heart to any euill thing, to practise wicked workes with men that worke iniquity; and let me not ease of their dainties.* Thus *Elymas* the Sorcerer being, it seemeth, in times past gracious with *Sergius Paulus* the Deputy, so maliciously withstood the Apostles, *Paul* and *Barnabas*, and so powerfully wrought with the Gouverneur to turne him away from the faith; that the Apostle was faine vehemently to oppose him, and to disgrace him with the Deputy, by bringing vpon that caytife by miracle, a fearefull Iudgement of God. And this danger of being tainted and corrupted with the sins of wicked men, by keeping them company, *Salomon* plainly implieth, where he perswadeth vs to make no friendship with an angry man, and not to goe with one that is furious, lest wee learne his wayes, and get a snare to our soules; for as he saith before; *Thornes and snares are in the way of the froward: he that doth keepe his soule, shall bee farre*

farre from them. And so likewise the Apostle, where perswading the *Corinthians* to excommunicate the incestuous person, lest they should be infected with his example, vseth this as a reason, because sin is like vnto *leaven*, a little whereof *leaveneth the whole lump*. The which we see verified in the example of *Ioseph*, who notwithstanding that he was so vertuous and Religious, yet living in the Kings Court, learned to swear ordinarily by the life of *Pharaoh*. Yea, if their example be not strong enough to allure vs to sinne, yet other motives draw vs into it, and especially feare of their scornes and reproches, violence and persecution, if we goe not with them hand in hand in their euill courses. As we see in the example of *Dauid*, who being in the Court of *Achish*, one time basely counterfeited madnesse, and at another time dissembleth, and faineth himselfe to be a friend to the *Philistines*, and an enemy to Gods people, and in the Apostle *Peter*, who being amongst the High-priests seruants, for feare of them denieth his Master. So that as one saith wittily, If wee keepe companie with wicked men, though wee be not burnt with their fire, yet wee shall be smutcht with the smoke. Yea, not onely doe wicked men hurt vs in these respects by this societie and familiarity, if seeing their sinnes, we doe not shew our dislike by our rebuke, and (if they will doe no good) by leauing their companie; but wee also shall hurt them, and harden them in their sinnes, because it is no small heartning and encouraging of wicked men to goe on in their euill courses, when as they are countenanced with the societie of the godly, and are moued to thinke that they are, if not commendable, yet at least tolerable, or else men of such Pietie would not be so inward and familiar with them. Whereas contrariwise by shunning their societie, wee shall giue them occasion to enter into a consideration of their estate, and of their sinnefull courses, which make them lothsome both to God and all good men; and moue them at least to an outward reformation, out of naturall shame, to be thus shunned, according to that of the Apostle; *If any man obey not our Word, haue no company with him, that he may be ashamed.*

And these reasons, though there were no more, are sufficient to withdraw all that intend to leade a godly life, from inward friendship with wicked persons. Vnto which, if it were needfull, many others might be added. As that such societie may be vnto vs a strong presumption, that we are not truely righteous, and vpright in heart, but that we still halt between God and the world. For if as *Salomon* saith, *An vnjust man is an abomination to the iust, and he that is upright in the way, is an abomination to the wicked*, how can we delight in one anothers company? And if, as our Saviour hath taught vs, we were not of the world, but in their number whom he hath chosen out of it, then would the world hate vs, and we it; and little comfort should we take in conuersing familiarly one with another. Againe, as societie with the wicked is dangerous, for feare of being tainted with their sinnes, so also because it maketh vs liable to their punishments: For as the Lord often spareth the wicked for the righteous sake, so also he punisheth with temporall iudgements

1. Cor. 5. 6.

Gen. 4. 17. 24.

Nestor. ad

Calasium.

2. Tim. 2. 16.

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Num. 16. 26.
Apoc. 18. 4.

Psal. 1. 1.

§. Sect. 6.

That we must
confort our
selues with the
godly and ver-
tuous.

Pro. 13. 20.

Gen. 2. 18.

Heb. 10. 24.

Psal. 16. 3.

Psal. 101. 6.

Psal. 119. 63.
79.

Psal. 122. 1.

Acts 2. 46. &
9. 31.

ments the godly for the wickeds sake, and pulleth them from them with violence (as Lot from the Sodomites) when as for earthly respects they are loth to leaue their company. And therefore if we would not perish with Corah and his companions, we must leaue the Tents of those wicked men, and come out of Babylon, if we be Gods people, that we may not be partakers of her sinnes, and thus we receive not of her plagues. Finally, the vtter leauing of familiar society with the wicked, will be vnto vs a comfortable euidence of our eternall happinesse; seeing the Spirit of God hath pronounced them blessed, *that walke not in the Counsell of the ungodly; nor stand in the way of sinners, nor sit in the seat of the scornfull*; that is, who doe not conuerse, nor communicate with them in any of their sinfull courses.

The second point is, that as we are carefully to shun the company of the prophane and wicked, as being notable pulbacks in the wayes of godlinesse, so must we with no lesse care confort our selues with the godly and vertuous, as being a singular furtherance vnto all Christian duties. For being naturally backward and auerse vnto all that is good, and after that we are regenerate, fraile and feeble in all duties of a godly life, here, if any where, is Gods Word verified, that *it is not good for man to be alone*, but that *an helper* is needfull vnto him, and that *two are better then one, because they haue a good reward of their labour; for if they fall, the one will lift up his fellow, &c.* And therefore wee must not, to shun the company of the wicked, run into the contrarie extreme, and keepe company with none, seeing God hath made vs politicall creatures, who are preferued by mutuall society; and fellow members of the same body whereof Christ is the head: and therefore we must not by withdrawing our selues, make a Schisme and rent, but continue together in louing society, that we may be ready to performe mutually all good offices whereby we may edifie and benefit one another: According to that of the Apostle; *Let vs consider one another, to prouoke vnto loue and to good workes: not forsaking the assembling of our selues together, as the manner of some is, but exhorting one another, &c.* For the more we conuerse with the godly & religious, the greater increase shall we finde in our Piety, Faith, Loue, Zeale and all others graces, as coales layd together, doe, if any of them be kindled, kindle one another, and so all together make a great fire, which if they be seuered one from another, giue but little heat, and in a short time will goe quite out. And this we see in the example of David, who greatly reioycing in the communion of Saints, and in the fellowship of the Faithfull, excelled also in Piety and Holinesse. So he professeth that *all his delight was in Gods Saints; that his eyes were to the Faithfull of the Land, that they might dwell with him.* That though he were a King, yet he made himselfe a companion of all them that feared God, and kept his precepts, and that he invited such to come vnto him; and reioyced greatly when they said, *Let vs goe together into the House of the Lord.* And it may be obserued that then Christians flourished in greatest purity, and best thrived in all grace and godlinesse, when this community and fellowship was most frequent amongst them. For so it is said, *that they con-*

tinued

simid daily with out accord. In the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God; and having favour with all the people.

More especially, this society with the godly and religious, doth much further vs in the duties of a godly life, because it taketh away the tediousnesse of our iourney, when we haue good company to trauell with vs: Seeing they draw vs on by their good discourse; and pur out of our mindes the tediousnesse of the way; they comfort and encourage vs, when we begin to be weary, they are ready to help vs, if any euill betide vs, to secure vs by their assistance from feare of our spirituall enemies, who are ready to rob vs of the treasures of Gods graces; and when we are slothfull, they much better our speede; because we would not be cast behind. Again, the fellowship of the godly doth much further vs by their good example, seeing their zeale and diligence conuinceth our luke-warmenesse and negligence, and their good workes of piety and righteousnesse are good patterns and presidents for vs to imitate. For though the Law of God be the most perfect rule, and the example of our Saviour Christ the most exact squire, according to which all our actions and whole conuersation are to be framed; yet these being of such incomparable excellency, and so farre above our low growth in grace and short reach, would altogether discourage vs in the sence of our imperfections, if wee did not also obserue men subiect to the like infirmities, walking before vs in the wayes of godliness, and inuiting vs to follow them, who though they goe not so swiftly as they should, yet haue much outstripped vs in the Christian race. Furthermore, this society and communion with the faithfull is a notable meanes to make vs familiar with God, and to imioy the fellowship of his holy Spirit, which is the chiefe bond that vniteth vs together in this holy communion. For where *two or three are gathered together in Christs name* and Gods seare, to performe Christian exercises; and to further one another in the waies of saluation; *there he also is in the midst of them*, taking notice of their actions; and making himselfe better knowne vnto them, his face and fauour, his bounty and goodnesse; whereby they are encouraged with more chearefulness to doe him seruice.

Finally, it is a notable helpe vnto a godly life, because it is a powerfull meanes to restraîne and pull vs backe, when as we are ready to fall into any sinne. In which regard that wise heathen man perswadeth his friend, to suppose some graue man to bee present when he was alone, because men would not easily offend, if there were alwaies some by to bee witnesses of their faults. And one of the Ancients vseth it as a reason to dissuade from a solitary life; because thereby wee become more prone to sinne; seeing that euill, which none seeth, none rebuketh; and where there is none to reprehend, both the temperance faulteth more securely, and the offence is committed more licentiously. If thou doest any good things in good company, no man prohibeth. But if thou wilt doe euill, thou art not suffered; for presently thou art by many obserued, reprobued, and amended; whereas contra-

riwise,

6. Sect. 7.
That good company taketh away all tediousnesse in good exercises.

ex. 2. 7
14. or

6. Sect. 8.
That good company: pro-

Math. 18. 20

6. Sect. 8.
That good company: pro-
serueth vs from falling into many sinnes, and inciteth vs to many duties.
*Magna pars peccatorum tollitur, si peccatoris testis affuerit, Seneca Epist. 11.
Malum quippe quod nemo videt nemo arguit, C. Bernard. Epist. 115.*

Pro. 27. 17. 2.

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riwise, if they behold any good, they all admire it, honour and imitate it. In which respect also, good company doth no more forcibly re-
 straine vs from euill, then incite and prouoke vs vnto that which is
 good. For as iron sharpeneth iron, so a man sharpeneth the countenance of his
 friend; that is, one friend by the presence of another, is whetted on
 and prouoked to doe such good duties as deserue his approbation. In
 which respect the Apostle exhorteth Christians to observe one another,
 that they may mbeet and sharpen each other to loue and good works. For if
 hypocrites, and men of ingenuous natures, though they care not for
 good exercises, are ready to ioyne with their friends in them, to get
 their allowance and loue: Then how much more will it quicken them
 that are truly religious, vnto euery good worke and Christian duty,
 which they like and loue, when with the approbation of their friends,
 they haue the allowance of God and their owne consciences. And if
 Saul himselfe prophecied by keeping company with the Prophets, be-
 ing as it were rap't and rauished for the time with a diuine furie: how
 much more shall those that are truly religious, bee much inflamed
 with zeale and deuotion in all holy exercises, when being in good
 company, they are rap't vp and rauished with the diuine breath of the
 holy Spirit, which bloweth amongst them.

6. Sect. 9.

That by good

company wee

are fitted to

performe

Christian du-

ties one to-

wards another.

h. og. red. T.

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Lastly, good company is a singular helpe vnto a godly life, as it fir-
 and enableth vs to vse all Christian duties one towards another, where-
 by we doe mutually further one another in all holy and religious ac-
 tions, tending to edification, to the enriching of vs with all sauing gra-
 ces, and the strengthening of vs vnto all good works. The first where-
 of is mutuall obseruation, and watching ouer one another, that we may
 take all occasions of doing good both by restraining those from sinne
 that are ready to fall into it, and by inciting and prouoking one another
 vnto all vertuous actions. Vnto which the Apostle exhorteth, *Let vs*
(saith he) consider one another, to prouoke vnto loue and to good works. For
 the Law of charity requiring, that wee should loue our neighbours as
 our selues, bindeth vs to seeke their good as well as our owne, and to
 this end to watch ouer them, that we may take all good opportunities,
 whereby we may further them in the waies of godlinesse. And there-
 fore let vs not thinke that wee haue discharged our duty, when as wee
 haue vsed the meanes of our conuersion and saluation, and that we haue
 nothing to do with other men, seeing our Sauior requireth, that *when we*
are conuerted, we strengthen our brethren. And the Apostle giueth vs in
 charge, that we should *not onely looke on our owne things, but that every man*
should also looke on the things of others. And not to take care of our brethren
 as well as our selues, is plainly to discouer that we are of *Cain's* spirit,
 who refused to be his brothers keeper, and no true members of Christs
 body, whose property is, not to respect their owne good alone, but as
 it is conioyned with the good of the whole bodie, and of all the rest of
 their fellow members. The second Christian dutie, is instruction,
 whereby with all readinesse, we informe the ignorant in all the waies
 of godlinesse, enlighten them in the knowledge of God and his truth,
 and open their eyes, that they may turne from darknesse to light, and from the
 power

power of Satan vnto God, that they may receiue forgiveness of finnes, and inheritance amongst them which are sanctified by faith in Christ. Whereby also wee reclaime the erroneous which wander out of the way of truth, which is a speciall dutie required by the Apostle: *Brethren, if any of you doe erre from the truth, and one conuert him: let him know, that he which conuerteth the sinner from the error of his way, shall save a soule from death, and shall hide a multitude of finnes.* Which duties if we performe, wee shall be richly rewarded in Gods Kingdome, where they that turne many to righteousness, shall shine in the light of glory, like the Starres in the firmament, as they shined here in the light of truth. The third dutie is admonition, whereby wee put our brethren in minde of their dutie, when they seeme to forget and neglect it by falling into sinne, and lying in it without repentance, or omitting the duties of Gods seruice, either those which are generall and belong to all Christians, or those which specially belong to them in their seuerall places and callings, of which I haue spoken before at large. The fourth dutie is reprehension, whereby we rebuke those that wittingly fall into sinne, and wilfully continue in it without amendment. The which the Apostle requireth, where he chargeth vs to *haue no fellowship with the unfruitfull workes of darkenesse, but to reprove them rather*, implying, that if wee see sinne in our brother, and doe not rebuke him for it, hauing a calling thereunto, wee haue communion and fellowship with him, and are accessary to his finnes. The right course of performing which dutie, our Saviour plainly setteth downe: *If thy brother shall trespass against thee, goe and tell his faults betweene thee and him alone: and if he shall heare thee, thou hast gained thy brother, &c.* Which dutie if wee neglect, we hate our brother in truth, whatsoeuer shew we make to the contrary, and doe nothing hereby but discouer our selfe-loue, which maketh vs loath to trouble our selues in so vnpleasant a businesse, and suffer others rather to perish in their finnes, then wee will venter the alienation of their hearts from vs by giuing them any distaste. And this reason the Lord vsseth to presse this duty: *Thou shalt not hate thy brother in thine heart, but thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him.* The fifth dutie is exhortation, whereby wee incite and prouoke others vnto all duties of godlinesse, pricking forward those which are dull and sluggish, dehorting and disswading from vice and sinne, those that are in danger to fall into it; and encouraging those who runne well in the Christian race, that they may continue faithfull, and hold out vnto the end. And vnto this the Apostle perswadeth vs; *Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sinne.* The sixth dutie is consolation, whereby wee strengthen the weak hands and feeble knees, and refresh with seasonable comforts, those which are ready to faint vnder the waight of their afflictions. And this the Apostle requireth of all Christians: *Comfort* (saith he) *your selues together, and edify one another, euen as you doe; and againe, Comfort the feeble minded, support the weak, be patient towards all men. Reioyce with them that reioyce, and weep with them that weep; be of the same minde one towards another;* for it is an ease to those that are in misery, to haue

James 5. 20.

Dan. 12. 3.

Rom. 15. 14.
1. Thes. 5. 14.

Eph. 15. 11.

Matth. 18. 15.

Leu. 19. 17.

Heb. 3. 13.

Heb. 12. 12.

1. Thes. 5. 11, 14

Rom. 12. 15.

have companions of their griefe, and the heauiest waight is made more tolerable, when as it is borne by many shoulders. The seueneth duty is counsell, whereby we aduize those, who doe not know of themselves what to doe in the best course, which is an excellent office to bee performed by those whom God hath indued with wisdom and sound iudgement, towards them who are weake and defectiue in these gifts. Yea in truth, it is very profitable, when it is giuen by those which are of equall parts; yea oftentimes by those who are much inferiour vnto vs, as we see in *Abigail's* counsell to *Dauid*; because lookers on being free from all preiudice and passion, can see more cleerly then those who are interestted in the busines, though at other times more quick-sighted; pride, selfe-loue, and vnuly affections, corrupting and blinding their iudgement, and mis-leading them out of the right way. The last duty tending to further one another in godlinesse, is good example, by which, shining before them in the light of an holy conuersation, we doe not onely shew them the wayes of righteousness, but also (as it were) by the hand leade them in it. And vnto this our Sauour exhorteth; *Let your light so shine before men, that seeing your good workes, they may glorifie your Father which is in heaven.* And the Apostle *Peter*; *Have your conuersation honest among the Gentiles; that whereas they speake against you as euill doers, they may, by your good works which they shall behold, glorifie God in the day of visitation.* And so much concerning the ordinary helpes and meanes whereby wee may be enabled and furthered in all the duties of a godly life.

Mat. 5. 16.

1. Pet. 2. 12.
and 3. 1.

CAP. XXXIII.

*Of extraordinary meanes of a godly life, and first, of feasting,
and solempne thanksgiuing.*



6. Sect. I.
Of solempne
thanksgiuing
what it is, and
when to be
performed.

Having intreated of the ordinary meanes of a godly life; it now followeth that we say something of the extraordinary, which are such as are to be vsed vpon extraordinary occasions, when God offereth them vnto vs. And these are specially two; the first is, holy feasting, wherein we returne vnto God thanks and praise, for his speciall blessings and benefits; the other, an holy fast, wherein we doe, after an extraordinary manner, humble our selues before him, in the sight and sense of our sinnes, or some afflictions which they haue deseruedly brought vpon vs. Concerning the former, I shall not need to say much, seeing I haue already spoken of it, and am here onely to shew, what extraordinary thanks and praise we are to returne vnto God, when as we are stirred vp thereunto by some extraordinary and speciall benefit. The which is the same thanksgiuing spoken of before, performed in a solempne & speciall manner, for some great & extraordinary fauour of God, shining cleerly in some more then vsuall benefit received (as it were) from his owne hand, when in respect of secondary causes, we could not so much as hope for it, and in regard of our sinnes and vnworthinesse, we had good cause to expect the contrary. As when God hath magnified his wisdom, power and goodnesse vnto vs in some wonderful deliuerance from some dreadful and desperate danger, threatening imminent

imminent destruction, as out of some grievous calamity, into which we are already plunged, when as we could not reasonably expect helpe and safety from our owne means, or the assistance of any creature, but from God alone, to whom nothing is impossible; or in bestowing vpon vs some positive benefit of great use and worth, when vpon the former considerations we could conceiue small hope, that euer we should haue misseyed it. Of the former we haue diuers examples in the Scriptures. As in that solemn thanksgiving rendered vnto God by the people of Israel, for their freedom out of the Egyptian bondage, and for drowning their enemies in the red Sea, for which *Moses*, *Calirius*, with the rest of the people, men and women, reioyce before God, and sing vnto him songs of deliuerance. The which they yearly renewed in a most solemn manner, in the celebration of the Feast of the Pascheouer, wherein they literally magnified Gods mercy for that temporary deliuerance; and typically for their spirituall Redemption from sinne, Satan, and all other enemies of their saluation, by the true Paschall Lambe, the Messias, who was to bee slaine and offered to God his Father, as a propitiatory sacrifice; and all sufficient price of Redemption for their sinnes, and all others who should beleue in him. And such a solemn thanksgiving was made by *Deborah* and the people, for their victory ouer *Sisera*, and their freedom from the tyranny of *Jabin* King of Canaan, who had long oppressed them. By *David*, when as God had deliuered him out of the hands of all his enemies, and especially out of the hand of *Saul*; and by *Hester*, *Mordecai*, and the Jewes of the Captiuitie, from that fearful conspiracy of *Haman*, who had plotted the destruction of the whole Nation. And such a feast of thanksgiving we worthily celebrate vpon the fifth of Nouember, for that marvellous and almost miraculous deliuerance of our King and State, from that horrible and vnmarchable Powder treason, by giuing wisdom to our gracious Soueraigne, to interpret their darke riddle, as he did sometime to *Daniel*, for the expounding of *Nebuchadnezzars* dreame, when the wisdom of the wisest in the Land could not vnfold it. Of the other we haue an example in *Abraham*, who made a solemn feast, that he might render vnto God, praise and thanksgiving, for giuing vnto him, contrary to all hope, a son in his old age, of whom should come that promised seed, in which, both himselfe, and all the Nations of the earth should be blessed.

Exod. 15.

Judg. 5.

Ester. 9.

Gen. 21.

§. Sect. 2.

When this solemn thanksgiving is most seasonable; how it differeth from that which is ordinary, and the kinds of it.

Which examples we ought to imitate, conseraering vnto God some day for solemn thanksgiving, whensoever wee receiue from him any great and extraordinary benefits, either priuatiue, consisting in deliuerance from some imminent or present euill; or positive, when as he vouchsafeth vnto vs some great and v unexpected blessing. But about all other times we must performe this duty, when wee celebrate the Sacrament of the Lords Supper, in remembrance of that inestimable benefit, the great worke of our Redemption, wrought by the death and Passion of Iesus Christ, whereby we are deliuered out of the hands of all our spirituall enemies. The which is called the Eucharist, or a Sacrament of thanksgiving, because therein wee doe, in a solemn manner, render vnto God thanks and praise, for Christ and all his benefits, the pardon of our sins, and that great Charter of our peace, sealed first by his blood, and now by

this Sacrament instituted to put vs in remembrance of it; and as it were afresh to renew his Covenant, and to put our Pardon into our owne hands. Now, this extraordinary thanksgiuing, to bee used vpon such speciall occasions, differeth from that which is ordinary, not in the matter, which is one and the same, but in the manner and measure, which according to the occasion, ought to be extraordinary in quantity and degree. For our hearts must be more then usually inflamed with the apprehension of Gods loue and goodnesse, and inward ioy in the speciall fruition of his singular blessings, which must affect them with extraordinary zeale to glorifie and praise him, and to expresse our thankfulness by renewing our covenant with God, binding our selves by firme resolution, that in sense of his present fauours, wee will be more deuout and zealous in all duties of his seruice for the time to come, then euer we haue been in time past. And by continuing our thanksgiuing in a solemne manner, for a longer time then ordinary; setting it apart as a Sabbath of rest from all our worldly labours; that it may be wholly spent in Gods praises, and in testifying our loue and inward ioy and reioycing in him, by outward feasting, and more liberall vse of meates and drinckes, and all other comforts of this life; and in shewing our loue and bounty in obedience to God, by entertaining at our table, and by sending gifts and rewards vnto our poore neighbours, that they also may reioyce with vs. And this solemne feasting and thanksgiuing is, according to the occasion of it, publike or priuate. Publike, for some publike benefit which concerneth the welfare of the Church or Common-wealth, which is to bee appointed onely by the publike authority of Christian Magistrates; and is to be celebrated in a most solemne and publike manner, all sorts and conditions of men assembling together in the Church, to magnifie and praise Gods holy name, and to craue the continuance of his loue and fauour. The which prayers and prayes are profitably conioyned with the preaching of the Word, for the stirring vp of the whole Assembly to extraordinary thankfulness, when as thereby the greatnesse of the blessings received, and the inestimable mercie of God is set forth vnto them. Priuate, for some speciall benefits bestowed, either on a particular person, or a whole family, which is to bee solemnized by singing of Psalmes, prayer and thanksgiuing, reading of some portions of holy Scriptures, sicke for the present occasion; holy conferences, whereby wee are to magnifie Gods mercies, and to recount and tell what great things hee hath done for vs; and also expressing our inward ioy, by a more free and liberall vse of Gods creatures, whereof wee must also cause our poore neighbours to haue some taste. The which kind of feasting and solemne thanksgiuing is a notable helpe vnto true godlinesse, as it worketh our hearts to a more liuely sense & feeling of Gods loue, stirreth vs vp to more zealous performance of all religious duties vnto him, who hath been so gracious and good vnto vs; and as it giueth vs occasion to renew our covenant with God, and to confirme our resolution, that wee will be more diligent and zealous in doing all things which may please and glorifie him.

CAP. XXXIIII.

*Of the second extraordinary meanes, which is,
solemne fasting.*



He other extraordinary meanes of a godly life, is, an holy fast, of which it is my purpose to speake briefly, though the vse and benefit of this duty is so great, that it well deserueth a more full discourse; because it is already so excellently and exactly handled in diuers Treatises purposely written of this argument, and especially in one, which is called, The holy exercise of a true fast: and in another, intituled, The Christian exercise of fasting, written many yeeres since, by the right Reuerend Father and my most deare brother, that nothing materiall can be added vnto it. And therefore I will content my selfe to set downe, after mine owne manner, some of those poynts briefly, which are most essentiall and necessary vnto this exercise, (for how should I in a Chapter, expresse all fully, which would require a whole Treatise?) referring the Christian Reader vnto those learned Treatises, if he desire more thorow satisfaction, and particular direction in any of them. And first, that wee may begin with the description of this duty: A fast, as we here vnderstand it, is a voluntary, religious and solemne action, vndertaken vpon some extraordinary occasion, wherein we seriously humble our selues before God, in the sight and sense of our sinnes, and the Iudgements of God due vnto them; testifying our repentance for them, and our vnworthinesse of his least mercies, by resting from all bodily labour in the day of our fast, and wholly abstaining from our food, and all other comforts and delights of this life, so farre forth as it will stand with necessity of nature, charity, and comelineesse; and much more by forsaking all our sinnes, and doing the workes of piety and charity; that by this renewing of our humiliation and repentance, wee may increase the seruency of our prayers, and strengthen our faith in this assurance, that they shall be graciously heard and granted vnto vs. In which description this religious fast, being principally intended as an exercise of repentance, by which it is increased, and as a helpe to our prayers that they may bee more seruent, is sufficiently distinguished from all other kinds of fasts. As first, from the fast of necessity, for want of sustenance, or appetite to it; seeing this is voluntary and at our free choyce. Secondly, from that ordinary abstinence whereby wee temperately, soberly and sparingly feed vpon Gods creatures, for the satisfying of nature, and not the pleasing of our carnall lusts and appetite (which is most commendable, as being of common and daily vse, and the other onely to be vsed vpon extraordinary occasions) seeing in this fast we restraine our selues but in respect of some part of our food: whereas that whereof wee intreate, is a totall abstinence for the time, both from all food, and the most of our worldly comforts. Thirdly, from a physycall fast, which is prescribed and vsed for the cleansing of the stomake and body from ill humours, and the preserving or recouering of our health; and from a politique fast appointed by the Magistrate for ciuill ends, and the good of the Com-

§. Sect. I.
What a true
fast is, and
how it differeth
from all
other fasts.

mon-wealth; ſeeing this is a religious faſt, which aimeth onely at ſuch ends as are ſpiritual, and tend to the health and welfare of our ſoules. Laſtly, from a morall faſt, which is vnderaken by thoſe which are ſingle and vnmarried; for the preſeruing of their chaſtity, and keeping their bodies from being defiled with filthy luſts; ſeeing this is no ſolemne or extraordinary action, but to be commonly put in practice, ſo oft as wee finde it neceſſary; and ſeeing alſo it aymeth at a farre other end then this, of which I heere ſpeake, namely, the preſeruing of chaſtity: Whereas the end of the religious faſt is, by humiliation and prayer to obtaine ſome ſpeciall ſuites at Gods hands.

Againe, whereas I call it a religious aſt, I imply hereby that God is the Author of it, and requireth it at our hands, ſeeing he hath reſtrained vs in all duties appertaining vnto his ſeruice, that we worſhip him according to his reuealed will, and not according to our owne inuentions. Neither are we to eſteeme it as a part of the ceremoniall Law, which is abrogated by Chriſt; for howſoeuer there were many rites about it of this nature, which now are ſome of them aboliſhed, and ſome out of uſe; as renting of their garments, wearing of ſackcloth, ſitting in aſhes, and covering their heads therewith, and ſuch like; yet in reſpect of the maine ſubſtance, which is the humbling of the ſoule before God by all good meanes, that we may teſtifie our repentance, and be made more ſeruent in our prayers, as it was required of them more eſpecially then the outward rites and ceremonies in the time of the Law, ſo is it no leſſe commended vnto vs vnder the Goſpel, to be religiously obſerued vpon all extraordinary occaſions. For our Sauour Chriſt purpoſely teacheth vs the right manner how it ought to bee done; commendeth the efficacy of it being ioyned with prayer; ^a and ſheweth that howſoeuer his Diſciples vſed it not whileſt he was with them, becauſe it was vnſeaſonable for the children of the Bride-chamber to faſt, the Bridegroom being with them, yet they ſhould perſorme it when he was taken from them. And thus it was accordingly practiſed by the ſeruants of God, not on certain dayes & ſet times, but vpon great and extraordinary occaſions, not only in the time of the Law, as by ^b Iehoaſaphat and his people, by ^c Daniel, ^d Ezra, and the children of the captiuitie; by ^e Queene Heſter, her maids, Mordecai, and all the whole people of the Iewes; but in the New Teſtament alſo, by the ^f Diſciples of Iohn the Baptiſt, ^g and by the Church, when they ſet apart Paul and Barnabas. By ^h Hannah the Prophetesse, and ⁱ Cornelius, who ſeemeth frequently vſed this exerciſe (and not onely vpon extraordinary occaſions) that by the helpe thereof their prayers might be more ſeruent and effectuell to preuaile with God, though it may bee not in that ſolemne manner, and with that deepe humiliation, as is ioyned with this whereof we ſpeake. For this is to bee performed, not ordinarily and ſo oft as wee pray, but vpon extraordinary occaſions, as the Apoſtle implyeth, where he inioyneth married perſons not to defraud one another, vnleſſe by conſent for a time, that they might giue themſelues to faſting and prayer, ſeeing he muſt needs be vnderſtood of extraordinary faſting & prayer vpon vnusuall and waighy occaſions, becauſe ordinary prayer is to be vſed by them euery day together, without any neceſſity of ſuch ſeparation. So

our

§. Sect. 2.
That the duty
of faſting is
not ceremoni-
all, but requi-
red in the Go-
ſpel, as well as
the Law.

Ioel. 2. 12, 13, 14
Eſa 58. 5, 6, 7, 25
et c.
2. Chro 20. 3.

Mat. 6. 16.
& 17. 21.

^a Luk 5. 34, 35.

^b 2. Chro 20. 3.

^c Dan. 9. 3. &

10. 2, 3.

^d Eſr. 8. 21.

^e Heſt. 9. 18, 19.

^f Mat. 9. 14.

^g Act. 13. 2, 3.

^h Luk 2. 39.

ⁱ Act. 10. 30.

1. Cor. 7. 4.

our Saviour telling vs that the time of fasting is a time of mourning, implyeth that it is vnseasonable, but when we are occasioned to mourne vpon some speciall and waighty cause: for otherwise ordinarily Christians are to reioyce in the Lord, as the Psalmist and the Apostle exhort; and not to mourne after this extraordinary manner, till God calleth them vnto it. Finally, it is euident that this fasting ought not to be ordinary, seeing it is a Sabbath of humiliation, wherein we are bound to rest from all our ordinary labours and duties of our callings, in which we are ordinarily to spend our time.

The cause which should moue vs to performe this duty of fasting, is, that we may by more seruient and effectuall prayer obtaine at Gods hands some great and extraordinary benefit; either priuatiue or positie. Priuatiue, as freedome, and deliuerance from some dangerous euill, either of sinne or punishment. In respect of the former; when we, or our Country in which we liue, are guilty of some grieuous sinne, and other meanes ordinarily vsed haue not bene effectuall to pull vs out of it; or when some strong corruption doth yet lye vnmortified in vs, and preuaileth against vs, notwithstanding our many purposes and promises to subdue and root it out, then is this exercise seasonable, that humbling our selues in an extraordinary manner, wee may with all seruency desire the assistance of Gods holy Spirit, for the healing of our selues and the Land, by turning vs vnto God, and for pulling vs out of these preuailing and raigning sins, through serious and sound repentance; for the subduing of our corruptions, that they may no more leade vs captiue vnto sinne, and bringing of them in subiection to the spirituall part. And thus *Paul*, in the fight and sense of his sinnes, especially that haynous wickednesse, in persecuting the Saints of God, in his first conuersion, is said to haue fasted three dayes. And *Ezra* with the people, humbled themselves by fasting before the Lord, because they had grieuously sinned by taking strange wiues; the which rained and swayed so powerfully amongst them, that the authority of the Magistrates and preaching of the Prophets, was not for a good while sufficient to pull them out of it. The euill of punishment is also a sufficient motiue to make vs humble our selues before God by fasting and prayer, and that either when some heavy iudgement is threatned and imminent, that we may auert it, or already imposed, that we may bee deliuered out of it; whether it bee priuate, and concerne our owne person and family; or publike, respecting either the Church or Commonwealth. Concerning the first, when the heavy Iudgements of God are but threatned, and ready to light vpon vs, then the Lord especially calleth vs to fasting and mourning, that vnfainedly repenting of our sinnes which are the causes, the iudgement which is the effect, may cease and be auerted. And then this exercise is most seasonable and profitable, because the sentence is more easily stayed then reuoked, and the malefactor with lesse suite acquitted or pardoned, then the execution put off after he once hath his doome; besides, that it is a greater benefit, and much more safe and sweet, to be kept from the fire, then to be pulled out, like fire-brands that are halfe burned; and much more pleasing vnto God, seeing he attaineth vnto the end of his threatnings, which is not to punish: for hee deli-

Psal. 33. 1.
Phil. 4. 4.
Esa. 22. 12.

6. Sect. 3.
The causes of a true fast, and when it is most seasonable.

Am. 9. 9, 11.
Ez. 9. 3, 6.
10. 6.
Neh. 9. 1, 2.

Esa. 22. 12.

Ezek. 23. 11.
Micah 7. 18.

Ier. 18. 7, 8.

Iudg. 2. 4, 5.

☞ 3. 9.

Dan. 9. 3.

Ios. 7. 6.

Ios. 1. 14.

☞ 2. 12, 15.

Egy. 8. 21.

Nehem. 1. 4, 13.

Heb. 4. 16.

Act. 13. 3.

Iam. 1. 5, 17.

☞ Sect. 4.

The ends of a true fast.

lighteth not in the smart of his children whom he correcteth, but that by mature and seasonable repentance we may escape, and so his mercy may be magnified in the forgiveness of our sinnes. An example whereof we haue in *Iehosaphat*, who by humbling himselfe by fasting and prayer, escaped the inuasion of his many and mighty enemies; and in the *Nineuities*, who at *Ionas* preaching, repenting of their sinnes, were spared and preserved from that imminent destruction which was threatned against them. Neither are Gods threatnings absolute, but to be vnderstood with the condition of repentance, namely, that the punishment denounced shall be inflicted, if we goe on in our sinnes; but auerted, if wee humble our selues before God, and so leaue and forsake our sinnes. But if wee haue neglected this duty, till the Iudgement haue already seized vpon vs, then our best course is to doe it rather late then neuer, and to labour by our sound humiliation to haue our sinnes first pardoned, and then to haue the punishment remooued which we haue had no care to preuent. Whether it bee a priuate iudgement inflicted on our selues, as sicknesse, poverry, losses, disgraces, and such like; or publike, lying vpon the Church and Common-wealth, wherein wee haue our part and share, either in our owne persons, or by sympathy and compassion, as being fellow-members of the same body, as the sword, captiuitie, pestilence, famine, and the rest. So likewise this exercise is profitable, when wee address our selues vnto God as humble suiters, for the obtaining of some speciall and important benefit, which is no lesse necessary for the good estate of our selues or others, then hard and vnlikely to bee obtained or archieued by any meanes of our owne deuizing. And thus it is fit that wee should humble our selues before God by fasting and prayer, when wee vndertake any waighty businesse, either for our selues, or the good of the Church and Common-wealth; vpon which occasion, *Ezra*, *Nehemiah*, and *Hester* fasted, and the Church, when they sent forth *Barnabas* and *Paul* about that great worke, the conuersion of the Gentiles. But especially we haue iust cause of thus humbling our selues, when we finde some great defect in any of Gods sauing graces, and would labour earnestly with God by Prayer, that it may bee supplied, when wee finde our selues exceeding weake in faith, and desire to haue it increased and strengthened; when we feele our hearts hardened through the deceitfulness of sinne, so as we cannot repent, and would haue them suppld and softened, that they may resolve and melt in vnfeined sorrow for our sinnes; when wee finde our assistance in God so feeble, that it is ready to faint and faile in euery small triall: or when we perceiue want of gifts and abilities in our selues, for the well performing of the duties of Christianity, or of our callings, and would be suiters to him who is the Fountaine and Author of euery good and perfect gift, that hee will inable vs, at least, with competency and sufficiency of such gifts, as are necessary for the discharge of our duty, with comfort to our selues, and profit to others; but especially so as Gods glory may receiue no damage or detriment.

And these are the causes which may moue vs to fasting. The ends at which we must chiefly ayme in this action, are of two sorts. The first and principall is the glory of God, which wee then most magnifie,

CAP. XXXV.

Of the parts of a true Fast, or the things wherein it consisteth.

6. Sect. I.
That the outward fast consisteth in to-
tall abstinence.

Leuit. 23. 29.

Eccl. 10. 8.

Psalm. 116.

Leuit. 3. 7.

Ab. 9. 9.

Eccl. 6. 7.

Isidor. de summo
bono.

*Durius tractan-
dum est corpus
ne rebelles, ne
insolentat;
sic tamen ut ser-
uire sufficiat,
c. Bernard.
Etenim (di-
lecte) si ob cor-
poris imbecilli-
tatem non potes
ieiunium diem
perducere, c. c.
Chrysost. in
Gen. 2. Hamil.
10. T. 1.*



He next point to be considered, is the parts of this Fast, or the things wherein it chiefly consisteth. For either this Fast is outward and bodily, or inward and Spirituall: The former being a helpe to the latter, and the latter, the end of the former. The bodily Fast, is our abstinence for the time that it continueth from the most of the commodities and comforts of this life, so farre forth as will stand with charity and comelinesse, and a cessation from all our ordinary affaires & labours, because it is to be kept as a Sabbath of humiliation vnto the Lord. The commodities of this life are many, the chiefe wherof are meates and drinckes, from which we must totally abstaine in all kindes whilest the Fast continueth, so farre forth as will stand with the health of our bodies, and the aduancing of those ends which we principally intend in this exercise. If our health will beare it, we must not content our selues with the sober vse of the creatures as at other times, but wholly abstaine from them, according to the example of the faithfull in all ages, seeing in this exercise one main thing, at which we ayme, is to humble our selues before God, acknowledging, that we are vterly vnworthy of the least of his benefits for the preseruing of our liues. But if in respect of our weakenesse, such totall abstinence will hazard our health, wee may eate or drinke so much as the necessity of our state requireth, seeing the Lord desireth *mercia rather then sacrifice*, and enioyneth this bodily abstinence, that it may helpe and further vs, and not disabie vs for the spirituall duties of his seruice, as it must needs, if our spirits be exhausted, and our bodies weakened, so that there remaineth no vertue nor vigour in them, to performe them in any cheerefull and deuour maner. And this liberty the Ancients haue giuen, who otherwise were the strictest exactors of this exercise.ouer-much weakenesse of the body (saith one) doth weaken the powers of the soule, and maketh the Fast of the minde barren, so that it is able to doe no good thing by reason of this imbecillity. The body (saith another) is to be handled somewhat austere-ly, that it may not rebell and waxe insolent, but so, as it may be fit for imployment, because it is giuen that it may serue the soule. It must be restrained, not wasted; burthened, not tyred; humbled, that it may not insult; and serue, that it may not rule. But more plainly and directly another speaketh to this purpose. If thou canst not (beloued) through bodily infirmity hold out the whole daies Fast, no man that is wise will blame thee for this. For we haue a gentle and mercifull Lord, who exacteth nothing of vs aboue our strength. Neither doth he simply require Fasting and abstinence, nor that we should remaine so long fasting, but that withdrawing our selues from worldly and carnall workes, we should spend our time in spirituall exercises. And yet we must take heed that we doe not abuse this liberty vnto licentious-
nesse,

neſſe, ſeeing it is neuer good, but when it is neceſſary; and much better it is, if our ſtrength will beare it, that we wholly abſtaine from all food for the day of our Faſt, for diuers reaſons. For firſt, God requirereth in our Faſt, that we afflict our ſelues, the body by abſtinence, the minde by ſorrow and humiliation. Secondly, hereby we come to a more thorow ſenſe and feeling of our vnworthineſſe of Gods benefits. Thirdly, we become more deuout & feruent in prayer, & the body being leſſe dull & heavy, is made a more fit inſtrument vnto the ſoule for ſpirituall exerciſes. Fourthly, our bodily hunger, through emptineſſe of food, may make vs more ſenſibly to conceiue of the ſoules emptineſſe of ſauing graces, that we may hunger and thirſt after them, and vſe all good meanes whereby we may be filled and ſatiſfied.

And as we muſt thus totally abſtaine from meates and drinckes, ſo muſt we in the greateſt part, from all other bodily and worldly comforts and delights, and much more moderate our ſelues in the vſe of them, ſo farre forth as will ſtand with neceſſity and comelineſſe, then at other times. Thus wee muſt abridge our ſelues from ſome part of our ordinary ſleepe, that by this bodily waking, wee may be more ready to keep the ſpirituall watch, & haue more time to ſpend in religious and ſpirituall duties; as alſo that we may hereby teſtifie our humiliation, acknowledging our ſelues vnworthy, as of other bleſſings, looſe our ordinary reſt and ſleepe. To which purpoſe the Faithfull vnder the Law did lie vpon the ground, and in ſack-cloth and hard beds, that lying thus vneafily, they might take the leſſe reſt. Wherein our care muſt be, that wee ſo performe this bodily exerciſe, as that it doe not the next day diſable vs for Gods ſpirituall ſeruiſe, as hearing the Word and prayer, which are the ends of it, by making vs drowzy and ſleepie through ouer-much watching. Secondly, we muſt moderate our ſelues in the vſe of our apparell, putting on our worſt attire, which may be moſt fit to ſignifie and alſo further our humiliation. And in any caſe for that time to forbear ſuch ſhew of brauerie in our garments, either in reſpect of the coſtlineſſe of the ſtuffe or faſhion, as may in the eyes of others be an enſigne of our pride, and in our owne hearts the fuel of it. And much leſſe are we at ſuch times to vſe light and vaine faſhions, frizling of the haire, and painting of the face, which if they be at all times vnlawfull and vtterly miſ-beſee- ming Chriſtians, whoſe beſt ornaments are humility and modeſtie, then ſurely are they in the day of our humiliation odious and abominable. Thirdly, we muſt abſtaine this day from all carnall and worldly delights, and pleaſing the ſenſes, which would leſſen our ſorrow for our finnes, hinder our humiliation, and abſtract our mindes from ſpirituall duties. And as we muſt not delight the taſte with meates and drinckes, ſo neither the eyes with delightfull ſights, nor the eares with pleaſant muſicke, and witty and merrie diſcourſes, nor the ſmell with ſweete odours; eſpecially the vſe of the marriage bed is to be forborne, euen of the bride and bridegroom, and much more of others; and recreations in all kindes, which are at other times lawfull and neceſſary for the reſreſhing and chearing of the heart and minde.

Laſtly,

Leuit. 23. 29.

§. Sect. 2.

That wee muſt in our Faſt abſtaine for the moſt part from all worldly comforts.

Col. 4. 2.

Eph. 6. 18.

2. Sam. 12. 16.

Iſa. 2. 16.

Exod. 33. 5. 6.

1. Pet. 3. 3.

Quod ſi gula ſola peccauit, ſola quoque inuincit, & ſufficit: Si uero peccauit uerunt & cetera membra, non inuincit & ipſa, &c. Bernard de inuincio, Quadrageſ. Sermon 3. Iſa. 2. 16. 1. Cor. 7. 5.

*Leuit. 23. 36.
Eſa. 58. 13.*

*Leuit. 23. 36.
Iud. 20. 26.
Joſ. 7. 6.
2. Sam. 1. 12.
Eſa. 3. 35.*

*Heſt. 4. 16, 17.
Dan. 10. 2, 3.
Aſ. 9. 9.*

*6. Sect. 3.
Of the inward
and ſpiritual
exerciſes in
our faſt.
1. Tim. 4. 8.
Rom. 14. 17.*

*Zach. 7. 3, 6, 9.
10.*

Laſtly, we muſt in the day of our faſt abſtaine from all worldly buſineſſes and workes of our callings, ſeeing it is to bee obſerved as a Sabbath and day of reſt in the ſtrictest kinde; for the Lord inioyneth vs, that in this Sabbath of humiliation, we doe not our owne pleaſures, walke in our owne waies, nor ſpeake our owne words. The which reſt is neceſſary on this Day, that wee may conſecrate it wholly vnto the Lord, by ſpending it in the duties of his ſeruiſe without diſtraction; and alſo that we may hereby be put in minde of our reſt from ſinne; for if the workes of our callings which are lawfull in themſelues, may not on this Day be lawfully done; then how odious muſt wee needs thinke will it bee vnto God, if doing the workes of darkneſſe, we ſerue the world, the diuell and our owne fleſh? Now the time of this bodily exerciſe which it is to continue, may bee diuers, in reſpect of the diuers occaſions which require greater or leſſer humiliation, and the diuers ſtates of mens bodies, as they are able to hold out in this exerciſe without impayring of their health. The ordinary time of a faſt is the ſpace of foure and twenty houres, or of a naturall day, from ſupper time on one day, to ſupper time on another, or from dinner to dinner; though this be leſſe fit and more rarely vſed, becauſe it ſhould be a whole day, that is conſecrated vnto God as a Sabbath of humiliation, and not part of two dayes. So the Lord inioyning it, ſaith; *It ſhall bee vnto you a Sabbath of reſt; and ye ſhall afflict your ſoules in the ninth day of the moneth as euen, from euen to euen ſhall you celebrate your Sabbath.* The which was accordingly obſerved by the faithfull from time to time. But when the occaſion hath bene extraordinarily great, and the cauſes of humiliation of greateſt weight and importance, the faithfull haue prolonged the time of their faſt, to teſtifie their ſorrow for their ſinne ſo much the more, and that with greater feruency they might implore Gods mercy for the deliuerance of them from ſome imminent danger of fearefull deſtruction. In which caſe, *Heſter* & the *Iewes* continued their faſt three days together, *Daniel* one and twenty dayes, *Paul* three dayes, to the end that hauing a longer time for this exerciſe, their humiliation might be the greater, and their hearts more thorowly touched with a thorow ſenſe of their ſinnes, and with a liuely feeling of their diſtreſſed eſtates, then they could haue bene in a ſhorter time.

The ſecond part of the Chriſtian faſt, is the inward and ſpiritual exerciſe, which is the end of the outward, and without which it is of no value: for as the Apoſtle telleth vs, *Bodily exerciſe profiteth little, but godlineſſe is profitable vnto all things;* and *The Kingdome of God conſiſteth not in meates and drinckes; but righteouſneſſe, and peace, and ioy in the holy Ghoſt.* In which regard the Lord hath alwaies reieſted the outward faſt as hypocriticall and ſuperſtitious, if the inward faſt were not inioyned with it. Thus hee chargeth the *Iewes*, that they faſted to themſelues and not to him, when they reſted in the externall abſtinence and bodily humiliation; and telleth them, that if they would keepe a faſt which ſhould bee acceptable vnto him, *they muſt execute iudgement, and ſhow mercy and compaſſion euery man to his brother, and not oppreſſe the fatherleſſe.*

lesse, stranger and poore, nor so much as imagine euill against their brother in their heart. So elsewhere he reiecteth the fast of the Iewes, because therein they onely afflicted their soules with bodily abstinence, and did hang downe their heads like a bulrush for a day, and did spread sackcloth and ashes vnder them; but did not ioyne with it the Spirituall fast, in abstaining from carnall pleasures and couetous exactions: losing the bonds of wickednesse, and vndoing the heavy burthens, ceasing from oppression, and doing the workes of mercy. To which purpose one demandeth; What doth it profit thee that thou afflictest thy body, when as thine heart is neuer the better? To fast and watch, and not to amend thy manners, is all onc, as if a man should take paines to weede and husband the ground about the vineyard, but let the vineyard it selfe grow like a desert, full of thornes and thistles.

Now this spirituall and inward exercise is nothing else, but a serious humiliation of our soules before God, ioyned with feruent prayer and vnfeined repentance; that wee may finde grace with God, and haue our speciall suites heard and granted. The first thing is humiliation or penitency, vnto which is required: First, a thorow sense and feeling of our sinnes, whereby we haue prouoked Gods anger against vs. Secondly, vnfeined sorrow and bitter grieve, chiefly in this respect, because by our sinnes wee haue displeased and dishonoured our glorious God and gracious Father, vnto which wee must attaine, by considering and aggrauating our sinnes, in respect of the quantity and quality, their number and haynousnesse, by meditating on Gods Iudgements and Mercies, the curse and threatnings of the Law, and the gracious promises of the Gospell, on Gods gloriousnesse in himselfe, and graciousnesse towards vs; that by our sinnes wee haue perced ad crucified our Sauour Christ, and caused the Lord of life to be put to a shamefull death, vexed and grieued Gods good Spirit dwelling in vs, slandered our profession, giuen offence to our neighbours, and drawne vpon our selues Gods heauie punishments in this life and the life to come, and especially the present Iudgement which we feare as imminent, or feeble as being already inflicted vpon vs. Thirdly, A vile and base conceite of our selues in respect of our sinnes, whereby wee adiudge our selues as vtterly vnworthy of Gods least mercies; and contrariwise, that wee haue deserued the greatest of his plagues, and not onely that which we presently feare or feeble, but all other punishments temporall and eternall. Lastly, in this humiliation we are to expresse our sorrow and grieve of heart, by our lamentations and wooll complaints, bewailing our wretched condition both in respect of sinne and punishment, and bemoaning our miserie before the Lord, as a fit subiect, whereon hee may exercise his abundant and rich mercies, in pardoning our sinnes, and remouing our punishments.

The second thing required in the spirituall exercise, is effectuall prayer; for this is that which giueth vertue and vigour to our fasting, euen as fasting helpeth and strengtheneth prayer. And here first wee must beginne with humble confession of our sinnes, principally in

2sa. 58. 3. to the
8.

Quid prodest
quod of stig-
corpus tuum,
quando nihil
prodest cor tuum
Euseb. amiss. ad
Monach. Ho-
mil. 4.

§. Sect. 4.
Of humiliati-
on and peni-
tencie in the
time of out
fast.

§. Sect. 5.
That prayer
must be ioy-
ned with our
fasting.
Ieiunium ora-
tionem roborat,
oratio ieiunium
sanctificat.
Bernard. in
Quadrages.
Serm. 4.

Psal. 51. 4.
Neh. 5.
Ezr. 9. 6.
Dan. 9. 51.

Lam. 3. 22.

Pro. 28. 13.
1. Iohn 1. 7.

Heb. 13. 6.
Apo. 3. 19.
Rom. 8. 28.
2. Cor. 4. 17.

Isa. 2. 17.

Dan. 9. 5, 18, 17.
Neh. 9. 32.

Math. 7. 7.
Iob. 16. 23.
Psal. 50. 15.
Isa. 2. 12, 13.

fasting vpon those whereby we haue most displeased and dishonoured God, and drawne vpon our selues his present Iudgements. The which wee may profitably aggravate by all their particular circumstances (as before I haue shewed) but chiefly because wee haue committed them against such a gracious God, who hath multiplied vpon vs so many fauours and testimonies of his loue, respecting our soules, bodies and estates, this life and the life to come. Vnto which confession we must adioyne the adiudging and condemning of our selues to deserued punishments both temporall and euerlasting, this which we feare or feelee, and all others with it, if God should deale with vs according to our deserts. By which confession and condemning of our selues, wee shall glorify God, both by iustifying his righteous Iudgements, & magnifying his Mercies, either because he deliuereth vs out of our afflictions, or doth not inflict them in a measure proportionable to our sins. Secondly, hereby wee shall increase our humiliation and sorrow for our sinnes, when as we thus rip them vp and recount them, and (as it were) set them in order before vs. And finally, wee shall hereby much strengthen our faith in the assurance of the pardon of them, seeing if we confesse our sinnes, the Lord will vouchsafe mercy; if wee acknowledge them, he is faithfull and righteous to forgive them. And consequently wee may bee assured, that our present iudgements shall be auerted or removed, when as sinne, which is the cause of them, is done away; or if they be continued, that their nature shall be changed, seeing they shall cease to be punishments, which are inflicted to satisfie Gods Iustice, and shall bee vnto vs the chastizements of a gracious Father, signes of our adoption, testimonies of his loue, and much further our spirituall enriching with all sauing graces, and the eternall saluation of our soules. In which assurance of faith, grounded vpon Gods infinite mercies and free promises, wee are to proceed in making our suits knowne vnto God, either for our freedom and deliuerance from euill, by deprecation, or the obtaining of some good by petition. For after that we haue made our peace with God, and obtained by vnfaigned humiliation and confession, the assurance of the remission of our sinnes, we must in the next place become suiters at the Throne of grace, in the mediation of Iesus Christ, that the Lord will be pleased for his owne mercies, and his merits, to remove the Iudgements which our sinnes haue drawne vpon vs. And thus the Lord hauing proclaimed a Fast to his people, doth prescribe vnto them a forme of deprecation, after that they were humbled, and had bewayled their sinnes: *Let the Ministers* (saith he) *weepe and say, Spare thy people, O Lord, and giue not thine heritage to reproach, that the heathen should rule over them.* The which was also practized by *Daniel* and *Nehemiah* in their fasts, where after the confession of their owne and the peoples sinnes, they craue pardon and deliuerance out of their afflictions. In which suites for freedom out of our miseries, we are to strengthen our faith in this assurance, that wee shall bee heard, by Gods speciall promises which he hath made, that hee will heare our prayers, and aboue all other times, when wee call vpon him in the day of trouble. Or if the sentence being pronounced, cannot

cannot be reuoked, let vs humbly sue vnto God, that hee will at least accomplish his promises, in sanctifying our afflictions vnto vs, that they may not be punishments for our sinnes, but chastisements for our amendment, meanes to mortifie our corruptions, to weane vs from the world, to strengthen and increase his graces in vs, faith, hope, affiance, lone, patience, humility, the feare of God, and the rest; and that they may bee as strong cords to draw vs neerer vnto God, and as sharpe spurres and goads in our sides, to pricke vs forward in the wayes of godlinesse. Vnto which deprecation, we are to ioyne petition, whereby wee must craue at Gods hands whatsoeuer good thing we stand in need of; as peace of conscience, following iustification, sanctification, and the gracious assistance of Gods Spirit, for the mortifying of our corruptions, & our spiritual quickning vnto newnes of life, for the replenishing of our harts with all sauing graces, and the strengthening of vs to all good duties, with perseuerance vnto the end, and that we may be inabled to withstand all the assaults of our spirituall enemies, who labour to hinder our course in godlinesse, and to turne vs into the broad way that leadeth to destruction. More specially, we must pray according to the present occasion of our fast; as if it bee some grieuous sinnes which we haue committed, that the Lord will not onely graciously forgiue them, but strengthen vs with his grace and holy Spirit, that we may not againe fall into them; and enrich vs with the contrary graces, that we may honour him thereby for the time to come, as we haue dishonoured him by our sinnes in times past. If it be for deliuerance from some great danger, or out of some great affliction, that then the Lord will be pleased to giue vs the contrary safety and security, by taking vs into his protection, and vnder the shadow of his wings; or that he will vouchsafe to bestow vpon vs the contrary blessings and benefits, if in his wisdom he seeth that they are fit for vs: As health in stead of sickness, honour for disgrace, plenty for penury, peace for warre, and such like. The which our petitions, as at all other times, so especially in the time of our fast, must be ioyned with extraordinary feruency, and such importunity as will receiue no repulse, according to the waightinesse of the occasion, which maketh vs in this extraordinary manner to humble our selues before God. And also with a speciall faith, that the Lord will heare, not onely all our prayers agreeable to his will, which we make in his Sons name, but also our speciall suits which we haue now made in the time of our fast, so far forth as it will stand with his glory, and our owne saluation. The which our faith must be grounded vpon Gods gracious promises; & strengthened, by calling to minde the examples of Gods Saints from time to time, who hauing thus humbled themselues, and prayed in the time of their troubles, haue found helpe and deliuerance at Gods hands.

The last thing thing required in our fast is, that wee ioyne with it vnfeined repentance; for this is the principall end of the outward exercise, that we may thereby both testifie and also increase our repentance. And vnto this, two things are required; the first is, that wee forsake our sinnes which we haue bewailed; and secondly, that wee imbrace the contrary vertues, and expresse them in the duties of a godly life. Concerning the former, it little auaieth vs to abstaine outwardly from our food, and other

Ierl. 1. 14.
Ionas 3. 8.
Dan. 9. 19.

Psal. 50. 15.
Ierl. 2. 18, 19.
Hesl. 9. 22.
2. Chron. 20.
Dan. 9.
Ezra 8. 13.

§. Sect. 6.
That with our fasting wee must ioyne vnfeined repentance.

Esa. 58. 3, 4.
Zach. 7. 10.

*Quid autem
prodest ieiunari
abstinentia cor-
pus, si animus
intumescat su-
perbia, &c. ?
Hieron. ad Ce-
lantium.*

*Lasivitas carnis
refrenemus, &
verum seruemus
ieiunium, &c. .
Chrysost. in
Gen. 1. Hom. 8.
Homo enim ie-
iunij, non cibo-
rum abstinen-
tia, sed peccato-
rum fuga.
Chrysost. ad pop.
Antiochen.
Homil. 3.*

§. Sect. 7.

That we must
in our fast, ex-
ercise our
selues in all
Christian
duties.

comforts of this life, which are the gifts of God, and in their owne nature lawfull, if we liue still in our sinnes; and will not rume from them vnto God by vnfained repentance; to rest from the honest labours of our callings, and not to rest from the workes of darknesse, wherein we performe seruice vnto sinne and Satan; to pine the body with outward abstinence, and to pamper the flesh by satisfying of our carnall lusts, to haue empty bellies and cleane teeth, and to haue our soules replenished with wickednesse, and defiled with sinfull corruptions. In which regard the Lord condemneth and reiecteth the fast of the Iewes, because they rested in the bodily exercise, and did not forsake their carnall lusts, exactions and oppressions. What doth it profit (saith one) to make thy body thinne and leane with fasting, if thy minde doe swell with pride? What praise wilt thou deserue, by the palenesse of fasting, if thou be pale also with enuy? What vertue is in this, not to drinke wine, and in the meane while to bee drunke with anger and hatred? But our abstinence is praise-worthy, and the chastening of the body, of some excellency, when as the mind fasteth from vices, &c. Let vs (saith another) bridle our fleshly lusts, and we shall keepe a true fast. For that I call a fast, when we abstaine from vices. And therefore abstinence from meates is required, that we may subdue the vnruly power of the flesh, and by curbing in this pampered horse, teach it to obey. And againe; The honour of a fast is not abstinence from meates, but the forsaking of our sinnes, &c. For it is most absurd to refrain by fasting from lawfull meates, and to taste the vnlawfull lusts of the eyes: Doeest thou not eate flesh? neither let thine eyes draw in wanton lusts. Let thine eare also fast, by not receiuing slanders and detractions. And let thy mouth fast from filthy and reprochfull words. For what will it auaille vs to fast only like birds and fishes (or like the beasts of Nineue) if we bite and deuoure our brethren? But with most diligent care must wee forsake our beloued sinnes, and those wherewith we haue most offended our gracious God, as being the chiefe causes which haue drawne vpon vs Gods present Iudgements. Against which we must bend our chiefe forces, that we may not onely lay them aside, like our garments ouer-night, which we purpose to put on againe the next day, but vtterly forsake them, mortifie and subdue them, that they may neuer againe preuaile against vs. To which purpose we must renew our couenant with God, and strengthen our resolutions, if we haue formerly found them weake and vnconstant, by making a solemne vow, that we will, vpon no occasion, wittingly and willingly fall into those sinnes againe, for which wee haue now humbled our selues before the Lord in this present exercise.

The second part of repentance, which wee must both professe and practise, is, that ceasing from euill, we doe that which is good, exercising our selues in all Christian duties, both towards God, and our neighbours, both in the day of our fast, and afterwards. In respect of that present time, we must, with extraordinary care and diligence, exercise our selues in all good workes, and principally in the duties of piety, and of Gods seruice; as prayer, hearing and reading of Gods Word, holy conferences, and meditation, the subiect matter whereof may fitly bee repentance, of which I haue before spoken; all which, according to the occasion, are to be

be performed with more then ordinary zeale and deuotion. And these duties of piety towards God, we must approue to be sincere and without hypocrisie, by our workes of iustice and righteousnesse, mercy and compassion towards our neighbours. For in the day of our fast, the Lord specially requireth, that we should execute iudgement, and shew mercy and compassion euery man to his brother, that we should loose the bands of wickednes, vndo the heauie burthen, let the oppressed goe free, and breake euery yoke. For therefore (as one saith) we restraints our minds from desiring meate, that we may exercise their whole force in coueting after vertues. And so our flesh will lesse feeble the paine of abstinence, when it hungreth after righteousness. But especially we must, in this day, exercise our charity in the workes of mercy, and in relieuing the poore. To which vses wee must at least spend so much as we spare from our selues and our families by our fast, or else we giue iust cause of suspition, that wee fast more out of miserableness then deuotion, being content to fast, that all our seruants may beare vs company, and so by emptying their and our owne bellies, to adde something towards the filling of our bags. And this the Lord specially requireth in the day of our fast; namely, that we should *deale our bread to the hungry, and bring the poore that are cast out, into our house, that when wee see the naked, we should clothe him, and that we hide not our selues from our owne flesh; that we should draw out our soules to the hungry, and satisfie the afflicted soule.* Which duties if we neglect, we may be iustly charged that wee fast rather with the Lewes, to our selues, then vnto the Lord; hauing more regard to our profit, then to piety or charity. As therefore our Sauior hath ioyned these three together in his doctrine, so must wee (after the example of good *Cornelius*) conioyne them in our practice; for our fasting will bee maimed and of no worth, if it be seuered from either of them. Mercy (saith one) and piety are the wings of fasting, by which it mounteth aloft into heauen, and without which, it lyeth and walloweth vpon the earth. Fasting without mercy, is but a picture of hunger, and image of holiness. Without piety, fasting is but an occasion of couetousnesse; for what is spared from the body, is put into the bag. Hee that fasteth not to the poores aduantage, lyeth vnto God; and he who when he fasteth doth not bestow his dinner vpon the poore, but layeth it vp in store, doth plainly shew, that he fasteth for couetousnesse, and not for Christs sake; &c. And these are the workes wherein we must exercise our selues in the day of our fast: which must not end when it endeth, but be continued in some good measure for euer after. For as we must then resolue, that we will, in the whole course of our liues afterwards, be more carefull and conscionable in all our wayes, and more earnest and diligent in performing all good duties vnto God, our neighbours, and our selues, so if wee would approue our purpose to be sincere, we must indeuour accordingly to put it in practice, and vse all good meanes which may inable vs heereunto. Where, for a conclusion of this discourse of fasting, we may obserue, that if it be vsed aright, and as God requireth, it must needs be a singular good helpe to the leading of a godly life, seeing nothing more humbleth vs in the sight and sense of our sinnes, and spirituall wants, nor doth make vs more hunger after grace with a vehement appetite, nor doth make vs

Zach. 7. 9.
Esa. 58. 6.

*Idcirco à varijs
ciborum deside-
rys mentem re-
trahunt, ut to-
tam eius vim
occupent in cu-
piditate virtu-
tum, &c.
Hieron. ad
Celantium.*

Esa. 58. 7, 10.

Math. 6.

*Al. 10.
Misericordia
& pietas ieiunij,
sunt ala, &c.
Coryss. in
serm. de ieiun.
& elemos.*

more seruent and earnest in our prayers, for the obtaining spirituall strength to serue God, and to withstand the tentations of all our spirituall enemies; nor finally, that more exerciseth and increaseth our repentance, our sorrow for our sinnes past, and purpose of amendment for the time to come, by seruing God with more zeale and diligence in all Christian duties of piety and holinesse in his owne worship, in the workes of righteousness, and mercy towards our brethren, of temperance and sobriety in respect of our owne persons.

CAP. XXXVI

*Of the arguments and reasons which may moue vs to leade a godly life;
and first, such as respect Gods nature, workes, and
loue towards vs.*

§. Sect. I.
The first sort
of reasons ta-
ken from Gods
nature and
attributes.

Hitherto we haue intreated of the reall and practicall meanes, whereby we may be inabled to leade a godly life. And now it followeth that we propound some reasons and arguments which may effectually perswade vs, both to vse these meanes, and also to performe all the duties of holinesse and righteousness, vnto which by these meanes we are inabled; seeing it would little auaille vs to haue all the helpes of godlinesse, vnlesse we haue also hearts to vse them. And because the reasons which might bee produced to this purpose, are innumerable, seeing there is scarce any part of Gods Word or workes, either of Creation or Gouernment, which doth not hold some motiue vnto godlinesse, therefore passing by the most which might be alleaged, it shall suffice, as briefly as I can, to touch some of the chief and principall; all which I will reduce vnto three heads, either as they respect God, our neighbours, or our selues. The arguments of the first sort, either respect God himselfe, his nature and attributes, both generally considered, and as he exerciseth them towards vs; or that duty which we are bound to performe vnto him. Concerning the former, there cannot be any more forcible reasons alleaged, for the perswading of vs to serue God in duties of a godly life, then a thorow consideration of Gods nature and attributes. For first, he is the onely true God, *Iehouah*, the most absolute Being, who hauing his Essence in and from himselfe, giueth being to all things; and therefore is to be serued by all creatures, and especially by vs, seeing *in him we liue, moue, and haue our being*. He is God, infinite in all perfection, and therefore ought in all things, according to his nature, to be serued with absolute and perfect obedience. Hee is infinite, and therefore the actions of all things finite must tend vnto him, and bee determined in him, as their supreme end. And being infinite, hee is but one onely God, and therefore requireth our whole seruice, there being none other to be worshipped and serued but he alone. He is an holy Spirit, and therefore must be serued, not onely outwardly with our bodies, but also with our soules, in spirit and truth. He is in his nature most pure and simple, without mixture or composition, and therefore we must yeeld vnto him simple and pure obedience, without any by-respect, or the mixture

AB. 17. 28.

Job. 4. 24.

ture of humane inuentions with his most pure and perfect will. Hee is eternall, and is therefore to be serued and glorified in all ages, and from the beginning to the end of times, seeing he is *to day, yesterday and the same for euer*, and alwaies liueth to reward those that serue him, and to take vengeance of them who rebell against him. He is immutable and vnchangeable in himselfe, and in his loue, goodnesse, bounty, mercie, and iustice toward vs, and therefore ought to be serued of vs dayly and constantly, without any leuitie or wauering, seeing there is no change in him towards vs. He is immense and omniscient, so that wheresoeuer we are, we are in his presence; wharsoeuer we doe, we are in his sight; and therefore we are alwaies and in all places to carry our selues in all durifull obedience, as being euer in the view of our Lord and Master, who standeth by and taketh notice of all our actions. He is all-sufficient to reward our seruice, and to preserue all those who depend vpon him against all enemies; and therefore we must not be discouraged in his seruice by any worldly or spirituall wants, seeing he is abundantly able to supply them, nor by the aduerse attempts of any that oppose vs, seeing he alone, though, we had no other helpes, is sufficient to protect vs, and to bring to nought, whatsoeuer might or malice seeketh to hinder vs in the waies of godlinesse. He is God blessed for euer, yea, blessednesse it selfe, in whose fruition consisteth all happinesse, and therefore ought to be serued with all the powers of our bodies and mindes, seeing he only is able to make vs blessed. He is Almighty, and able to doe whatsoeuer pleaseth him; the which also should effectually withdraw vs from all sinne, seeing thereby wee prouoke him to wrath, who is powerfull to punish vs; and moue vs to serue him in all Christian duties, seeing hauing all power in heauen, and earth, he is able to reward vs in our well-doing. He is true, yea, truth it selfe, and in this regard ought to be serued, seeing he will most assuredly make good all his gracious promises, which he hath made to all that serue and please him; and contrariwise will bring to passe all his fearefull threatnings against those, who neglect and disobey his commandements. His will is absolutely good, and the most perfect rule of righteousness; and therefore our wills and actions must be conformable vnto it, seeing so farre as they digresse and differ, they are wicked, crooked and erroneous. So also the Lord is good, yea, the chiefe and supreme Goodnesse, vnto which all things are to be destinated as their principall and supreme end; the which should make vs deuote our selues wholly vnto his seruice, seeing thereby both wee and our actions doe attaine vnto their supreme end and chiefe perfection; and contrariwise become vaine and to no purpose, if we and they be not thus employed. He is holy, yea, holinesse it selfe, and therefore ought to be serued in holinesse and righteousness of all that approach neere vnto him, and would be esteemed of his family; for being himselfe holy, he delights in those who are like him in holinesse, neither can his pure eyes indure sinfull pollution, as being most contrary to his diuine nature. He is gracious, bountifull and munificent; and therefore is to be serued with

Heb. 13. 8.

1. Cor. 10. 22.
1st. 7. 19.

all diligence and cheerefulnesse, seeing he who is so beneficent and liberall to all his creatures, will be vnspokeably bountifull towards those who glorifie him by their willing obedience. He is louing & gracious, yea, Grace and Loue it selfe, and therefore being also infinitely louely, deserueth worthily all loue, and that wee should bring forth the fruits of it, by doing all things that are pleasing in his sight. He is most mercifull, gentle, patient and long-suffering, and therefore is to be serued with all cheerefulnesse and comfort, seeing he is so mercifull, that he pardoneth all our sinnes; so milde and gentle, that he passeth by all our infirmities; so patient and long-suffering, that when wee are slack and slothfull in our dutie, he doth not presently inflict deserued punishment, but beareth with vs, and expecteth our amendment. He is iust, yea, Iustice it selfe, the which also should make vs spend all our time in his seruice; seeing without any respect of persons he is the same to all that obey him, and will not faile to recompence to the full our labour of loue, nor to giue vnto vs that rich & inestimable wages, wherewith he hath graciously bound himselfe by covenant, to reward our seruice; nor contrariwise to inflict deserued punishments vpon those, who being bound to serue him, neglect their dutie. And thus also those attributes which are improperly ascribed vnto God, as shewing rather his actions then affections, and his workes towards vs, rather then his nature in himselfe, may also yeeld vnto vs powerfull reasons which may moue vs to serue him. As his anger and hatred against sinne and sinners (which is nothing but his rewarding Iustice, recompencing them as they haue deserued) may moue vs effectually to flee all sin and wickednesse; seeing his wrath is a consuming fire, and wee like stubble before it, in which regard it is a fearful thing to fall into the hands of the euerliuing God. His ioy, whereby he delighteth himselfe in those that feare and loue him, and so also replenisheth them with all ioy and happinesse in the fruition of him and his loue. His sorrow and displeasure, when wee vnkindly griene him by our sinnes, who hath beene so kinde vnto vs; and if we make him sorry who is our ioy, who shall glad our hearts in the day of our sorrow, and comfort vs in our mourning? His repenting in doing vnto vs the good he hath promised, when wee doe euill; and in bringing vpon vs his Iudgements threatned, when wee turne from our sins, and reconcile our selues vnto him by our wel-doing. Finally, his ieaousie which is mixt of loue and anger, should make vs wholly deuote our selues to his seruice, seeing he can abide no corriuals in our loue and dutie, but will be loued & serued with all our hearts, and with all our soules; and therefore wee must not deuide our selues betweene God, and the deuill, the world and our owne sinfull lusts, but we must consecrate our bodies and soules vnto the seruice of God alone in the duties of a godly life, seeing he is a ieaous God, who is impatient of any copartners, and will haue all or none.

The workes also of God doe yeeld vnto vs most effectuell reasons, to perswade vs vnto all duties of a godly life, but especially his manifold and inestimable benefits; which he hath vouchsafed to bestow vpon

Act. 10. 34.

Heb. 10. 31.

Matth. 22. 37.

Rom. 12. 1.
1. Cor. 9. 20.

§. Sect. 2.
The second
reason, taken
from Gods
loue towards
vs.

vpon vs, whether wee consider the Fountaine from which they all spring, or the blessings and benefits themselves, which as streames doe issue and flow from them. The fountaine of them all, is his diuine and incomprehensible loue, whereby, of his free grace and meere goodnesse, he hath loued vs from all eternity, without any respect of our deserts and worthinesse. The which he hath manifested, when as we were dead in our sinnes, and the children of wrath as well as others, when we were *weake and of no strength*, hauing not so much as any power to desire his fauour and mercie, to free and deliuer vs out of our wofull misery. When as wee were like poore impotent infants, new borne, whose *Naueil was not cut*, and who wallowed in the filthy and bloody gore of our naturall corruptions, *no eye pitying vs*, nor hauing any friend, that was able to help vs, or to wash vs cleane from our corruption. For euen then when we were helpelesse and hopelesse, this loue moued him to take compassion on vs, and to say vnto vs whilest wee were in our blood, *You shall liue*. And when wee were so deepe stained, yea, euen in-grained in the filthy dye of our sinnes, that all the waters in the world could not make vs cleane, he in this incomprehensible loue, gaue his Son to the death, that we might be washed in the Lauer of his precious blood, and so purged from our crimson and scarlet sinnes, both in respect of the guilt, punishment and corruption of them, that thereby we are restored vnto a snowie whitenesse, and being washed with the blood of his innocent Sonne, are recouered and cleansed from our incurable Leprosie. O how ought this vnspokeable loue to affect and warme our frozen hearts with vnfaigned loue towards him againe! How should our soules cleaue vnto him, and be inflamed with most seruent affection towards him, who being infinite in all goodnesse and perfection, and needed neither vs, nor any thing from vs, yet vouchsafed to set his Loue vpon vs, who were so vnlovely and vnworthy, yea, so sinnefull and wicked, that wee iustly deserued his wrath and fearefull vengeance? How can we chuse, if we thorowly consider this, but haue our hearts thorowly inflamed with most feruent affection towards him, who is the chiefe Goodnes, most amiable in himselfe, and most gracious vnto vs? How can we sufficiently expresse our loue, by doing or suffering any thing for his sake? How fearefull should this make vs to offend him, and how carefull in all things to please him? How zealous should wee be of his glory, and how diligent and cheerefull in doing him faithfull seruice, by performing all duties of a godly life? How should this weane our hearts and affections from the loue of the world and earthly vanities, and make them to become as bitter as gall and wormwood to our spirituall taste, seeme they neuer so sweet and pleasant to our carnall appetite, when as they are offered as the deuils bayts to withdraw our hearts from God, and to make vs more slothfull in his seruice?

The fruits also and effects of Gods Loue towards vs, doe serue as strong arguments to moue vs vnto a godly life. As first, his decree of election, whereby from all eternity he hath chosen vs in Christ, out of the corrupt masse of mankind, vnto eternall life and happinesse, and

vnto

1st. 31. 3.

Eph. 2. 1. 3.

Rom. 5. 8. 10.

Ezech. 16. 4. 5. 6.

Esa. 1. 16.

1. Job. 2. 15.

1am. 4. 4.

§. Sect. 3.

The third reason, taken from Gods decree of our election.

1. Pet. 1. 4, 5.

Psal. 8. 4.

Rom. 9.

Eph. 1. 4.
1. Pet. 2. 9.

vnto all the meanes which may bring vs vnto it. What greater mercy can be imagined, then that God of his free grace should chuse vs in Christ, who were vtterly lost in Adam, dead in our finnes, and the children of wrath as well as others, not vnto some meane estate or low degree of happinesse, but to the highest & greatest priuiledges, as to be his owne peculiar people, and seruants of his owne family, yea, to be his adopted children & coheires with Christ, not of some earthly patrimony, or worldly kingdome, which though it were neuer so great and glorious, yet is it mutable and momentary, but of an *heavenly inheritance, which is incorruptible, vndefiled, and fadeth not away*, as the Apostle speaketh: The which benefit will be much amplified, if we consider his infinit Maiesty and Glory, who hath thus chosen vs; and our owne vilenesse and vnworthinesse, whom he hath aduanced to these rich and wonderfull priuiledges, seeing we were dust and ashes, corrupt and sinnefull, strangers, yea enemies vnto God: which if it be well weighed, may iustly make vs cry out with the Psalmist; *O Lord, what is man, that thou art mindfull of him, and the Son of man, that thou visitest him?* Especially, if we consider vnto what dignity wee who were so low are exalted; For if it had beene a matchlesse mercie, for vs that were so base, to haue beene made the meanest of Gods family, euen doore-keepers in the House of our God, what incomparable kindenesse and loue is this, to be made his owne Sonnes, and Heires of his Kingdome: The which mercie is not indefinitely communicated vnto all, though all haue deserued it as well as we, but to the least part of mankinde; and yet such is his goodnesse towards vs, that passing by many great Kings and Monarches, many rich, noble and wise in the world, he hath vouchsafed to make vs of this small number. Not because wee deserued such extraordinary fauour more then others that want it, but of his meere grace and free good will. O how should our hearts be inflamed with the Loue of God, in the sight and sense of such an inestimable benefit: How should it fill our hearts with thankfulnessse, and our mouthes with his prayes: How zealous and diligent should it make vs in his seruice: And to thinke all time lost, which is not spent in doing something which may tend to his glory, who of his meere Loue hath done so much for vs: Out of the same lump, of which haue beene made so many vessels to dishonour, he hath chosen vs, that he might make vs vessels of grace and honour; O how should we delight to be seruiceable to so gracious a Lord, and to shine in the light of godlinesse to his glory, who hath thus aduanced vs: He hath chosen vs, which were children of wrath, as well as others, out of that huge multitude and cursed crue, to be his owne children by adoption and grace; how then should this inflame our desires, to glorifie so gracious a Father, and to carry our selues in all things as becometh his children: But if the meere Loue of God will not worke this in vs, let vs consider further, that the Lord hath propounded this end to the decree of our election, that we should glorifie him by our Holinesse and vnblameablenesse, according to that of the Apostle; *He hath chosen vs in him before the foundation of the world, that we should be holy, and without*

without blame before him in loue; and therefore vnlesse we thinke that God, infinite in wisdom and power, can faile of his end, we can haue no hope that we are elected to happinesse, vnlesse we attaine vnto some measure of Holinesse. *He hath predestinated vs, that we should be conformed to the image of his Sonne*, as in glory and blessednesse in the world to come, so in this life, both in his sanctity and sufferings: and therefore as we must not thinke that we can by the broad way of carnall pleasures, attaine to Christs heauenly happinesse, and to be crowned with him before wee haue suffered with him; so much lesse let vs imagine that we shall euer come into his ioyes, if wee doe not follow him in that path of righteousnesse, which he hath beaten before vs, seeing the Apostle hath plainly told vs, that *without Holinesse we shall neuer see God*. So that the consideration of our election ought to be a strong motiue to perswade vs vnto a godly life, both that we may glorifie God by our holy conuersation, who hath beene so gracious and good vnto vs, and that we may be assured, that he will glorifie vs, by attayning vnto that end of Holinesse, for which we were elected. Whereof it is that the Apostle hauing largely intreated of the doctrine of Gods predestination, doth out of this doctrine inforce this vse, that we should *offer vp our selues a liuely and holy Sacrifice, acceptable vnto him, by our reasonable seruing of him*. And the Apostle Peter perswading vs to make our election sure, could prescribe no other course for the obtayning of this assurance, then by ioyning one vertue and grace with another, and bringing forth the fruits of them all, by *doing these things*, that is, seruing and glorifying God who hath chosen vs, in the duties of a godly life.

The second fruit and effect of Gods Loue, and cause or meanes of our saluation and happinesse, is our creation by his Almighty Word; and preservation, being thus made by his powerfull prouidence. Concerning the former, whereas God might haue left vs without a being, which is to be esteemed amongst the greatest euils, he created vs of nothing, or which is all one, of the dust of the earth, which came of nothing, by sole vertue of his powerfull Word; and whereas hee might haue made vs the vilest and basest of the creatures which creepe vpon the earth, yea worse then they; euen wicked deuils, ordained to condemnation, he created vs according to his owne image, in wisdom, holinesse and righteousnesse, indued vs with an immortall and reasonable soule, and made vs Lords ouer all the rest of the creatures vpon the earth, and onely inferiour to himselfe, that wee might bee ruled and gouerned by him; and by our seruice glorifie him who hath created vs, and giuen vs our being. The which, if it be rightly considered, is an vnspokeable benefit, as being the ground of all that follow it. Neither could wee euer attaine vnto well-being, vnlesse we had first a being; nor vnto our finall end, eternall saluation, vnlesse wee had found an entrance and passage vnto it by our creation. In lieu of which great benefit, God requireth nothing at our hands, but that by our seruice we glorifie him, for which end he gaue vs our being. Not that his glory needs our seruice, seeing it is in it selfe absolute & infinite, but out of the same loue which moued him first to make

vs,

Act. 14. 22.

2. Tim. 2. 12.

Heb. 12. 14.

Rom. 12. 1.

2. Pet. 1. 10.

§. Sect. 4.
The fourth
reason taken
from the bene-
fit of our crea-
tion.

Eph. 2.10.

Eph. 4.24.

Pro. 16.4.

§. Sect. 5.

The fifth reason taken from the benefit of our preservation.

A. 17. 28.
Psal. 104. 28.

1. Pu. 5. 8.

vs, that hee might honour vs in this life, by vsing vs as instruments to manifest his glory, and might hereby take occasion to glorifie vs in the world to come, by crowning our seruice, of his meere grace, with heavenly ioy & happines. The which also is a most effectuell reason to perswade vs, that we deuote and consecrate our selues vnto Gods seruice in all duties of a godly life, seeing hee is our Lord and Maker, who hath *created vs vnto good workes, that wee should walke in them*, to the glory of him that hath giuen vs our being, and that to this end, that wee should for euer bee partakers with him in glory. For what can bee more iust, then to giue euery one his owne? that hee who soweth his owne seede in his owne ground, should reape the fruit of his labours? that he who buildeth a house, should haue the benefit of dwelling in it? that he who planteth a Vineyard, should cate of the grapes, and drinke of the wine? and that he who lendeth any thing vnto another, should haue his owne repaide vnto him? And how much more iust then, and equall is it, that the Lord, who hath not fashioned and framed vs of pre-existent matter, but of nothing hath created our soules and bodies, should haue them wholly deuored and consecrated to his seruice, which was the end for which he made vs and gaue vs our being? vnto which end if wee attaine not, it is a signe that we neuer thinke of the end for which we came into the world; or imagine that wee were sent by God hither, that we should serue our owne lusts, and in fulfilling them, the diuell himselfe, and not that wee should serue him, who hath right vnto vs by this great benefit of our creation. Yea if we doe not spend our time in Gods seruice, we faile of the mayne end for which wee came into the world, and so spend all our life and strength in vaine. But though we faile of our end, which is, by seruing and glorifying God, to attaine vnto happinesse, (which also is Gods end reuealed in his Word) yet we shall neuer frustrate the end of his secret counsailes, which is, either to glorify his mercy in vs, if we feare and serue him, or his Iustice, if we neglect his seruice, and yeild obedience to sin and Satan. For the Lord being the *summum bonum*, and supreme end of all things, hath (as the Wise man speaketh) *made all things for himselfe, euen the wicked for the day of euill*.

The benefit of our preservation and gouernement, doth also iustly challenge this seruice at our hands; because being created, wee haue no power to subsist of our selues, but wholly depend vpon God for the continuance of vs in our life and good estate; for (as the Apostle saith) *In him we liue, & moue, and haue our being*, so that if he withdraw his assisting power, *we perish and returne vnto our dust*. By his all-ruling prouidence we are euery day in the yeere, euery houre in the day, and euery minute and moment in the houre, preserved from innumerable dangers, which otherwise would seaze vpon vs, from the assaults of our many and mighty enemies, and especially of that roring and deuouring Lyon, who is alwaies ready to destroy vs, if wee were not preserved vnder the wings of the Almighty from his rage and malice. By it wee are gouerned and directed in all our waies, so as we cannot stirre a foote, nor moue a hand, nor open our eyes or eares, nor speake a word,

word, if wee had not strength from him. By it all the creatures become seruiceable vnto vs, and worke together for our good, which otherwise would bee our bane. From God wee haue all the benefits which we inioy, the Sunne which giueth vs light and vitall heate, the ayre which wee breathe, the earth which sustaineth vs, the meate which feedeth vs, the apparell which couereth our nakednesse, and keepeth vs warme; our health and wealth, our peace, plenty and prosperity, and all other blessings, fit both for necessity, and for our comfort and delight. And not onely the things themselues, but all their vertue and vigour, whereby they become profitable to those ends for which we vse them, doe come from him, and doe as meanes and instruments serue his Prouidence for the deriuing of all good vnto vs; himselfe still remayning the chiefe and principall cause which worketh by them, or can deriue vnto vs all things needefull without them, if they bee wanting. For it is he who feedeth vs by our meate, by our clothes keepeth vs warme, by our friends doth comfort and relieue vs, for which vses they would be vneffectuall, yea produce the cleane contrary effects, if they had not from his blessing their power and efficacy. Now to what end, O man, dost thou receiue daily at the hands of God such innumerable blessings, but that thou shouldest acknowledge him the Author of them, and praise him for all the good which he doth vnto thee? Why doth hee preferue thy life, but that thou shouldest liue to his glory? Why doth hee make all his creatures in heauen and earth seruiceable vnto thee, but that thou shouldest hereby be moued with more cheerefulnesse to serue him, who hath created both them and thee? Why doth he preferue thee from dangers, and protect thee from enemies, and deliuer thee out of troubles and afflictions, but that thou shouldest glorify and *serue him without feare, in holinesse and righteousness all the dayes of thy life*? Why doth he giue thee the light of the Sunne, but that thou shouldest shun the workes of darkness, and serue him in the duties of thy calling? Why doth he let thee breathe the ayre, but that thou shouldst spend this breath in speaking & singing to his praise? Finally, why doth hee feed and clothe thee, and giue vnto thee those manifold blessings which thou inioyest, but that by this rich wages, hee may encourage thee to doe him faithfull and cheerful seruice? which if thou neglectest, and mis-spendedst all the rich gifts which thou hast receiued, to the dishonour of him that giueth them, in the seruice of sinne and Satan, and in satisfying of thine own carnall and sensuall lusts, what dost thou hereby, but bewray thine horrible ingratitude towards such a gracious and bountifull Lord and Master? What dost thou but alienate his loue from thee, and prouoking his wrath against thee, mooue him in his iust displeasure to withdraw his gifts from thee which thou abusest, or let thee inioy them in his anger to thy greater hurt, leauing them with thee as testimonies to conuince thee of thy shamefull vngratitude, and as talents lent vnto thee, which when thou hast mis-spent to the dishonour of thy Lord, or not employed them in his seruice, will but prepare for thee a fearefull account at the terrible Day of Gods last Iudgement.

CAP. XXXVII

Two other reasons mouing vs vnto a godly life. The first, taken from Christ, giuen vnto vs by his Father; the other, from the Conenant of grace made in him.

§. Sect. 1.
Of the inestimable gift of Iesus Christ, which should moue vs to loue and serue God.

John 3. 16.

Ephes. 1. 4, 5.

HHe fourth mayne benefit which God hath giuen vnto vs, is his onely begotten and dearly beloued Sonne Iesus Christ, to be our Head and Sauour, in whom we were elected, & by whom we were to be saued & redeemed. For being false in Adam, who was the head and roote of all mankinde, and not onely partakers of the guilt and punishment of his sin, but also of the corruption of nature deriued from him, whereby we were disabled to all good, and made prone vnto all euill, it would not stand with Gods Iustice to elect or saue vs, till it were fully satisfied, and wee freed from this sinfull condition. Which being a worke impossible to men and Angels, in respect of that infinite price which was to bee payd, God, of his free grace and loue ordained and appointed in his eternall Counsell, his Sonne to be our Sauour and Redeemer; and to this end, to take our nature vpon him, that hee might be vnto his elect the second Adam, and the Head of his Church, in whom he chose them to life and saluation, which the first Adam lost both for himselfe and all his posterity. For howsoever the free loue, and meere grace and good will of God, be the supreme and highest cause of our election and saluation, and Christ, in respect of it, but a meanes or subordinate cause of working that for vs, which Gods loue had first decreed (neither was Christ the cause that moued God to loue vs with this first loue and free grace, but this loue, the cause which moued God to giue his Sonne vnto vs to be our Sauour and Redeemer) yet may it be truly said, that wee could no otherwise be elected then in Christ, as our Head and the roote of all our righteoufnesse, that iustice and mercy meeting together, God might be glorified in them both; although we be nor elected for him, but of Gods absolute will and free grace, which moued him to giue vs his Sonne and all other good which wee receiue by him. And this the Apostle plainly affirmeth, that God hath chosen vs in him before the foundation of the world, and that he hath predestinated vs to the adoption of children by Iesus Christ, vnto himselfe, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made vs accepted in his Beloued, who were worthily reiectd in Adam, both for the guilt of his sinne, and the corruption of our nature which we haue deriued from him. Now this benefit of Christ giuen vs of God, to bee the foundation of our election and saluation, may be vnto vs a most forcible argument to make vs loue God about all things, who hath so loued vs, that hee hath not spared to giue his onely begotten and dearly beloued Sonne vnto vs, and for vs, euen vnto the death, that wee by him might attaine vnto eternall life and happinesse, and also to expresse this loue, by labouring and indepouring to serue and please him in all the duties of a godly

godly life. For what should withdraw our hearts from God, which he hath tyed vnto him by such a bond of loue, that was much stronger then death it selfe? why should any hire intice vs to neglect his seruice, and to serue Satan, the world, and our owne lusts; by committing any knowne sinne, vnlesse it be of equall value to that gift that God hath given to vs and for vs, that he might redeeme vs from all iniquity, and appropriate vs vnto himselfe for his owne seruice? But ten thousand worlds cannot match this gift, and why then should we lose the benefit of it, by neglecting the seruice of God, and hiring our selues to worke wickednesse, for the base hire of worldly vanities?

Againe, as Christ our Sauour giuen vnto vs by God his Father; so also the great worke of Redemption wrought by him, may serue as a most powerfull argument to mooue vs vnto the diligent performance of all the duties which belong to a godly life: For though the worke of our Creation and preseruation are inestimable benefits; yet, this much exceedeth them, being farre aboue all humane conceit, and so vnspokeable, that it can neuer be sufficiently expressed and magnified by the tongue of men and Angels. Yet let vs take, as we are able, some slender view of it; and with rauishing wonder, admire and adore the rest which we are not able to comprehend. And consider first, what wee were who were thus redeemed, to wit, mortall men, dust and ashes, weake, and of no strength, strangers, sinners, yea, enemies vnto God and our owne saluation. Secondly, from what we were redeemed, namely, out of the greatest and most desperate misery which could possibly bee incident vnto any creature. For Christ hath deliuered vs from the wrath of God, the curse of the Law, and all the fearefull plagues therein threatned, temporall and eternall, from the miserable bondage and captiuiety of sinne and Satan, from death, hell, and euerlasting condemnation both of body and soule; and that when we were so desperately and vnreouerably plunged into these fearefull miseries, that wee were vtterly vnable to helpe our selues, yea, when all the power of men and Angels was altogether vninsufficient to doe vs any good. Thirdly, consider who redeemed such poore sinfull wretches out of this wofull plight, euen the glorious Sonne of God, equall to his Father in power and Maiesty; hee vouchsafed to pittie vs in our misery, and to take vpon him our deliuerance. Fourthly, consider the meanes which he vsed to effect this great worke of our Redemption, namely, by humbling himselfe, in taking vpon him our nature, and vniting it in a substantiall and inseparable vnion vnto his Diuine nature, that so he might in our stead, doe and suffer whatsoeuer was necessary for our saluation. Fifthly, consider the manner of effecting this great worke, or the meanes which hee vsed, that he might redeeme vs; namely, by offering himselfe vnto God his Father, as a sacrifice for our sinnes, and an all-sufficient price for our Redemption, and to suffer in his body and soule, all those punishments which were due vnto vs for our sinnes. As all the miseries of his life, poerty and meane birth, flight from his enemies, the tentations of the deuill, hunger, wearinesse, the persecutions, scornes, reproches, and slanders of the world and wicked men. And those especially, which he indured a little before his death; for he was betrayed by his owne Apostle, and forsaken

§. Sect. 2.

That the work of redemption should mooue vs to serue our Redeemer in all duties of a godly life.

Rom. 9. 3, 10.

taken by the rest, apprehended by his enemies, and by them most iniuriously and barbarously abused, and haled from one Iudgement seat to another, falsly accused, wrongfully condemned, blindfolded, buffeted, rayled at, spit vpon, scorned and mocked, whipped, crowned with thornes, and crucified; and so suffered for vs that cruell, ignominious, and accursed death of the Crosse, and his Fathers wrath due to our sinnes, which made him to sweate drops of Blood, and vnder the waight of this intolerable burthen, to complaine, as a man forlorne and forsaken of God. All which, he willingly, meekely, and patiently suffered for vs, that he might redeeme vs out of the hands of all our enemies, and purchase vs vnto himselfe as his owne peculiar people. So that wee are now his by a treble right: for he hath made vs, and therefore we are his, euen his home-borne seruants, who owe vnto him our birth and being; hee preferueth vs, and giueth vnto vs all the good things which we inioy, and so we are his hired seruants, who owe vnto him all loue and duty, for the rich wages of his bounteous benefits; and finally, he hath redeemed vs out of the hands of our mortall enemies, by giuing for vs, *not siluer or gold, or any corruptible thing*, but himselfe and his owne precious Blood, as a price to satisfie his Fathers iustice for our sinnes; and therefore we are no more our owne, but his by the Law of Redemption. What then remaineth, but that we yeeld vnto our Sauour his owne right which hee hath so dearly bought: and seeing he hath giuen a price for vs, which is of ten thousand, yea, infinite times more value then his purchase; O let vs not defraud him of his bargain, but deuote our bodies and soules wholly to him, that we may glorifie him by our seruice, and be sorry that we haue no more to giue vnto him. Wee owed our selues vnto him before, by right of creation, but by our sinnes robbed him of his due, by selling our selues ouer to Satan, as his slaues, for the base hire of worldly vanities; and now hee hath againe made vs his owne, by giuing himselfe as the price of our Redemption: and therefore let vs not againe deprive him of his right, and defraud him of his seruice, which if we vngratefully doe, there *remaineth no further sacrifice for sinne*. He hath giuen himselfe for vs; and shall we thinke it too much to giue our selues to him? He came, *not to be serued, but to serue, and to giue his life a ranfome for many*; and shall the seruant detra& his seruice, when his Lord and Master, his King and Soueraigne hath abased himselfe to doe seruice for him? Hee hath made no spare of his Blood for our sakes, and shall we thinke our selues prodigall in our duty, if wee take a little paines, and spend some sweate in his seruice? Yea, rather let vs thinke no time well spent, which is not thus imployed; and all our labour lost, which by holy duty expresseth not some loue towards him, to whom we owe so much, and are able to pay so little. Excellent is the meditation of a deuout Father to this purpose; If (saith he) I owe my selfe wholly vnto him, for my Creation; what shall I now adde for my restauration and Redemption? especially being restored after this manner? Neither was I so easily restored as created. For to create me and all things else, God did but say the word, and it was done; but he that by once speaking made mee, said many things, wrought wonders, suffered things not onely grievous, but disgracefull and vnworthy of him, that he might redeeme mee. What therefore

Psal. 100. 3.

1. Pet. 1. 17, 18.

1. Cor. 6. 20.

Heb. 10. 26.

Mat. 20. 28.

*Quid scitum
me debeat pro me
facto, quid ad-
dam iam & pro
refecto, & re-
fecto hoc modo,
&c? Bern. lib. de
diligen. Deo. c. 1.*

therefore shall I returne vnto the Lord, for all the good things which hee hath done vnto me? In his first worke he gaue me vnto my selfe; in the second, he gaue himselfe to me; and by giuing himselfe, restored me vnto my selfe. Being then both giuen and restored, I owe my selfe vnto him for my self, & so am twice due. But what then shal I giue vnto God for giuing himselfe for thogh I could giue my selfe a thousand times for recompence, what am I in comparison of him? Besides which argument of thankiulnes, which might moue vs to performe all duties of Gods seruice, there is another of necessity, which like a strong chaine tieth vs vnto them: Seeing our Sauour Christ hath propounded this as the maine end of our Redemption, yea, hath also ratified it by his solemne Oth, *that all those who are by him redeemed out of the hands of their spiritual enemies, shall serue him in holines and righteousness, before him, all the dayes of their liues.* He therefore died, *that he might be Lord of all*, not in bare title & profession only (for that wil nothing profit vs at the day of Iudgment, as himselfe telleth vs) but in deed & truth, by performing vnto him faithfull and diligent seruice. *Hee hath bought vs, that we should no more be our owne,* (and much lesse the deuils or the worlds) *but his, & glorifie him both in our soules & bodies, seeing they are his, as the Apostle telleth vs.* And therefore vnlesse we thinke that Christ may faile of his end which he hath propounded, & so die in vaine, yea, if he may not faile of his truth, & falsifie his Oath, let vs not imagine that we are his redeemed, or haue any part in that great worke of saluation wrought by him, vnlesse we labour and indeuour to serue him in the duties of holinesse and righteousness, and that not by fits and flashes onely, but, from the time of our conuersion, all the remainder of our liues.

The first benefit, is the Couenant of Grace, which God hath made with vs in Iesus Christ; for being redeemed by his full satisfaction, death, & obedience, the Lord hath made a new Couenant with vs, not like that vnder the Law, the condicion whereof, was perfect obedience, the which being impossible vnto vs, by reason of our imperfections and corruptions, the promise was made voyd and vnprofitable; seeing this new Couenant is not grounded vpon our workes and worthinesse, but vpon the free mercies of God, and the all-sufficient merits of Iesus Christ. In which, the Lord promisseth for his part, that he will be our gracious God and louing Father, that he will pardon and forgiue vs all our sinnes, and giue vnto vs all good things spirituall and temporall in this life, and glory and happinesse in the life to come. And we for our part promise vnto God againe, that he shall be our God, and we his people, and that wee will receiue and embrace all his blessings promised, by a true and liuely faith, and especially, Iesus Christ and all his benefits, and wholly rest vpon him, for our iustification and saluation, that he may be all in all, and haue the whole glory of his owne gracious and free gifts. And because a dead and fruitlesse faith cannot doe this, therefore by a necessary consequence wee promise, that we will approoue our faith to be liuely and effectuell for these vses, by bringing forth the fruits thereof in vnfeined and hearty repentance and amendment of life. Now whereas we couenant that he shall be our God, and we will be his people, we doe not promise that wee will make a bare profession of these things in word onely, but that in deed and truth wee

Luk. 1. 74, 75.
Rom. 14. 9.
Mat. 7. 22.
Mal. 1. 6.

1. Cor. 6. 20.
Col. 1. 22.
1. Pet. 2. 24.
Eph. 4. 4. 22.
1. Pet. 1. 17, 18.

§. Sect. 3.
That by the
Couenant of
Grace we are
strongly bound
vnto all Chri-
stian duties of
a godly life.

Heb. 6.18.

will haue him to be our God, in our hearts by desiring and endeavouring to cleaue vnto him alone, louing, fearing, hoping, and trusting in him and no other, and that in our liues and actions we will labour to glorifie him, by liuing as it becommeth his people, and bringing forth the fruits of holinesse and righteousnesse, in the whole course of our conuersation. The which Covenant strongly bindeth vs to these duties; seeing as it is on Gods part most vnchangeable, being effectually ratified and confirmed by the blood of Christ, by Gods owne hand-writing in his Word and Gospell, whereunto he hath annexed his seales and Sacraments; yea, by his solemne Oth, wherein it is impossible that God should lye; for hauing no greater to sweare by, he hath sworne by himselfe, that hee will not faile of any of his promises made in Christ: so is it confirmed on our part by our solemne Vow in Baptisme, where (as it were) by a sacramentall oath we haue bound our selues to renounce the seruice of sinne and Satan, the world and the flesh, and that we will serue God and no other, in the duties of holinesse and righteousnesse all the dayes of our liues. To which end we make a solemne profession of our faith, and take vpon vs Gods Liuey and Cognizance, promising, that we will fight vnder his Colours and Standard, against all the enemies of our saluation. And therefore seeing we haue made this vow and promise vnto God, and haue, vpon many occasions, renewed our covenant, that we wil in all things serue & please him; we must, in the whole course of our liues, carefully indeuour to performe what we haue promised, vnlesse wee would bee esteemed covenant-breakers, falsifiers of our word and promise, not to men, but to God himselfe, yea perfidious traytors to him and our owne soules. The which will be much more intolerable and vnexcusable, seeing in this Covenant of Grace, God doth not stand vpon strict termes with vs, exacting legall and perfect performance, but onely Euangelicall sincerity and truth, and that we desire and indeuour to keepe our promise as much as we are able. And seeing also, because our strength is but small, the Lord hath graciously promised the assistance of his holy Spirit, to strengthen vs in our good indeuours, and inable vs to performe what he requireth, and we haue vndertaken, in some such manner as may be acceptable in his sight. Now what stronger motiue can there be vnto the duties of a godly life, consisting in a liuely faith and vnfained repentance, then to consider that wee are tyed hereunto by this covenant, which is the maine ground of all our good, the remission of our sinnes, grace and glory, which if wee make voyd, by our impenitency and infidelity, wee can haue no part in Gods mercies and gracious promises, nor in Iesus Christ and all his benefits. Especially considering, that if we but resolute and indeuour to please God in these holy duties, both wee and our seruice shall bee accepted in Iesus Christ, our imperfections being couered with his perfect obedience, and our corruptions washed away with his blood: which if we neglect to performe, and liue stil in our infidelity and impenitency, without any serious desire or constant indeuour to know God, or to feare and serue him, whatsoever profession and shew we make to the contrary, yet most certaine it is, that we are not yet in this Covenant, nor shall, as long as we continue in this state, haue any part in the benefits promised; seeing the Lord, who

cannot

Jer. 31. 33, 34.
35.
and 32. 40.

cannot faile of his word, hath in this couenant assured vs, that he will not onely bestow his blessings, but will also sit and inable all his Elect, with whom onely he maketh it, to performe what he require that their hands, that he will inlighten them with the knowledge of himself & his will, and write his Law in their hearts, thereby working in them these resolutions and indeuours to obserue and keepe it; that he will be their God, and they his people; and that he will knit them so vnto him, as that they shall neuer depart from him; and therefore so long as wee finde no such things wrought in vs, we can haue no assurance, that as yet we haue any part in this Couenant, or in any of the benefits therein promised.

CAP. XXXVIII.

Of two other reasons mouing vs to a godly life: the one, taken from our effectuall Calling; the other, from our free Iustification by faith.



He sixth benefit, is our effectuall Calling, whereby the Lord vouchsafeth, by the preaching of the Gospell, to make knowne vnto vs his good will and pleasure, concerning the eternall saluation of our soules, in and for Iesus Christ, and by the inward operation of his holy Spirit, working with the outward ministry, to beget in vs a true and liuely faith, whereby wee apply vnto our selues Christ Iesus and all his benefits. For in the ministry of the Word, God not onely offereth vnto vs Christ to be our Sauour and Redeemer, but also prepareth and firreth vs to receiue him, giuing vnto vs a true sight of our sinne and misery, by which our hearts are humbled and broken, and working in them an earnest hungry and thirsting after Christ and his righteousness, that by him wee may be recovered out of our wretched estate, and attaine vnto life and saluation by his merits and obedience. The which seruient desires he graciously satisfieth, by working faith in vs, grounded vpon his infinite mercies, the all-sufficient merits of Christ, and his free and indefinite promises, whereby we apply him vnto vs with all his benefits. So that in this benefit of our effectuall Calling, three things chiefly concur: first, the sauing hearing of the Word, whereby our eares and hearts are opened, and our minds inlightened with the knowledge of the great worke of Redemption wrought by Christ. Secondly, the donation of God the Father, whereby he offereth and giueth Christ vnto vs, to bee our Sauour, and vs vnto Christ, to be saued and redeemed by him. Thirdly, incision into Christ, and vnion with him, he becomming our Head, and wee his members, the bond whereof, on his part, is his holy Spirit, and on our part, a true and liuely faith. All which affoord vnto vs strong motiues to perswade vs vnto all duties of a godly life. For first, what an incomparable benefit is this, that the Lord passing by innumerable others, who either neuer heard the sound of the Gospell, or hearing, haue made no benefit by it, wanting the inward assistance of his holy Spirit, hee should both grant vnto vs this light, and also open our eyes that we should behold it? and that he should

§. Sect. I.
That the benefit of our effectuall Calling should moue vs to serue God in the duties of a godly life.

Iob. 12. 35.

1. Cor. 6. 15.

1. Tbes. 4. 7.
Tit. 2. 11, 12.Iob. 9. 31.
Jam. 4. 17.
Luk. 12. 47.

Iob. 15. 2, 6.

Ephes. 4. 1.
2. Pet. 1. 10.
§. Sect. 2.
The second
reason taken
from our Iusti-
fication, and
the fruits
which fol-
low it.

hereby chuse and call vs out of the corrupt masse of mankind, which lieth dead in sinne, and make vs true members of his Church, giuing Christ vnto vs, and vs vnto Christ, and vniting vs vnto him, as liuely members of his body, that we might be partakers of him and all his benefits? And how should this affect our hearts, and prouoke vs to make a right vse of such inestimable blessings, which is the end why God hath bestowed them? For why hath he inlightened our eyes more then others, but that by the benefit of this light, we should walke in the wayes of holinesse and righteousnesse, and so glorifie him in our saluation? Wherefore hath he called and culled vs out of the world, but that wee should walke worthy of this high calling, and renouncing the world and worldly lusts, deuote our selues wholly to his seruice? Why hath hee giuen Christ vnto vs, and vs vnto Christ, but that hee might saue vs from our sinnes, not onely in respect of their guilt and punishment, but also from their corruption, and that he rainging in vs by his grace and holy Spirit, might depose sinne and Satan from their regency, and suffer them no longer to rule and raigne in our mortall bodies? Why hath he vnited vs vnto Christ by his Spirit, but that wee should bee led and ruled by it, and not by our owne lusts, and that we should submit our selues as becommeth members, to his government, seeing it were a thing monstrous in the body, for any inferiour part, to rebell against the Head, and to withdraw it selfe from its regiment and iurisdiction; and vtterly vsutable, that so holy an Head should haue any members delighting in wickednesse, and drawing it, as much as they are able, into the fellowship and communion of the same sinnes? And that this is the maine end of our calling, that we should glorifie God by seruing him in holinesse and righteousnesse, it is cleere and eident, by the Scriptures. For the Apostle telleth vs, that *God hath not called vs vnto uncleannesse, but vnto holinesse, that the grace of God which bringeth saluation, appearing or shining vnto vs, in the ministry of the Gospell, teacheth vs to deny vngodlinesse and worldly lusts, and to line soberly, righteously, and godly in this present world:* which lesson if we leame not, we had been better to haue sate still in darknesse, seeing our knowledge will but aggrauate our sinne, and increase our condemnation, according to that of the Apostle, *To him that knoweth to doe good, and doth it not, to him it is sinne;* and that of our Sauour, *The seruant that knoweth his Masters will, and doth it not, shall be beaten with many stripes.* Finally, our Sauour telleth vs, that if we be grafted in him, we must bring forth fruit; seeing every branch that beareth not fruit, be taketh away, and casteth forth as a branch that is dead and withered, and men gather them and cast them into the fire, and they are burned. And therefore if wee would haue any assurance that we are effectually called, that Christ is ours, and we his, and that being vnited vnto him, as liuely members of his body, we haue right vnto him, and all his benefits, let vs, as the Apostle exhorteth, *walke worthy the vocation wherewith we are called;* and as the Apostle Peter perswadeth, *Let vs make our Calling and Election sure,* by adding one vertue vnto another, and bringing forth the fruits of them all in a godly and Christian life.

Finally, the benefit of our Iustification, with all the fruits that doe follow it, are so many strong motiues to incite vs vnto the duties of a godly life:

life: for God, in our Iustification, of his free grace, imputing vnto vs the death and obedience of Iesus Christ, hath forgien vs all our sinnes, and pronounced vs iust and righteous, in his righteousness. By which inestimable benefit, he hath bound vs to serue and glorifie him in all holy duties, who hath done so great things for vs. For seeing there is no euill, like the euill of sinne, no tyranny and bondage alike miserable, therefore when God of his free grace hath freed vs from it, wee must with all care flee sinne, and take heed, that wee doe not againe come into this thralldome. And seeing he hath forgien vs so great a debt, let this make vs loue him much, and expresse our loue, by seruing and pleasing him in the duties of holinesse and righteousness. The which vie the Apostle maketh of this benefit, namely, that being *dead vnto sinne*, that is, freed from the power and tyranny of it, *and alieue vnto God*, we should not let sinne any longer raigne in our mortall bodies, that we should obey it in the lusts thereof, but that we should yeeld our selues vnto God, as those that are alieue from the dead, and our members as instruments of righteousness vnto God; and that being made free from sinne, we should become the seruants of righteousness. Which if we doe not, we can haue no assurance that wee are redeemed by Christ and iustified; seeing the same vertue and power of Christs death and Resurrection, which taketh away the guilt and punishment of our sinnes in our Iustification, is as effectuell to sanctifie vs in the killing and crucifying of our corruptions, and our spirituall quickening to holinesse and newnesse of life in our sanctification, and as well did there issue our of his pierced side the water of ablution, to cleanse vs from the pollution of sinne, as the blood of Redemption to free vs from the guilt and punishment. The fruits also which follow our Iustification, doe effectually perswade vs to serue God in all the duties of a godly life. For seeing wee are reconciled vnto God by the death of Christ, our care must bee to walke in such a course as may preferue vs in his loue: for Christ hath, as the Apostle speaketh, *reconciled vs in the body of his flesh through death, to present vs, holy, vnblameable, and vnreprooueable in his sight*. We haue receiued the Spirit of Adoption crying in our hearts, *Abba Father*, that it may be also in vs the Spirit of Sanctification, and inable vs to please God in al things, as it becometh his children. And in whomsoever this Spirit is, them it regenerateth, raising them from the death of sinne, to the life of righteousness. So our free accessse to the Throne of grace, should make vs take heed of sinne, which will be as a wall of separation betweene God and vs, and to liue in such holinesse of life, as may still preferue our confidence in making our suits knowne vnto God. The loue of God shied abroad in our hearts by the holy Ghost, will inflame them with loue towards him, and make vs carefull to approue it, by liuing according to his will. The peace of God following our Iustification by faith, and passing all vnderstanding, must make vs diligent in shunning those things which might disturbe it, and imbracing and praetising such vertues and holy duties as will preferue it. Our spirituall ioy and reioycing in God, will make vs a uoyd all knowne sinnes which would interrupt our ioy, and turne it into sorrow, and to please the Lord in all things, that his face and fauour may make vs still glad. Our hope of heauenly happinesse will also much in-

courage

Luk. 7. 47.

Rom. 6. 10, 11, 18.

Ephes. 5. 25, 26.
1. Pet. 2. 24.

Col. 1. 21, 22.

Rom. 8. 15.

Ephes. 3. 12.

Rom. 5. 5.

Rom. 5. 1.

Rom. 5. 3.

1. Job. 3. 23.

courage vs in the worke of our sanctification: for as many as have the hope, that they shall be like Christ in glory, purge themselves, as he also is pure, as the Apostle teacheth vs. In a word, there is no benefit accompanying grace and saluation, which may not serue as an effectually reason to moue vs to the practice of all holy duties, both out of thankfulness towards God for such inestimable gifts, and for the better affuring our selues, that we haue receiued them, seeing God hauing giuen them all vnto vs for this end, we haue no reason to perswade our selues, that wee haue any interest in them, vlesse they further vs to it, and stirre vs vp in some measure to glorifie God in all the duties of an holy life. And therefore if wee haue any loue towards God, wrought in vs by so many rich mercies, or any true loue towards our selues, which is chiefly shewed in seeking the assurance of such inestimable benefits; let vs about all things labour and indeuour to serue and please God, by bringing forth the fruits of holinesse and righteousness, in the whole course of our liues and conuersations.

CAP. XXXIX.

Other motives arising from those duties which we owe vnto God and our neighbours.

§. Sect. I.

The first reason, taken from that thankfulness which we owe vnto God.

Rom. 8. 12.

Luk. 17. 10.

Eph. 5. 8, 10, 15, 16.



And these are the reasons and arguments, respecting Gods workes and benefits towards vs, which may perswade vs to performe all the duties of a godly life with diligence & cheerefulness. Besides which, there are diuers other motives, arising from those duties which we owe vnto God, in lieu of so many great & inestimable benefits, that are also effectually to the same purpose. As first, our vnfaigned thankfulness towards God, which we are bound to testifie and approue, by performing seruice vnto him in the duties of holinesse and righteousness. For we are not debtors vnto the flesh, that wee should liue according to the lusts thereof, but so infinitely indebted vnto God for his innumerable mercies, that we are neuer able in the least part to discharge it, and are therefore bound euer to remaine thankfull debtors, and to testifie our thankfulness by magnifying his grace and holy Name, and by straining and indeuouring, as much as we are able, to doe his will, and performe all such duties as are acceptable in his sight, acknowledging when we haue done the best we can, that wee are still vnprofitable seruants, who come farre short of that dutie which wee owe vnto him. His grace shining vnto vs when wee were in darkenesse and shadow of death, requireth at our hands that wee should no more doe the workes of darkenesse, but that we should now walke as it becommeth children of the light, prouing what is acceptable vnto the Lord, and by more then ordinary diligence and circumspection, redeeming our lost time, which we haue mispent in the seruice of sinne and Satan. The great worke of Redemption also wrought by Christ, whereby he hath saued and deliuered vs out of that miserable bondage of sinne and Satan, and purchased

chased vs vnto himselfe, as his owne *peculiar people*, should make vs *zealous of good workes*, and in thankfulness for so great a benefit, most careful to serue our Lord and Redeemer, *in holinesse and righteousness all the daies of our liues*; and seeing he hath reconciled vs vnto God his Father, by paying for our ransome, *not siluer or gold, or any corruptible thing*, but that precious price of himselfe, and his blood shed for our finnes, that *so he might present vs holy, unblameable and unreprouable in his sight*; let not vs vngratefully frustrate his end, by defying our selues with sinne, but let vs offer our bodies and soules a *living sacrifice, holy and acceptable vnto God, which is our reasonable seruice*, as the Apostle exhorteth. He hath incorporated vs into his owne body, and so made vs partakers of himselfe and all his benefits, the *sonnes of God* by adoption and grace, and coheires with him in glory and happinesse, and therefore let vs bring forth fruits worthy so holy and happie a communion, and in all things submit our selues to be ruled and gouerned by so gracious and good an Head. The Holy Ghost also hath applied vnto vs by his vertue and efficacie Christs merits and obedience; and though *heauen, and the heauens of heauens are not sufficient to containe him*, nor the infinitenesse of his Glory and Maiesty; yet he is content to dwell with vs, yea in vs, as in his Temples: and therefore let vs not prophane that which he hath sanctified with his presence, and so vex and grieve this Holy Spirit, but labour to preferue our bodies and soules in purity and honour, that being fit for his habitation, he may dwell in vs with pleasure and delight.

Secondly, Gods manifold and rich mercies should moue vs in thankfulness to glorifie him, who hath beene so good and gracious vnto vs, which is the maine end why the Lord hath bestowed all his blessings and benefits vpon vs. For therefore he hath created vs, that we should glorifie him by our seruice; and for this end he hath redeemed vs, that we should worship and serue him in holinesse and righteousness, and that being no longer *our owne*, but his, wee should (as the Apostle exhorteth vs) glorifie him in our soules and bodies. Therefore hath he called vs to be a *chosen generation, a Royall Priesthood, an holy nation, a peculiar people, that we should shew forth the prayes of him, who hath called vs out of darkenesse into his maruailous light*. And this is the end why the Apostle prayeth so earnestly for the *Thessalonians*, that he would count them worthy of their calling, and fulfill in them all the *good pleasure of his goodnesse, and the worke of Faith and power; to wit, that the name of the Lord Iesus Christ might be glorified in them, and they in him*. Now we thus glorifie God, not by adding any thing to his glory, but as we are instruments of manifesting it; or giue occasion vnto others of glorifying him. And thus wee glorifie him in our regeneration and New birth, when as his infinite wisdom, power and goodnesse doe more wonderfully shine to his glorie, in that maruailous change of our nature from death to life, from sinnefull vncleannesse, to purity and holinesse; and of our state from the deepest misery, to the highest happinesse, then in our first creation. Thus also we glorifie him by our fruits of new obedience, according to that of our Sauour, *Hereby is*

your

Tit. 2. 14.

Luk. 1. 74, 75.

1. Pet. 1. 18.
Col. 1. 21, 22.

Rom. 12. 1.

1. King. 8. 27.

1. Cor. 6. 19.

§. Sect. 2.

The 3. reason taken from that desire which should be in vs to glorifie God.

Luk. 1. 74.
1. Cor. 6. 20.

1. Pet. 1. 9.

2. Thes. 1. 11, 12

Job. 15. 8.

Leuit. 10. 2.

Matth. 5. 16.

1. Pet. 2. 12.

1. Sam. 2. 30.

§. Sect. 3.

The third reason taken from the will of God, that we should thus serue him.

1. The. 4. 3.

2. Pet. 3. 9.

Matth. 26. 39.

Iob. 4. 34.

a Eph. 4. 23, 24.

b 5. 14, 15.

c 2. Cor. 5. 17.

d Rom. 12. 2.

e 13. 14.

f 1. Cor. 15. 34.

g Col. 3. 13.

h 2. Tim. 2. 22.

i Heb. 12. 1.

your heavenly Father glorified, if you bring much fruit. Seeing we make it manifest vnto the world, that the God whom we serue, is himselfe holy, pure, and iust, seeing he is so much delighted in the purity, holinesse and righteousnesse of his seruants, and cannot indure sinne and wickednesse in those that draw neere vnto him. And this argument our Sauour vseth to perswade vs vnto an holy conuersation; *Let your light (saith he) so shine before men, that seeing your good workes, they may glorifie your Father which is in heauen.* And the Apostle Peter vseth the same reason: *Haue your conuersation honest among the Gentiles, that where as they speake against you as euill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.* Finally, wee glorifie him by our godly liues, when as by our outward seruice, wee approve and testifie, that inwardly we loue, feare, reuerence, and depend vpon him, as being omniscient, who taketh notice of our workes, omnipotent and al-sufficient to reward our wel-doing, and of infallible truth in all his promises, made vnto all those that feare and serue him. Now what stronger motiue can there be to perswade vs vnto all the duties of a godly life, then to consider, that God, infinite in Glory and Majesty, doth vouchsafe vnto vs this honour to make vs, who are so base and contemptible, instruments of his glory, and that not because he needeth our helpe, but that he may take occasion hereby to glorifie vs, and to crowne our workes with glory and happinesse?

Finally, it may be an effectuell reason to moue vs, to imbrace holinesse, and to bring forth the fruites of it in a godly life, because it is the will of God, that we should so doe, according to that of the Apostle, *This is the will of God, euen your sanctification.* For the will of God is the perfect rule of all Iustice and goodnesse, according to which we must frame all our actions, which that we may fulfill, we must vtterly renounce our selues and our owne pleasure, saying with our Sauour, *Not my will, but thine be done.* & with him esteeming it our *meat & drinke, to doe the will of our heavenly Father.* And this is that we daily aske in the Lords Prayer, that the *will of God may be done in earth as it is heauen;* that is, that we may obey it with that speed and diligence, cheerefulnesse and delight, as the holy Angels. And therefore vnlesse wee pray in hypocrisie, we must labour and indeuour, that wee may in our practice attaine vnto that, which wee craue at Gods hands in our daily prayers. Now that it is the will of God, that we should serue him in keeping his Law, and performing all the holy duties of a godly life required in it, it is cleere and euident by his Word, wherein he hath reuealed his will, and by innumerable precepts and exhortations, by which we are pressed and perswaded to sanctification and new obedience. So the Apostle exhorteth vs as Gods Ambassadour, *to be renued in the spirit of our mindes, and to put on the new man which after God is created in righteousness and true holinesse.* And againe; *if any man be in Christ, let him be a new creature.* *And be not conformed to the world, but be ye transformed by the renewing of your mindes, that ye may proue what is that good, acceptable and perfect will of God.* *Awake to righteousness and sinne not;* *Fly also yonibfull lusts; but follow Righteousnesse, Faith, Charity, Peare, &c.* Thus the

the Lord exhorteth by the Prophet *Esay*: *† Cease to doe euill, learne to do well, seeke iudgement, relieue the oppressed, &c.* And finally, the Wiseman after a long discourse concludeth with this, as the summe of all which either he could teach, or any other, *Feare God and keepe his Commandement, for this is the whole duty of man.* And therefore seeing the Lord, who hath absolute authority ouer vs, and full right vnto vs, doth in these and innumerable other places command and exhort vs to performe the duties of holinesse and righteousness, and thereby to serue him in the whole course of our liues, who is our Creator, Preseruer, & Redeemer, we must carefully indeuour to yeeld our obedience, ylesse we would rather shew our selues stubbornely rebellious, and enemies both to his glory and our owne saluation. And that we may be encouraged to serue God in all Christian duties with more diligence and cheerefulnesse, let vs remember that if we doe our best indeuour, we and our seruice shall be accepted, though it be full of imperfections and stained with many corruptions. For he doth not deale with vs as a seuerer Iudge according to the rigour of the Law, but like a gracious Father, he passeth by our infirmities, and accepteth the will for the worke. And though nothing as it is stained and imperfect, can be pleasing vnto God, whose exact Iustice and pure eye can indure no blemish; yet the duties which we performe vnto him, respectiue-ly doe please him, and moue him also to delight in vs. For they please him not as they are tainted with the corruption of our will, but as by them we doe his will, who hath commanded vs to doe them. Not as they are done by vs who are defiled with sinne, for how *can any thing cleane, come out of vs that are vncleane?* But as they are done in Christ, in whom he is well pleased, and fruits of this Vine which we beare, being ingrafted in him by a true and liuely faith. Not as they are imperfect and stained, but as their imperfections are couered with Christs perfect righteousness, and their corruption washed away by his blood. Not as they are done by vs, but as they are the fruits and effects of his owne holy Spirit, working in, and by vs. They doe not please him in their owne worth, but because our persons are accepted and please him, being iustified by faith in Iesus Christ, reconciled vnto him, and children by adoption and grace, whose poore indeuours are accepted of our gracious Father for perfect obedience; and the rather, because howsoeuer we faile through weaknesse and infirmities, yet the mayne end which we propound in them vnto our selues is, that we may, by performing our duty, glorify our heauenly Father; and because, though our workes be vnperfect, yet they are done with perfect hearts, that is, in vprightnesse and sincerity, which maketh vs doe the best we can, and to bewaile our imperfections, because wee can doe no better. Finally, they please God, not that hee hath any pleasure in vnrighteousnesse or imperfect righteousness, but because we doing them out of loue and filial obedience, he also loueth vs, & so is well pleased with our workes of piety & righteousness, because they tend to our good, to whom in his loue he wilsheth so well, as being the way which will bring vs vnto eternall life and happinesse.

Esa. 1. 16, 17.
Eccle. 12. 13.
Matth. 23. 37.

Mal. 3. 17.
2. Cor. 5. 12.

Job. 14. 4.
Matth. 3. 17.
† 17. 5.

§. Sect. 4.

The fourth reason is, that we may adorne the Gospell of God which we professe. Deut. 4. 6, 7, 8.

1. Tim. 6. 1.
Tit. 2. 5.

Tit. 2. 10.

2. Tim. 3. 5.

Tit. 1. 16.

2. Sam. 12. 14.

§. Sect. 5.

The 1. reason, that we may auoid giuing of offence. 1. Cor. 10. 32.

2. Pet. 2. 7, 8.

Matth. 18. 7.

Acts 24. 16.

The second reason.

The last motiue respecting our duty towards God, which may perswade vs to serue him by a godly life, is, that hereby we may adorne the Gospell of God, and of Iesus Christ which we professe; and cause it to bee well spoken of by all that see the fruits of it in our vnblameable and holy conuersation. And this argument the Lord vseth to perswade his people to obserue his Commandements, because hereby they should not onely get honour vnto themselues amongst the Nations, but moue them likewise to speake well of his Lawes and statutes, when as they should see the fruits of them in their obedience. And thus the Apostle perswadeth Christians in diuers callings to performe their duties in them, that they might not *cause the Word of God to be blasphemed*; seeing it is the common custome of worldly and wicked men, to lay the faults of Professours vpon their profession, and to impute their scandalous sinnes, to their much going to Church and hearing of the Word, as though their profession and hearing were the cause of their wicked and vnlawfull courses, whereas in truth, they would (if they abused them not) bee as strong cables to draw them from all impiety and vnrighteous dealing. And contrariwise, he would haue them to liue in an holy conuersation, that they might *adorne the doctrine of God our Sauour in all things*. For men are apt to speake of the Religion and truth which wee professe, either in the better or worse part, according to the fruits which we bring forth of it in our liues; thinking our Religion to bee pure and good, if we approue our selues to bee so, by our holy and Christian practice and conuersation; but contrariwise, if (like those of whom the Apostle speaketh) *wee haue onely a forme of Godlinesse, and in our liues deny the power thereof*, or professe *that we know God, but in our workes disclaime him, being abominable and disobedient, and vnto euery good worke reprobate*; wee shall open their mouthes, not onely against vs, but also against all Professours of Gods true Religion, yea euen against the Religion and Doctrine of truth it selfe which we professe. For if euer *David* himselfe fall into soule sinnes, it will not onely tend to his owne dishonour, but also giue occasion to the enemies of the Lord to blaspheme, as though he were a patrone or approuer of such crimes.

And so much of those reasons which respect God. The second sort respect our neighbours, from whom also wee may draw diuers arguments to perswade vs to an holy conuersation. And first, because we shall, being vnblameable, auoid giuing vnto them any iust offence, either by laying stumbling blockes in their way, whereby they should be hindred from the professing of the true Religion, when as they are able to take exceptions to the liues of Professours; or if they bee religious, bee grieued in their righteous soules, when they see our liues full of blots and blemishes; or make the weake fall by our ill example. The which we must carefully auoid, because our Sauour pronounceth a fearefull woe against those by whom such offences come; and contrariwise, labour with the Apostle, *to exercise our selues daily in this, that wee may haue alwaies a conscience void of offence towards God and towards men*. Secondly, we may be moued to the practice of

of al holy duties of a godly life, that we may gaine those that are with-
out, to Christ, & to imbrace that true Religion which we professe. For
if we haue our *conuersation honest among the Gentiles, they seeing our good
works, will glorifie God in the day of their visitation.* And this argument the
Apostle Peter vseth to perswade wiues vnto their dutie, *that they which
obeyed not the Word, might without the Word be won with their Christiana conuer-
sation.* The which so much preuailed with the Apostle Paul, that he vt-
terly denied himselfe and his owne will, and became all things to all
men, that he might *gaine some to Christ*, and was content to please all
men in all things, *not seeking his owne profit, but the profit of many, that they
might be saved.* And how much more then should we with all willing-
nesse walke in such a course of holinesse and righteousnesse, which in
gayning others, will profit our selues, and not onely saue them by
gayning them to Christ, through our good example, but assure our
selues also of our saluation: Finally, wee may be perswaded vnto all
holy and Christian duties, because they so much tend to the good and
profit of our brethren, who are in the same holy communion with vs.
First, because by the light of our godly liues, we shall moue them, to-
gether with vs, to glorifie our heavenly Father, who is the Author
and Fountaine of all good things which they see in vs. Secondly, be-
cause we shall edifie them by our good example, and moue them to
imitate those good things they shall see in vs, and by our communion
and fellowship with them (like kindled coales on the same heape)
wee shall inflame their zeale, and by an holy emulation make them
strive to match vs in their Christian duties, as the Apostle shew-
eth in the example of the Corinthians, *whose zeale in Christian bene-
ficence, had (as hee saith) prouoked many.* And thus hee perswadeth
Timothy to be an example vnto beleeuers, *in word, in conuersation, in cha-
rity, in spirit, in faith, in puritie:* And exhorteth vs all to consider one
another, to prouoke vnto loue and to good workes. To which purpose no-
thing can bee more effectuell then good examples, when as we see
those duties constantly performed by our brethren with much com-
fort and delight, which wee feared as tedious, troublesome and al-
most impossible, and in this regard durst not vndertake them. Final-
ly, wee shall doe good to our brethren euē in the duties them-
selues, both of piety, by teaching, admonishing, exhorting, com-
forting, and counselling them that neede our helpe; and also of
mercy, by feeding the hungry, clothing the naked, visiting the sicke,
and such like workes of Christian charity, whereby wee minister vnto
their necessities.

1. Pet. 2. 12.

1. Pet. 3. 1.

1. Cor. 9. 19, 22.

2. Thes. 10. 33.

The third
reason.

Math. 5. 16.

2. Cor. 9. 2.

1. Tim. 4. 12.

Heb. 10. 24.

CAP. XL.

*Of such reasons moouing vs to the duties of a godly life
as respect our selues.*

6. Sect. 1.

The first reason taken from that dignity vnto which God hath called vs.

Eph. 4. 1.

Eph. 5. 8, 15, 16.
1. Cor. 5. 6, 7, 8
Col. 1. 10.

Rom. 13. 2.
Tit. 2. 14.

Phil. 3. 20.
Col. 3. 1, 3.

Rom. 6. 18.

1. Pet. 2. 9.

1. Pet. 2. 5.

Rom. 9. 15, 16.

1. Pet. 1. 17.



IN respect of our selues, there are also many effectual arguments and reasons, which may mooue and perswade vs vnto all duties of a godly life. As first, that high and heavenly dignity, vnto which, God of his free grace and goodnesse hath called vs, out of a most miserable and wretched condition, which should effectually mooue vs to walke worthy this high and excellent calling, as the Apostle exhorteth vs. For wee were in darkenesse and in the shaddow of death, but the Lord hath called vs into a marvellous light, revealing cleerely vnto vs the knowledge of himselfe and his will, the great mystery of saluation by Iesus Christ, and the meanes whereby we may be made partakers of the fruits and benefits of it; in which respect it becommeth vs to walke as children of light, circumspectly, not as fools, but as wise, redeeming the time, because the dayes are euill. He hath called and separated vs from the world, which lieth stil dead in sinne, and hath made vs his owne peculiar people, who are made partakers of all the priuiledges of his Kingdome, to the end that we should no longer fashion our selues to the world, but that we should walke worthy of God, who hath called vs vnto his Kingdome and glory, and serue him as it becommeth his subiects, being zealous of good workes; and be no more earthly-minded, but haue our conuersation in heauen, whereof wee are Citizens, and minde those things which are aboue. He hath iustified vs, and forgien vs all our finnes, that being freed from sinne, we should become seruants of righteousness. Hee hath made vs a chosen generation, a royall Priesthood, an holy nation, a peculiar people, to the end we should behaue our selues as becommeth those who are thus dignified, and that wee should shew forth the praises of him, who hath called vs out of darkenesse into this marvellous light, as the Apostle Peter teacheth vs. He hath made vs liuing stones, that wee might adorne the spirituall building of his House and Church; and an holy Priesthood, to offer up spirituall sacrifices, acceptable vnto God by Iesus Christ. Yea, he hath made vs Temples of the holy Ghost, which it becommeth to bee purged from all pollution of sinne, which is odious vnto him, and to be decked and adorned with holinesse and righteousness, wherein hee is chiefly delighted, whereas naturally we were like cages of vncleane birds, and the lothsome habitations of sinne and Satan. And therefore we must beautifie our selues with these ornaments which so much please him, and keepe our selues vndefiled from the filth of sinne, which he hateth and abhorreth, lest leauing vs vnto Satan, as more fit for his dwelling, wee become worse then Baals temple, which was turned into a common draught house, and receptacle of all pollution. Finally, he hath called vs who were the children of wrath, and bond slaues of sinne and Satan, vnto the glorious liberty of the Sonnes of God, and hath made vs his owne children by adoption and grace, and co-heires with Christ in heavenly happinesse, and

and therefore wee must carry our selues in holinesse of conversation, as it becommeth children of such an holy Father. For let vs assure our selues, that the Lord, who hath called vs to these great and heavenly priuiledges, will attaine vnto his end, and make those fit to receive them, vpon whom hee bestoweth them. Neither will he, who hath commanded vs not to cast holy things to dogges, nor pearles before swine, commit this error himselfe, by giuing his choyce and best gifts vnto Dogges and Swine, who neglect the wayes of holinesse and righteousness, returning to their vomit, and to wallow themselves in the mire of sinne.

Mt. 7. 6.

2. Pet. 2. 20, 21.

§. Self. 2.

The second reason is, because hereby we are assured that we shall prosper in all our wayes. *Psalm. 1. 3. 3.* *Esa. 3. 10.*

Psalm. 37. 6, 17. *19. 10. 34.* *9. 10.*

Psalm. 34. 19.

Psalm. 37. 37. *Ver. 35. 36.*

Eccles. 8. 22, 23.

§. Self. 3.

The third reason, because without this indeuour all outward exercises are vaine,

Secondly, if wee set our selues to serue God in the duties of holinesse and righteousness, we shall be heereby assured, that we shall prosper in our wayes, and that whatsoever troubles we endure for the time, yet it shall goe well with vs in the latter end. For he that delighteth in the Law of the Lord, shall be like a tree planted by the rivers of waters, which bringeth forth his fruit in his season, his leafe also shall not wither, and whatsoever hee doeth shall prosper. So the Lord biddeth the Prophet to say to the righteous, that it shall be well with them, for they shall eat the fruit of their doings; and to denounce a woe to the wicked, for it shall be ill with him, for the reward of his hands shall be given him. Innumerable places might be alleadged to this purpose out of the Scriptures, and especially the Booke of the Psalmes, which set forth the happinesse of those in all estates and conditions, who feare and serue the Lord, seeing he watcheth ouer them, vpholdeth them when they are ready to fall, preserveth them from danger, protecteth them from all enemies, deliuereth them out of all their troubles, prouideth and giueth them all that is good, feedeth them in the dayes of famine, and supplyeth plentifully whatsoever is wanting either to their soules or bodies. So that if we put on this breastplate of righteousness, that is, bring forth the fruits of holinesse and righteousness, with an vpright heart and good conscience, it will be armour of proofe, to preserue vs against the incounters of all euill. And we shall be secured by it against all dangers, according to that of Salomon, *He that walketh uprightly, walketh surely*: so that though they fall into many troubles, yet they shall not perishe in them, because the Lord deliuereth them out of all; though their beginnings may be turmoyled with many crosses, yet their end is peace, as the Psalmist speaketh. And though the wicked may exceed them in worldly and momentary prosperity, yet when they are so rooted out that their place can no more be found, the righteous after many stormes, shall safely arrive in the Haven of their hopes. According to that of Salomon, *I though a sinner doe euill an hundred times, and his dayes bee prolonged; yet surely I know it shall be well with them that feare God, which feare before him. But it shall not be well with the wicked, neither shall he prolong his dayes, which are as a shadow, because he feareth not before God.*

The third reason may be this, that without this study and indeuour to serue the Lord in the duties of a godly life, all outward exercises of Religion are vaine and vprofitable, as the hearing and reading of the Word, the receiuing of the Sacraments, Prayer, Fasting, profession of Religion, and the rest, seeing they cannot please God, yea, are odious vnto him; nor

Esa. 11, 13,
13, 14.

Esa. 66. 3:

Ier. 6. 30. & 7.
22, 23.

Esa. 8. 4, 5.

Pro. 15. 8.

Psal. 66. 18.

Psal. 34. 17, 18.

§. Sect. 4.

The fourth
reason, taken
from the confi-
deration of our
lost time be-
fore our con-
uersion.

profit vs, nor we take profit by them. Thus the Lord professeth, that hee
abhorred their new Moones and solemne feasts, their Sacrifices and Obla-
tions, because they neglected the workes of righteousness, and lived in
their finnes. *That he who killed an Ox, was as he that slew a man; he that sac-
rificed a Lambe, as if hee had offered a Dogs head, &c.* because their liues were not
reformed, but their sinnes delighted in their abominations. So when the
people feared Gods Law, and thought to haue pleased him with Obla-
tions, and (as it were) to haue stopp'd his mouth with bribes, the Lord
reiecketh their seruice as vaine and unprofitable. *To what purpose (saith hee)
commeth there to me incense from Sheba? and the sweet cane from a farre Coun-
try? your offerings are not acceptable, nor your sacrifices sweet unto me.* Thus
the Lord reiecketh their solemne feasts, because they were not ioyned with
the workes of Iustice and mercy. So Salomon telleth vs, that *the sacrifice of
the wicked is an abomination to the Lord; but the prayer of the upright is his de-
light.* And Dauid saith, that if he did regard wickednesse in his heart, the Lord
would not heare him. Whereas in other places hee telleth vs, *that the right-
eous cry, and the Lord heareth them; and deliuereth them out of all their
troubles.*

The fourth argument may be taken from the consideration of our lost
time, which we haue mispent before our conuersion, whilest we lived in
ignorance, and in the state of Infidelity, when as we wholly neglected all
duties of Gods seruice, and the meanes which might haue enriched us
with all saving graces, and furthered the assurance of our saluation; and
haue spent all our strength in pursuing of worldly vanities, and in un-
fruitfull workes of darkenesse, to the great dishonour of our good God,
the wounding of our consciences, and the burthening and defiling of our
soules with the guilt and corruption of sinne. The which should bee a
powerfull reason, after that we are effectually called, to make vs more ze-
alous of Gods seruice, that we may in the remainder of our liues, as much
glorifie him by our holy conuersation, as wee haue before dishonoured
him by our sinfull liues, and that we may by our extraordinary industry
and diligence, attaine vnto the treasures of his spirituall graces, whereby
we may be enabled to trauaile in the wayes of godlinesse with so much the
greater speed, by how much we haue beene more late in setting forth in
our spirituall Iourney, and more sluggish and slothfull in trauailing in this
way which leadeth vs to our heavenly Countrey. And as those who haue
mis-spent their youth in riotous liuing, neglected all meanes of thriving,
and wasted their states by prodigall courses, when they come to riper age,
and see their folly, being beaten by their owne experience, doe not onely
desist from their former vaine and prodigal courses, but are sorry and asha-
med of them, and set themselves with so much the more care and dili-
gence to recouer and repaire their decayed estates, and with the greater
earnestnesse vse all good meanes of thriving. And as those who being to
trauaile about important businesse, neerely concerning them in their life
and state, if they haue ouerslept themselves in the morning, or trifled out
their time, about things of no worth, when they see their error and folly,
doe make more haste in their way all the day following, that they may
not be benighted, and so comming short of their Iourney, be frustrated of
their

their hopes: so must we doe in this case, labouring with so much more earnestnesse, after the spirituall riches of Gods grace, and the assurance of our heavenly hopes, by how much the longer wee have neglected this spirituall thirst, and travelling so much more speedily in the wayes of godlinesse, by how much the longer we haue deferred our journey, and haue loytered by the way, *fearing* (as the Apostle speaketh) *lest a promise being left vs of entering into Gods Rest, we should come short of it*: for want of care and diligence. And this argument the Apostle vseth, that seeing wee haue formerly liued in darknesse, and haue spent our time in sleepe and sluggishnesse, we should now, when we are awaked, *not as soles, but as wise, redeeming the time, because the dayes are euill*. And seeing we haue been scandalous in our sinfull courses, hindring others from the profession and practice of godlinesse by our ill example, therefore as hee exhorteth, we must now *make it our wisdom to be without spot, redeeming the time*, by a more earnest indouour in seeking their conversion, by our holy communication and gracefull speeches, and by shining before them in the light of Godlinesse that we may moue them to glorifie our heavenly Father. So, perswading the Romans to sanctification and holinesse of life, he putteth them in mind of their former condition, and the little fruit which they receiued by it, that it might bee as a spur in their sides, to hasten their speed in the Christian race. *For as ye haue* (saith he) *yeelded your members seruants to uncleannesse and to iniquity, vnto iniquity* (hauiug no other fruit of sinning but sinne) *now ye haue yeelded your members seruants to righteousness, vnto holinesse, &c.* What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sinne, and become seruants to God, ye haue your fruit vnto holinesse, and the end euerlasting life. And thus the Apostle Peter exhorteth vs, that we should no longer live the rest of our time in the flesh, to the lusts of men, but to the will of God; because the time past of our life may suffice, to haue wrought the will of the Gentiles, when we walked in lasciuiousnesse, and in all wicked and sinfull lusts.

Heb. 4. 1.

Ephes. 5. 8, 14,
15, 16.

Col. 4. 5.

Rom. 6. 19,
21, 22.

1. Pet. 4. 23.

CAP. XLII.

Other reasons taken from our owne profit, and the manifold
benefits of a godly life.

BVt among all other arguments which respect our selues, none are more effectuell to preuaile with vs, then those which are drawne from our owne profit, seeing as the Psalmist speaketh, every man is ready to inquire, *who will shew them any good*. And therefore if I shall plainly shew that godlinesse is the greatest gaine, and nothing in the world so profitable and beneficiall to all vses and purposes, as the practice of holy and righteous duties, belonging to a Christian life, I hope it will be effectuell to perswade all, who wel waigh and consider the inestimable gaine and profit which they shall assuredly reape vnto themselves, that constantly goe on in the wayes of godlinesse, to spend their time and chiefe strength and

6. Sect. 1.

That godlines
is the chiefe
gaine.

Psal. 4. 6.

1. Tim. 6. 6.

inducours in that, whereby they may receive so great advantage; and neglect the pleasures of sinne, and the eager pursuit of worldly vanities, which profit not, as bringing in comparison, no true good, sound comfort, or solid contentment for the present; and when they bee taken from vs, or we from them (one of which must needs happen, and we know how soone) leave nothing behind them, but woe and misery. Doe not therefore (I beseech thee Christian Reader) as thou tendrest the everlasting saluation of thy precious soule, O doe not suffer thine eyes to bee blinded and dazeld with the sudden flashes of worldly vanities, which like lightening passe swiftly away, and leave nothing behind but blacke darknesse, so as thou canst not discern the beauty and brightnesse of spiritual graces and heavenly excellencies. Doe not content thy selfe with a slight and superficial view of these following reasons, which perswade thee for thine owne good, vnto the duties of a godly life, nor to haue read them ouer with a curious eye, rather to see what may bee said, then with a purpose to make vse of them for thy practice of holinesse, if thou be thorowly conuincted by euidence of truth shining in them: but ponder them seriously with thy selfe, and if thou finde them to beare any waight, be perswaded by them to neglect no longer thine owne good, nor to deferre and put off the seruing of God in the duties of a godly life, but seeke first his Kingdome and righteousness; when as thou shalt plainly discern, that his glory, and thy good, are through his mercy so matched together, that thou canst not seeke the one, but thou shalt assuredly finde the other.

Deut. 6. 24.

§. Sect. 2.

That by leading of a godly life, we are assured of freedom from all our sins, both in respect of their guilt, punishment, and corruption.

Now the good things which accompany the duties of a godly life, are either the benefits, which as fruits and effects, attend vpon it; or those speciall and rich priuiledges, wherewith God of his free mercy is pleased to crowne his owne graces, and to reward, as with rich wages, that poore seruice which we performe vnto him. The benefits which follow a godly life, are either priuative, consisting in our freedome from euill; or positive, in the fruition of good, and both of them either temporall or eternall. The priuative benefits of this life are many, according to the multitude of euils vnto which it is liable, both in respect of sinne and punishment, from which, in the greatest and worst part, we are by the benefit of a godly life freed and deliuered. For first, if wee leade a godly life, it will be a meanes to assure vs of our freedome from the guilt of all our sinnes, by sole vertue of Christs death and blood-shed, applyed vnto vs by faith, both in regard that these holy duties of a godly life are the vndoubted fruits of a liuely faith, approuing it to bee sincere and vnfaigned; and as fruits of our Sanctification, assuring vs, that the same vertue of Christs death and Resurrection, which wee finde effectuell for the mortifying of our sinnes, and our spirituall quickening vnto holinesse and newnesse of life, hath been already alike effectuell vnto vs, for the freeing of vs from the guilt of sinne in our Iustification, of which the other are but fruits and effects. And secondly, wee shall hereby be freed, in the greatest part, from our fleshly corruption, and innumerable actuall sinnes; seeing those that are carefull to please God in the duties of a godly life, doe bend their whole force in the vse of all good meanes, for the subduing of their carnall

Psal. 119. 9,
10, 11.

all lusts, that though they dwell, yet they may not rule and raigne in them, resist, as much as in them lyeth, all the tentations of their spirituall enemies, alluring and drawing them into sinne, and keepe a conscionable and diligent watch over themselves, that they may not wittingly and willingly commit any thing which Gods Law hath forbidden and condemned. Whereof it cometh to passe, that howsoever they are sometime (and it may be not seldome) overtaken through humane frailty and infirmity, and so, contrary to their purpose and resolution, are led captiue into sinne, yet are they, by this care and circumspection, preserved from falling into any knowne transgression, for the most part, and from hainous and grievous sinnes, which wound and waste the conscience, and like the hectic feuer, consume the graces of God (as it were) the vitall spirits, which preserve the spirituall life; into which, worldly and carnall men, who neglect the duties of a Godly life, doe ordinarily fall, and make them (as it were) their ordinary trade. Or if through violence of tentation, and neglect of keeping their watch, they have been surpris'd vpon a sudden, and overtaken of such sinnes, yet having this care to please God in the duties of a godly life, this will but very rarely happen; and when it doth, yet they doe not like wicked men, multiply their transgressions, by committing often the same hainous sinne; nor impenitently continue in it from day to day, and yeere to yeere, but being through frailty false, they doe not lye still, but labour to come out of it by vnfeined repentance. Now how inestimable this benefit is, which accompanyeth a godly life, whereby, in the greatest part, we get victory over our corruptions, by which, others are conquered, and as slaues held captiue, and preserved from falling into innumerable, and those the most hainous sinnes; it will easily appeare, if we consider the greatnesse of the euill from which we are hereby deliuered, namely, from sinne, which, aboue all things in the world is most odious vnto God, and most pernicious vnto our soules and bodies, as being the root and fountaine of all those mischiefs and miseries, vnto which men are lyable, both in this life, and the life to come.

The which also may be a second motiue to perswade vs vnto a godly life, in that being thereby in the greatest part freed from our sinnes in respect of their corruption and sinfull acts, and wholly in assurance of faith from the guilt of them, by vertue of Christs death and obedience applyed vnto vs, we doe also hereby escape the punishments which are due vnto them. Of both which the saying of Salomon is verified; *The feare of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with euill;* to wit, either of sinne and punishment. And againe, *The feare of the Lord is a fountaine of life, to make vs depart from the snares of death.* For first, the faithfull which walke in the waies of holinesse and righteousness, are wholly freed by the death and sufferings of Christ, from all punishments properly so called, which are inflicted to satisfie Gods Iustice; seeing Christ hath made full satisfaction for all their sinnes; and therefore as it would not stand with the Iustice of God, to let them goe vnpunished, so neither that they should be twice punished, once in our surety, and the second time in our selues, as I haue proved at large in another place. Whereas those who make no conscience of their wayes, and neglect the duties

6. Sect. 3.

That by leading a godly life, we are freed from the punishment of our sinnes.
Prov. 19. 23.

Prov. 14. 27.

Christian Warfare, the third part.

Heb. 6. 6, 7, 8.

1. Cor. 11. 32.

1er. 31. 3, 31, 33.

34.

2. Sam. 7. 14.

Psal. 89. 31, 32.

Heb. 12. 6.

Apo. 3. 19.

1. Cor. 11. 31.

32, 33.

Eccl. 14. 13.

Pro. 22. 3.

Psal. 34. 17.

Heb. 12. 11.

duties of a godly life, being out of Christ, doe beare the punishment of their sinnes themselves, both in this world and the world to come. Secondly, by leading of a godly life, they also escape many temporary iudgements, and sharpe afflictions, whereby God, like a gracious and wise Father, doth correct his children, when they neglect their dutie, and sinne against him, which differ nothing from the punishments that are in this life inflicted vpon the wicked, in their manner, and oftentimes very little in the quantiry and sharpnesse of the stripes, but onely in the causes from which they proceed, which is the loue of a gracious Father towards the one, and the anger of a iust and seuerer Iudge towards the other, & also their diuers ends; the chastizements of the Faithfull, being intended for their good and amendment, that they may not, being iudged, be condemned with the world; but the punishments of the wicked, for the satisfying of Gods Iustice, by inflicting on them deserued punishments. But howsoever, the sinnes of the Faithfull cannot moue the Lord to reiect them, or cause his loue to depart from them, seeing it is one branch of the couenant made in Christ, that he will *loue them with an euertlasting loue*, and *pardon all their sinnes*; yet they doe moue him to correct them *with the rod of men*, and *the stripes of the children of men*; for he *chastizeth every sonne whom he loueth and receiueth*, that being pulled out of their sinnes by strong hand, which they would not flee and forsake out of meere loue, they may, by their vnfeined repentance and amendment, escape eternall condemnation; as wee see in the example of *Dauid*, the *Corinthians* and many others. The which his iust, yet gracious seuerity, there is no possible meanes to escape, no not though *Noah*, *Daniel* and *Iob* should intercede for vs, or any other who are most highly in his fauour, vnlesse we preuent these sharpe corrections, by leading a godly life, and fleeing from sinne, which is the cause of them; or stay Gods hand, by turning from our sinnes by vnfeined repentance. Which course if wee take, wee shall be freed not onely from eternall punishments, but also from temporary afflictions, which our sinnes doe bring vpon vs, vnlesse it be such as the Lord inflicteth for the triall of his graces in vs, that being approued, they may be crowned with an answerable measure of ioy and heauenly happinesse. According to that of *Salomon*; *A prudent man foreseeeth the euill, and hideth himselfe; but the simple passe on, and are punished*. Or if by our sins we haue brought them vpon vs, yet repenting of them, and returning into the waies of righteoufnesse, we shall, when we crie vnto God, obtaine helpe and deliuerance, according to that of the Psalmist; *The righteous crie, and the Lord heareth, and deliuereth them out of all their troubles*. Seeing then *no chastening for the present seemeth ioyous, but grievous*, what a strong motiue should this be, to perswade vs to forsake all our sinnes, and to serue the Lord in the duties of a godly life, seeing wee haue hereby this singular benefit, of being freed from temporary afflictions, which are so sharpe and bitter vnto vs? A third benefit which will redound vnto vs by leading of a godly life, is, that being vnblameable, & giuing vnto none any iust cause of offence, we shall hereby stop the mouthes of wicked men,

men, so as they shall not be able to reproch vs, nor blemish our good name by their calumnies & slanders, with any shadow or colour of truth. And this was a strong reason to moue the Apostle to walke in a godly & vnblameable life, that by exercising himself herein, he might haue alwaies a conscience voyd of offence towards God & towards men. And this argument he vseth, to perswade Titus to shew himselfe in all things a patterne of good workes, that he who was of the contrary part might be ashamed, hauing no euill thing to say of him. Thus the Apostle Peter exhorteth vs to sanctifie the Lord in our hearts, and to haue a good conscience in all things, that whereas wicked men speake euill of vs, as of euill doers, they may be ashamed, that falsely accuse our good conuersation in Christ. And perswadeth the Faithfull to abstaine from fleshly lusts, and to haue their conuersation honest among the Gentiles, that whereas they spake euill of them, as of euill doers, they might by their good workes which they should behold, glorifie God in the day of visitation. And thus he mouerh subiects to shew all obedience to Magistrates, because it is the will of God, that by wel-doing, they should put to silence the ignorance of foolish men. Or if wee cannot thus farre preuaile with them by our holy conuersation, in respect of their maliciousnesse, but that they will seeke to disgrace vs by their vniust slanders and reproches, yet may wee in the confidence, and peaceable cleerenesse of a good conscience, stand out against them as a brazen wall, beating backe their false calumnies vpon their owne heads, and like immouable rockes, returne their sorne and froth vpon themselues, when as all that heare them, shall condemne their malice and fals-hood; Yea, they shall by the, slanders but giue occasion vnto all men to speake of our innocencie, in which respect (as Iob speaketh) though they should write a booke against vs, wee might take it vpon our shoulders, and binde it as a crowne vnto vs; and that not onely a Crowne of Fame in this life, but of Glorie also in the life to come; according to that of our Saviour; *Blessed are ye when men shall reuile you, and persecute you, and shall say all manner of euill against you falsely for my sake. Reioyce and bee exceeding glad, for great is your reward in Heauen.* And that of the Apostle Peter: *If yee be reproched for the Name of Christ, happie are yee, for the Spirit of Glorie, and of God resteth vpon you.* Now what a strong reason this should bee, to moue vs to walke vnblameably in the duties of a Godly life, it may hereby appeare, if wee consider how precious and excellent a good name is, seeing as the Wise-man speaketh; *A Good name is rather to be chosen then great Riches, and louing fauour rather then Silver and Gold.* And is to be preferred before the most precious oymment, seeing it smelleth most sweetly, both to our selues and others which are neere and farre off.

A fourth benefit of a godly life is, that it much strengtheneth vs against the assaults of Satan, and so armeth vs against all his tentations, that they shall not be able to doe vs any hurt. For whereas those who liue in their sinnes, and neglect the duties of a godly life, doe giue vnto him all aduantage against them, and by leauing off the brest-plate of Righteousnesse, doe lie open to his poysonous darts; so as he

1. Pet. 2. 12, 13.
Tit. 2. 7, 8.

1. Pet. 3. 15, 16.

1. Pet. 2. 11, 12.

Vers. 15.

Iob 31. 35, 36.

Matth. 5. 11, 12.

1. Pet. 4. 14.

Pro. 22. 1.

Ecc. 7. 1.

6. Sect. 4.

That a godly life doth much strengthen vs against Satans tentations.

he may easily perswade them, that they are subiect to Gods wrath and the curse of the Law, seeing they continue in their sinnes : that they are not ingrafted into Christ, seeing they bring forth no fruits of holinesse and righteoufnesse ; that they are out of Gods fauour, seeing they haue no care to please him, by performing such duties as are acceptable in his sight ; and finally, that they are not the children of God, because they are nothing like him, nor reformed according to his image ; nor heires of heauenly happinesse, seeing they haue not purged themselues, as it becommeth those who haue this hope. Contrariwise, when we keepe this brestplate of Righteoufnesse fast buckled vnto vs, wee may without danger repell all his fiery darts, seeing we are assured that we are in Gods fauour, whilest wee labour in all things to please him ; that wee are in Christ, seeing without him *we could doe nothing* ; that we are Gods children, seeing we resemble him in holinesse and righteoufnesse, and labour after perfection, as he is perfect. That we are freed from the curse of the Law, and the guilt and punishment of all our sinnes, seeing we feele the vertue of Christs death effectually in vs, for the mortifying and subduing of our corruptions. And finally, that maugre all the malice of our spirituall enemies, we shall attaine vnto heauenly happinesse, seeing our mercifull God hath graciously promised, that he will reward our temporary seruice with this inestimable and eternall wages, and crowne his owne graces in vs, and the fruits which wee haue brought forth of them in the Christian duties of a godly life, with endlesse ioy and immortalitie.

Iob. 15.5.

6. Sect. 5.

That by a
godly life we
are prepared
against the
day of death.
Heb. 9.27.

Pro. 14.32.

Chap. 11.4.

Apoc. 14.13.

Psal. 116.15.
Phil. 1.21.23.
Auguſt. in
1. Epiſt. Ioan.

The fourth benefit of a godly life is, that thereby wee are continually prepared against the day of death, so that the manifold evils which accompany it cannot hurt vs, nor the dreadfull terrours thereof daunt and dismay vs. For howsoever *it is appointed that all must die*, and this sentence, like the lawes of the *Medes and Persians*, is irrevocable, yet to those that walke in the waies of godlinesse, the nature of death is quite changed, and the sting thereof taken away. For of the last and greatest evil, it is made vnto them, a preparatiue to the chiefest good ; of an enemy, it is become a friend ; of a Sargeant to arrest vs and imprison vs in hell, it is become a ioyfull messenger sent of God, to deliuer vs out of all worldly miseries, and to bring vs into the ioyes of heauen. In which regard the Wise man saith, that howsoever *the wicked is driuen away in his wickednesse*, yet *the righteous hath hope in his death*. And *that riches profit not in the day of wrath*, but *righteoufnesse deliuereth from death*, that is, from the sting of death, and all the evils that doe accompany it. And the Spirit of God pronounceth them *Blessed, that die in the Lord ; for they rest from their labours, and their works follow them* ; Namely, that they may be crowned with ioy and immortality. The which if it were well weighed, might iustly, not onely free the faithfull from the immoderate feare of death, but also make it appeare *precious* in their eyes, as it is *in the sight of God*, and moue them with the Apostle, to *desire to be dissolued and to be with Christ, seeing that is best of all* ; and (as one saith) not to die patiently, but to liue with patience,

tience, and to die with ioy. For who reioyceth not, when after a wearisome pilgrimage, hee approacheth neere vnto his owne Country; when after a dangerous passage; wherein hee hath beene tossed and turmoiled with aduerse windes and tempestuous stormes; hee is ready to arriue safely in the long expected ha- uen; when after his dayes labour, hee commeth to receiue libe- rall wages; and when after a dangerous and doubtful fight, hauing conquered all his enemies, hee is to be presented by the holy An- gels before his Soueraigne King, that hee may receiue the Crowne of victory. And howsoeuer death hath many terrours which doe accompany it, yet to those that haue serued God in the duties of a godly life, they need not seeme terrible, seeing against euery blow they haue their ward, against euery poyson their soueraigne antidote. They must leaue the world; but they must goe to heauen; forgoe their riches, but for them enioy heavenly treasures; bee deprived of momentanie delights, but that they may attaine vnto e- uerlasting ioyes; lose the comfort of all their friends, but in lieu of it, shall haue the sweete society of the Saints and Angels, yea, the fruition of God himselfe, and his Christ and holy Spirit, whom to enioy, is to bee perfectly happy. Yea, but it is a grie- uous sight to behold our friends mourning for our departure: but this is recompenced with the hope of our happie meeting; and the present ioyes of our heavenly entertaynement, by the rest of our friends that are gone before vs. Yea, but death is a straight and paynesfull passage; but it bringeth vs to a spacious and glori- ous Palace. In our bodies wee are afflicted with many griefes of sicknesse; but these are eased with the inward peace of conscience, and comfort of the Spirit. Wee are in euery part of our bodies racked with paine; but they are onely the throwes, that goe before our heavenly birth, whereby we are borne to euerlasting and immor- tall glory. Our bodies must be buried and corrupt in the earth; but *being sowne in corruption, they shall rise incorruptible, and our mortall shall put on immortality, our weaknesse, strength, and our balenesse, glory.* Fi- nally, if liuing in Gods feare, wee dye in his fauour, wee may bee strongly armed against all the terrours of death, and expect it at all times with a ioyfull countenance.

Lastly, by leading of a godly life, wee may be assured, that wee shall bee freed from Iudgement, and condemnation in the world to come. For if we liue here in the feare of God, our sinnes shall not come into Iudgement, because they are already iudged in Christ, who hath satisfied Gods Iustice for them, and payed our debt to the vttermost farthing. If wee haue beene carefull here to play the good Stewards, and dayly keeping our reckonings straight, receiue our acquittance and discharge before wee sleepe, sealed with the blood of Christ, applied vnto vs by a liuely and renew- ed faith, wee shall haue nothing to account for at the Day of Iudge- ment. If wee haue beene faithfull and diligent in our Masters ser- uice, wee shall haue nothing to doe then, but to receiue with ioy

1. Cor. 15. 42, 43

§. Sect. 6.
That by lea-
ding of a god-
ly life we are
assured to be
freed from
iudgement &
condemnation

Rom. 8.1.

Apoc. 20.6.

Heb. 10.31.

Matth. 12.33.

Job 9.23.

Psal. 143.2.

our reward and wages. If wee walke not after the flesh, but after the Spirit, wee are in Iesus Christ, and there is no condemnation due vnto vs; for hee was condemned, that wee might bee acquitted, and suffered the punishment of our sinnes, that Gods Iustice being satisfied, and wrath appeased, wee might bee freed from hell and death. If wee bee partakers of the first Resurrection, from the death of sinne, to the life of righteousness, the second death shall haue no power ouer vs. Now what stronger motiues can there bee vnto a godly life, then to bee thereby assured of deliuerance from these greatest euils? For how terrible a thing is it to fall into the hands of the euer-living God? and to bee called to account before his Iudgement Seate, who searcheth the heart and reines, and will call vs to a reckoning for euery idle word? Whose iustice is so perfect, and his examination so strict, that though wee were as iust as Job, yet wee should not bee able to answer one of a thousand. Though wee were as holy as Dauid, yet had wee neede to pray with him, Enter not into Iudgement with thy Seruant, O Lord: for in thy sight shall no man liuing bee iustificed. How fearefull and intolerable, endlesse and caselesse, are those hellish torments which they must indure, who are not in this life acquitted from them. And consequently, how inestimable is this benefit, and worthy to bee valued more then ten thousand worlds, to bee fully assured, that wee haue through Christ escaped this seuerer Iudgement, hellish condemnation, and euerlasting torments with the deuill and his angels: which assurance wee can no otherwise attaine vnto, then by seruing God in the duties of a godly life, and bringing forth the fruits of our faith in repentance and new obedience. But I shall not neede to presse these points any further, although much more might bee said of them, as being most effectuell motiues to perswade vs to flee all sinne, and to practise all Christian duties in the whole course of our liues, seeing they are much beaten vpon, and largely handled by many others, there beeing scarce any that omit them, who write of and perswade vnto Christian resolution.

2. Cor. 5.10.
I shall be
acquitted
of the Lord
at that time
and hee shall
reueale
the secrets
of our hearts
whether wee
be obedient
or disobedient
to the Gospel
of Christ.

For we shall be
acquitted of the Lord
at that time and hee
shall reueale the
secrets of our hearts
whether wee be
obedient or
disobedient to
the Gospel of
Christ. For we
shall be
acquitted of
the Lord at
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or
disobedient
to the
Gospel of
Christ.

CAP. XLII

Other reasons taken from those singular priuiledges, which are peculiar vnto those who serue God in the duties of a godly life.

AND so much concerning the priuatiue benefits which accompany a godly life. The positiue benefits which we receiue by it, are manifold. For first, hereby the image of God is repayed in vs, and wee are made like vnto him, seeing this image chiefly consisteth in wisdom, holinesse and righteousnesse, whereby knowing God and his will, we are transformed in all holy obedience vnto it. So the Apostle saith, *that we haue put on the New man, which is renued in knowledge, after the image of him that created vs.* And exhorteth vs to bee renewed in the Spirit of our mindes, and to put on the new man, which after God is created in righte-
ousnesse and true holinesse. So that if we be renewed in wisdom and knowledge, in holinesse and righteousnesse, we shall become like vnto God, hauing his image through Christ renewed in vs, after which wee were created, but had it defaced in vs by the fall of Adam. And this argument the Scriptures doe often vse to perswade vs vnto an holy and righteous life. So the Lord himselfe presseth this reason to his people: *For I am the Lord your God, ye shall therefore sanctifie your selues, and ye shall bee holy, for I am holy.* And againe, *Tee shall sanctifie your selues, and be ye holy, for I am the Lord your God.* And our Sauour Christ exhorteth vs to bee *therefore perfect*, that, as children of our heavenly Father, wee may resemble him in perfection. So the Apostle would haue vs to approue our selues to be the sonnes of God, by being blamelesse, *without rebuke, in the midst of a crooked & peruerse nation.* And the Apostle *Iohn* teacheth vs, how we may approue our selues to haue fellowship with God, namely, by walking *in the light, as he is in the light.* And finally, the Apostle *Peter* perswadeth vs to an holy life by the same reason: *As he that hath called you is holy, so bee yee holy, in all manner of conuersation, because it is written, Be ye holy, for I am holy.* Neither in truth can any thing bee more effectually to perswade vs to an holy life, then this argument, if it bee well waighed. For the neerer wee come to this most absolute and perfect patterne, the more we shall bee restored to that state of excellency and perfection, in which we were created; the more wee resemble him who is the chiefe Goodnesse and blessednesse, the more wee shall exceede in goodnesse and glory, in holinesse and happinesse, the which alwaies accompany one another. The more like we are vnto God, the more communion we shall haue with him; the more hee will loue vs and delight in vs, as a Father ordinarily best loueth that childe, that most resembleth him in fauour and nature, though oftentimes out of meere selfe-loue, because hee seemeth to liue in him, and not for any excellencie that is in those parts and qualities which hee loueth in him. And if generally likenesse causeth loue, when there is no worth in the thing be-
loved,

6. Sect. 1.
The first priuiledge is, that the image of God is repayed in vs.

Col. 3. 10.

Eph. 4. 23, 24.

Leuit. 11. 44.

Leuit. 19. 2.

Ex. 20. 7.

Matth. 5. 48.

Phil. 2. 15.

1. Iohn 1. 6, 7.

Eph. 5. 1.

1. Pet. 1. 15, 16.

loued, how much more will God infinitely loue vs, when as by our like-
nesse we shall be made most louely, and that for his owne sake, with a pure
and perfect loue, because his Image is stamped in vs, and he after a sort li-
ueth in vs, and we in him, his holinesse and righteounesse being manifested
in our godly life and conuersation?

6. Sect. 2.
The second
priuiledge is
that by a god-
ly life we haue
title to inherite
in all Gods pro-
mises, and first,
of temporall
blessings.
1. Tim. 4. 8.
Psal. 34. 9. 10.
Psal. 41. 1. 2.
1. Pet. 1. 3, 4.

Secondly, by a godly life wee haue interest vnto all Gods promises,
whereby he hath assured vs of all his blessings and benefits, both temporall
and eternall, according to that of the Apostle, *Godlinesse is profitable vnto
all things, hauing the promise of the life that now is, and that which is to come.*
So the Psalmist saith, that *they which seeke and feare the Lord, shall not want
any good thing.* For the Lord God is a sunne and shield, he will giue grace and
glory, and no good thing will hee withhold from them that walke uprightly.
And the Apostle Peter testifieth, that God, according to his diuine power, hath
giuen vnto vs (that is, all the faithfull who serue him in holinesse and righte-
ousnesse) *all things that pertaine vnto life and godlinesse, through the know-
ledge of him who hath called vs to glory and vertue; whereby are giuen vnto vs
exceeding great and precious promises, &c.* Now these blessings and benefits
which God hath promised as the gracious rewards of a godly conuer-
sation, are either temporall, and of this life, or eternall, and of the life to
come. Those of this life, are either corporall, concerning the body and
outward estate; or spirituall, respecting chiefly the good of the soule, by
inriching it with all sanctifying and sauing graces. The benefits of the
former kinde are promised to all those who serue the Lord, and carefully
obserue all his Commandements, although not absolutely, but condition-
ally, so farre forth as the corporall blessings will best stand with Gods
glory, and our spirituall and eternall good. Thus the Lord promiseth in
the Law, that hee will giue vnto those who obserue and keepe it, all the
blessings of this life, respecting either their persons or states. As that hee
will blesse them in themselues, and also in their children and posterity;
that he will giue them health of body, and a long life and good dayes,
prosperity and plenty of all good things, strength of body, and gifts of
the minde, as wisdom, fortitude, and the rest, that he will blesse them
in the field and in the house, at home in the city, and abroad, by giuing
them victory ouer all their enemies, and causing them to be had in honour
and high esteeme amongst all the nations which dwelt about them. All
which his gifts, are vnto those that feare God, double blessings, because
he not onely giueth the things themselues, but also the right vse of them,
whereby they become truely profitable. Secondly, because he maketh
his gifts sufficient, in what proportion soeuer they are, for their preser-
uation and comfort, and by giuing contentment with them, causeth them
to satisfie their desires; whereas worldly men are insatiable, like the graue
and hell, which neuer say, Enough. Thirdly, because hee doth measure
out vnto them such a proportion of worldly blessings, as is most fit for
their spirituall estate, that they may bee more mindfull of him, and haue
their faith, hope, affiance, humility, and other sauing graces exercised
and increased, and doth not suffer them to abound in such superfluous ex-
cess, as would bee rather an heauy burthen vnto them then a benefit; it
meanes to quench his graces in them, and to distract them in all religious
duties;

Dent. 28.

Leuit. 26.

Psal. 34. 12.

duties; a share to intangle them in worldly cares; and to withdraw their hearts from him, and to fasten them vpon the world; an occasion to make them forget him, and like pampered horses, to kicke against him that feedeth them; to weaken their affiance, and to make them trust in themselves and their owne provisions; to puffe them vp in pride towards him, and insolencie towards their neighbours, as though they excelled them as much in true worth, as they exceed them in worldly wealth. The which is a singular benefit to the faithfull; that seeing they cannot, through naturall corruption, measure their appetite; the Lord, like a carefull and skillfull Physician, should stime and dier them; letting them haue so much, not as they desire, but as they are well able to digest, seeing a greater quantity would but surcharge their stomakes and cause a fever, turning all the superfluity into crudities, and the hurtfull humours of vice and sinne; as pride, couetousnesse, loue of the world, and such like, which would much hazzard and impaire their spirituall health. And thus the Lord promisseth corporall blessings vnto them that serue him, not simply and absolutely, but so as they may be truly benefitall; nor because he would haue them so mercenary as to serue him chiefly for worldly wages, as the deuill charged Iob (for hee respecteth onely that filiall obedience which ariseth out of a lively faith, and vsfained loue) but seeing we are so sensuall, that we haue things present in great esteeme, and neglect future blessings much more precious and permanent; therefore the Lord graciously condescending vnto our weakenesse and infirmities, doth also promise and giue vnto vs corporall benefits, as it were temporary wages, that receiuing, besides our future hopes, this present pay, we might the rather be encouraged to perseuer vnto him diligene seruice. Thus the Lord perswadeth vs not to forget his Law, but to apply our hearts to keepe his Commandements; because length of dayes, long life, and peace they shall adde vnto vs. Thus wisdome moueth all to imbrace her, not onely for her spirituall excellencies, but also because riches and honour are with her; (and those which seldome meete) durable riches and righteousnesse, vnlesse these promises are rather to bee taken in a spirituall sense. And our Saviour Christ perswadeth vs to forsake the world and our selues by this argument, because *no man that leaueh house, or brethren, or sisters, &c. for his sake and the Gospels; but they shall receiue an hundred fold now in this time, houses, and brethren, and sisters, &c. and in the world to come eternall life.* The Apostle also vseth this reason to perswade vnto Christian beneficence; not only because they should reape a plentifull haruest, of their seed so sowne, in heauen, but also because God was able to returne vnto them such sufficient plenty of temporall blessings, that they might still abound vnto euery good worke. So that Gods earthly and corporall benefits, which he hath promised to those that serue him, may serue as strong, though not the strongest reasons, to make vs diligent in all Christian duties. For howsoeuer carnall and worldly men are to be condemned, who stand most affected to temporary rewards, enquiring *who will shew them any good; and what profit there is in seruing the Almighty,* when any man perswadeth them vnto it; yet Gods owne children, though they are chiefly to regard spirituall grace and heavenly glory, may haue, in performance of their duty, some respect to earthly benefits; and

1. Cor. 9. 6, 8.

Iob 1. 9.

Pro. 3. 2.

Pro. 3. 18.

Iob 22. 24, 25.

Mat. 10. 29, 30.

1. Cor. 9. 6, 8.

Mal. 3. 14.

6. Sect. 3.
That by a
godly life,
Gods sauing
graces are;
much increa-
sed in vs.

1. Tim. 1. 19.
1. Cor. 15. 58.

Rom. 11. 6.
Eph. 1. 4.

2. Pet. 1. 10.

Psal. 15. 3.
& 24. 4.

1. Ioh. 3. 6.
1. Ioh. 4. 19.

2. Pet. 1. 10.
Tit. 2. 11, 12.

Luk. 8. 15.
Ioh. 15.

Psal. 1. 2.
Mat. 7. 17, 18, 30
Luk. 6. 45.
Ioh. 8. 47.
Mat. 12. 50.

incourage themselves in Gods seruice, in hope to receive such a proportion of them, as will stand with their spirituall good, and eternall saluation, to which end God hath promised them.

The second sort of the benefits of this life, are Gods spirituall graces, all which are much increased by a godly life. And first, hereby our faith is much confirmed and increased, by our frequent performing the duties of holinesse and righteousness. For as often Acts doe confirme and increase an habit; and both our bodily strength, and all faculties of the mind, are not onely preserved, but also much improved by continuall exercise, so vertuous actions and workes of piety and righteousness, being the exercises of our faith, doe tend much to the strengthening of it; whereas contrariwise, by the neglect of these duties, it is much weakened, and by the contrary vices and acts of sinne exceedingly shaken, and grievously wounded. In which regard the Apostle ioyneth the holding of faith, and a good conscience, because the one will not stay without the other, being such loving twins as cannot be diuided, but live and die together. More especially, the duties of a godly life, doe confirme our faith in the assurance of our election, not as causes, for the election of God is free of grace, and not of workes, but as the effects and fruits of it, and as the end vnto which wee are elected, for wee are not chosen because wee were holy, but to the end that wee might bee holy, as the Apostle sheweth. Thus the Apostle Peter exhorting vs to make our calling and election sure, prescribeth this as the onely meanes, the ioyning of one vertue and Christian duty with another, telling vs, that if wee doe these things, we shall neuer fall. The Psalmist likewise setting downe the markes and signs, whereby wee may know whether God hath chosen vs to dwell in his holy mountaine, maketh this the first & chiefe, to walke uprightly, and work righteousness, and to haue cleane hands, and a pure heart. Secondly hereby our faith is perswaded of Gods grace and love in Christ. For by keeping of Gods Commandements, we are assured that we loue God, according to that of the Apostle Iohn, Who so keepeth his Word, in him verily is the loue of God perfected; and consequently, that he loueth vs, seeing we loue him, because he loued vs first, our loue being but a sparke of that diuine and infinite flame. Thirdly, of our effectuell calling, this being the meanes which the Apostle prescribeth to make it sure. For hereby we know, that the grace of God, bringing saluation, hath shined vnto vs, when as we are taught thereby, to deny vngodlinesse and worldly lusts; and to liue soberly, righteously, and godly in this present world; that wee haue in a sauing manner heard Gods Word, when hauing receiued it into honest hearts, wee haue brought forth fruits with patience. That wee are ingrafted into Christ the true Vine, when wee bring forth the ripe Grapes of holinesse and righteousness. That wee are trees of righteousness of Gods owne planting, when like the tree planted by the riuers of waters, wee bring forth fruit in due season. That wee are good men, when out of the good treasure of our hearts we bring forth that which is good. That wee are of God, and the Sheepe of Christ, when we heare Gods Word, and follow him. And that wee are truly a kinne to Christ, when wee doe the will of his Father which is in heauen. Fourthly, by a godly life, and the workes of piety and righteousness, our faith

faith is assured of it selfe, that it is lively and vnfaigned; for as our good workes doe shew vnto others, so also they approoue it vnto our selues, as being the fruits of this tree, and the very breath of this body, without which it is but a dead stocke and rotten carcase. For as the Apostle James telleth vs, *Faith, if it haue no workes, is dead, being alone; And as the body without the spirit is dead, so faith without workes is dead also.* Fifthly, our faith is heerby assured of our iustification, and of all the fruits and benefits that doe accompany it. As that we are freed from our sinnes, both in respect of their guilt and punishment, by the death and resurrection of Iesus Christ, when as by the vertue and power of them, we feele our selues deliuered from the corruption of them, so as they doe not rule and raigne in vs, as in former times, and quickned in the inner man vnto holinesse and newnesse of life. That we are reconciled vnto God, when as we feele an earnest desire and constant indour wrought in vs of pleasing him in all things. That we are his children by adoption and grace, when we liue as it becometh his children, and resemble our heauenly Father in holinesse and righteousness. That we are sanctified by his Spirit, when as wee bring forth the fruits of our sanctification in a godly and Christian life. That we haue vnfaignedly repented of our sinnes, when as wee bring forth fruit worthy amendment, and doe daily exercise our selues in good workes. Finally, that we are Citizens of heauen, and heires of euerlasting happinesse, when as we haue our conuersation there, setting our hearts and affections on things aboue, and not on things beneath; and when *hauiug this hope, that we shall be made like vnto Christ, we haue purged our selues, as he also is pure.*

1 Iam. 2. 17, 16.

Phil. 3. 20.

Col. 3. 2.

Job. 3. 2, 3.

§. Sect. 4.

That a godly life strengthneth and increaseth our hope and confidence in God.

Psal. 34. 15.

Psal. 115. 11.

Dan. 3. 17.

Dan. 6. 16.

The second spirituall benefit of a godly life is, that it strengtheneth and increaseth our hope and confidence in God, grounded vpon this assurance, that hee will preserve all those that feare and serue him, from all euill, all perils and dangers, and the malice and might of all their enemies, and that he will provide for them all things necessary, seeing he, who is so bountifull euen to his enemies, will not let his owne children want any thing that is good, who haue a desire to serue and please him. So that they which feare the Lord, haue great cause to trust in the Lord, as the Psalmist exhorteth, *because he is their helpe and shield.* And this made the three Children so confident, that they cared not for the rage of the Tyrant, nor for the fiery Furnace, though sevenfold hotter then ordinary, because they had serued God with a good conscience, and thereby were assured, that the God whom they serued, was both able and willing to deliuer them. This made *Daniel* to serue God constantly, whom hee had formerly serued, notwithstanding the cruell edict of the King; because he well knew, that the God whom he serued, was able to deliuer him from the Lions, as *Darius* also acknowledged. From which confidence there arise diuers other singular benefits, as inward ioy and comfort in all estates, seeing in this confidence we haue cast all our care vpon God; patience in all troubles, seeing we trust assuredly in God for helpe and deliuerance, in that time which shall be most seasonable, both for his glory, and our owne spirituall good and euerlasting saluation. Cheerfulnesse in the wayes of godlinesse, when they seeme fullest of difficulty and danger, because the

Iam. 5. 16.

Psal. 4. 7. 3.

Psal. 34. 15.

1. Pet. 3. 11, 12.

Psal. 145. 19.

Ephes. 3. 12.

Heb. 4. 16.

Heb. 10. 22.

Heb. 9. 14.

Psal. 66. 18.

Iob. 3. 20, 21, 22

Pro. 15. 8.

Lord, in whom we trust, is able to support and defend vs. And finally, conscience of our well doing, and our earnest desire to glorifie and please God in all Christian and holy duties, doth not onely much strengthen our faith in the assurance of Gods infinite mercies, and Christs all sufficient merits, but also exceedingly confirme our affiance, in the sense and feeling of Gods lope, so that we are thereby inabled, with great confidence, to haue our accessse vnto the Throne of grace, and with much liberty of speech and spirit, to make all our suits knowne vnto him, with assurance that they shall be graciously heard and granted. For the effectual seruent prayer of a righteous man availeth much. And we are assured, with Dauid, that the God of our righteousness will heare our prayers, and that the Lord, who setteth apart him that is godly, for himselfe, will heare vs (being such) when we call vpon him; That the eyes of the Lord are vpon the righteous, and that his eares are open to heare their cry. The which the Apostle Peter veth, as an effectual argument, to moue vs to eschew euill, and doe good, to seeke peace, and ensue it, because it confirmeth our confidence, that God will heare and grant all our suits; seeing, as the Psalmist speaketh, He will fulfill the desires of them that feare him, he also will heare their cry, and will saue them. For howsoeuer the chiefe and principall cause of our confidence and boldnesse be not any thing in our selues, but onely Iesus Christ, in whom God is well pleased with vs, according to that of the Apostle; In whom we haue boldnesse and accessse with confidence, by the faith of him: And though this be the maine ground of our affiance, when we make our suits knowne vnto God, because Christ our high Priest maketh intercession for vs, in confidence whereof we may, as the Apostle exhorteth, come boldly vnto the Throne of grace, that we may obtain mercy, & find grace to help in time of need, yet we may draw neere with much more boldnesse, and with a true heart, in full assurance of faith, when we haue our hearts sprinkled from an euill conscience, and our bodies washed with pure water; that is, not only the blood of Redemption, which purgeth vs from the guilt of our sinnes, but also the water of ablu-tion, which cleansing vs from the corruption of sinne, doth assure vs, that we are washed in that Lauer of Christs blood; and when our consciences are so purged from dead workes thereby, as that wee are inabled, in some good measure, to serue the liuing God. For if wee regard wickednesse in our hearts, we can haue no assurance that God will heare vs; if wee come into Gods presence with guilty consciences, accusing vs for the neglect of his seruice, and for liuing in sinne without repentance, shame will couer our faces, and take away all boldnesse and confidence, when wee make our suits vnto him. For we know, that if our heart condemne vs, God is greater then our heart, and knoweth all things; but if our hearts conideinne vs not, then haue we confidence towards God: And whatsoeuer we aske, we receiue of him, because we keepe his Commandements, and doe those things that are pleasing in his sight. For this maketh him to entertaine our suits, not onely graciously in respect of vs, but also with great pleasure in himselfe, according to that of Salomon; The sacrifice of the wicked is an abomination to the Lord; but the prayer of the vpright is his delight. Whereof it is that Dauid, though a man highly in Gods fauour, would not rashly presse into his presence, to make his suits vnto him, before hee had renewed his righteousness by faith

faith and repentance. For he professeth, that he would first *wash his hands in innocency* and then *he would compasse Gods Altar*. Now what greater benefit then this, or what more effectuall motiue vnto a godly life, then to haue hereby the grace and fauour of our Soueraigne Lord and King, so as we may at all times, with boldnesse, come into his presence, and as his chiefe fauorites haue his eare still open vnto vs, so as we may freely make all our suits knowne vnto him, with assured confidence, that they shall be heard and granted, seeing he taketh delight in our prayers, and is as well pleased in giuing, as we in receiuing?

The third spirituall benefit which a godly life bringeth, is Christian courage and true fortitude: For being assured of Gods fauour, and gracious assistance, no dangers are able to daunt vs; and hauing put on the brestplate of righteousness, we feare not the incounters of any enemies. According to that of *Salomon*; *The wicked flee, when no man pursueth, but the righteous are bold as a Lion*. An example, whereof wee haue in *Dauid*, who was so couragious in the assurance of Gods assistance, that hee saith, *he would not be afraid of ten thousand of people, that had set themselves against him round about*. And professeth, that because God was his refuge and strength, *he would not feare though the earth were removed, and though the Mountaines were carried into the midst of the sea. Yea, though he should walke thorow the vale of the shadow of death, yet he would feare no euill, because God was with him, and his rod and staffe comforted him*. Neither was this his case alone, but of all those that feare and serue the Lord, who, as he sheweth at large, stand in feare of no euill, though dangers beset them on all sides, because they haue made God their refuge and fortresse, who will therefore deliuer them from the feare of the Fowler, and from the noysome pestilence, &c. And giue his Angels charge ouer them, to keepe them in all their wayes; who shall beare them up in their hands, lest they dash their foot against a stone. And therefore if we would be truly couragious, let vs serue God in the duties of a godly life, and being safe vnder his protection, and hauing him on our side, we shall not need to care who set against vs, nor to feare what man can doe vnto vs.

The fourth benefit is, that this godly life doth keepe our consciences pure and peaceable. For when wee set our selues with full resolution to please God in all things, we carefully flee all knowne sinnes, whereby the conscience would be defiled. And so hauing nothing to lay to our charge, or to accuse vs of before God, sauing humane infirmities and infirmities, for which we haue (as it were) a pardon of course, sealed by the blood of Christ; the conscience becommeth peaceable, and speaketh nothing but good and ioyfull things vnto vs, testifying the remission of our sinnes, our reconciliation with God, and that we and our workes are accepted of him. So that if with vprightnesse of heart we will serue the true *Milchidech*, in the duties of a godly life, he will be vnto vs, not onely a *King of righteousness*, but also a *King of peace*. For dying for our sinnes, and rising againe to iustifie vs, he hath at his departure left this rich legacy to all his true Disciples; *Peace I leaue with you, my peace I giue vnto you*. The which is not to be esteemed a gift of small value, seeing as the Apostle telleth vs, *it passeth all vnderstanding*; being one of those fruits, wherein the

Psal. 26. 6.

§. Sect. 5.
That a godly
life bringeth
courage and
true fortitude.

Psal. 3. 3.

Psal. 46. 1, 2.

Psal. 23. 4.

Psal. 91. 3, 3,
&c.

Rom. 8. 31.

Psal. 56. 11.

§. Sect. 6.
That a godly
life keepeth
our consciences
pure and
peaceable.

Heb. 7. 2.

Iob. 14. 27.
and 16. 33.

Phil. 4. 7.

Rom. 14. 17.

6. Sect. 7.

That a godly
life causeth
constancy and
perseuerance
vnto the end.

Hos. 14. 1. 2.

Ezek. 33. 11.

Jer. 3. 5, 6.

Isa. 31. 20.

Luk. 19. 41.

Aik. 5. 31.

Ezek. 36. 26.

Zach. 13. 10.

the Kingdome of heaven, and our euermlasting happinesse is begun in vs in this life; for as he saith, *The Kingdome of God is not meate and drinke, but righteousness, and peace, and ioy in the holy Ghost.* The which may effectually moue vs to all Christian and holy duties of a godly life, seeing these fruits of heavenly ioy, are incomparably of more value, then a whole harvest of all earthly happinesse, euen in their present worth, as bringing with them more sound comfort and contentment, more durable and lasting ioy; and also because they are sure euidences and earnest pennies of our heavenly Inheritance, and full fruition of euermlasting blessednesse.

The fifth benefit which we shal receiue by a godly life is, that if we once with a firme resolution & earnest indeuour seroue selues to serue & please God, we shall continue in this estate, notwithstanding our manifold infirmities and corruptions which make vs daily prone to fall into sinne. For they who are once receiued into covenant with God, haue not onely the gracious promise of the remission of their sinnes; but also haue the meanes offered vnto them, yea wrought in them by God, of vnfained repentance, whereby turning vnto him from their sinnes, and renewing their faith, which is the condition of the covenant, in the assurance that they are all pardoned in Christ, they may with peace and confidence proceed againe in their course of godlinesse, as if they had neuer fallen in it, nor gone astray. Neither doth the Lord onely, as a gracious Father, provide fit nourishment for his children, to preserve them in their health and strength; but like a skillfull and wise Physician, soueraigne medicine to recouer them when they are sicke and weake; and not onely affoord vnto them meanes to keepe them whole and sound, but the precious Balme of Gilead, the blood of Christ, applyed by faith; and the Spirit of all lores of sinne, vnfained repentance, to heale them, when in the spiritual conflict they are hurt and wounded. The which he provideth for them, and (as it were) putteth it into their hands by his earnest exhortation, *O Israel, turne vnto the Lord thy God, for thou hast falne by thine iniquity. Turne vnto your words, and turne to the Lord; Say vnto him, Take away all iniquity, and receiue vs graciously.* And againe; *As I liue, saith the Lord God, I haue no pleasure in the death of the wicked, but that the wicked turne from his way and liue. Turne ye, turne ye from your euill wayes, for why will ye dye, ye house of Israel?* Yea, he is displeased with them, and sharply reproveth them, if they neglect this medicine when he offereth it vnto them, that they may be cured. *Why is this people slidden backe by a perpetual backsliding? they haue fast deceit, they refuse to returne; no man repented him of his wickednesse, saying, What haue I done, &c?* And if thus they are not moued to returne, his bowels are troubled, and yearne with compassion, as the Prophet speaketh, and he is sorry that they sorrow not, as wee see in the example of our Sauiour Christ, who wept ouer Ierusalem, because they would not make vse of the acceptable Day whilest it lasted, that they might repent, and escape Gods imminent Iudgements. Yea, he doth not so leaue them, but effectually worketh, in the hearts of his faithfull and chosen Ones, this repentance which he requireth: for he giueth repentance to the house of Israel: *he taketh away their stony hearts; and giueth them hearts of flesh: hee poureth the Spirit of grace vpon the house of Iudah; and causeth them to bewaile their*

their finnes. The which may be vnto vs a singular incouragement in our Christian course, when as wee are assured, that notwithstanding our many frailties and infirmities, wee shall not be cast off, and though we haue many foiles and fals, yet we shall not lie still and perish in our finnes, seeing the Lord giueth vnto all his that feare and serue him, the grace of vnfained repentance, so as they rise againe, and recouer their former estate of holinesse, and withall his wonted grace and fauour, as though they had neuer sinned, and with it their wonted peace of conscience, and ioy in the Holy Ghost.

And these are the benefits which accompany a godly life, whilst we continue in the world: the benefits which it bringeth, when by death we are to depart out of it, are also great and inestimable. For when all worldly blessings faile, and like miserable comforters leaue and forsake vs, when being in greatest agony and distresse, wee stand in most neede of helpe, then the consolations which it bringeth, doe exceedingly cheere and refresh vs. For the good Spirit of God, which hath ruled and guided vs throughout the whole course of our liues, doth not leaue and forsake vs at the houre of death; but then especially doth accompany and assist vs, and the more our afflictions and sorrows abound, the more it causeth our consolations to abound also. It scaleth in our hearts and consciences, the assurance of the pardon and remission of all our finnes, and saith vnto vs, as sometimes Christ to the sicke of the palsey, *Sonne, be of good comfort, thy finnes are forgiven thee.* It incourageth vs against the feare of death, by assuring vs that it hath lost its sting, and therefore though like a serpent it still liue, yet it is not able to doe vs any hurt. It causeth the beames of Gods loue to shine clearly in our hearts, by which they are so warmed and cheered, that the chill and cold terrors of death cannot shrike and dismay vs. It calleth to our remembrance our former care to serue and please God, and how we haue walked with him & before him, though not in legall perfection, yet with integrity and vprightnesse of heart, & how we haue done that which is good in Gods sight. It witnesseth with our consciences, that wee haue beene faithfull Seruants, who haue well husbanded Gods talents intrusted vnto vs, and that our accounts are euen, so that we neede not feare now when we are called to a reckoning. Yea, it putteth into our hands a general acquittance, sealed with the blood of Christ, that wee may haue it in readinesse, when we appeare before our Iudge. It telleth vs, that now all our labours are ended, and that nothing remaineth, but to receiue our wages, and to keepe with God, his Saints and holy Angels, a perpetuall Sabbath in all ioy and happinesse, that now wee are safely passed thorow a sea of danger, and are arriuing and entring into the heauenly Haven of euermlasting rest, that we haue fought a good fight, and finished it with an happy victory, and that now nothing remaineth, but to receiue the Crowne of righteousness, which the Lord the righteous Iudge hath layd up for vs, and is now ready to set vpon our heads with triumph and glory. Again, a godly life changeth the nature of death, and of a curse for sinne, maketh it to become a great blessing, as being

6. Sect. 8.
Of the benefits which a godly life bringeth at the houre of death.

Math. 9. 2.

2. Tim. 4. 7.

2. Tim. 4. 7.

2. Tim. 4. 7.

Phil. 1. 21.

Apo. 21. 4.

Psal. 120. 5.

§. Sect. 9.

Of the inestimable benefits which a godly life will bring in the world to come.

Rom. 8. 1.

Apo. 20. 6.

Matth. 19. 28.

Rom. 8. 15.

1. Iob. 3. 2, 3.

Heb. 12. 14. 15.

Augustine.

Phil. 2. 12.

a meanes to free vs from all euils, and to enter vs into the fruition of the chiefest good; so that whosoever with the Apostle haue led their liues in the true feare of God, may say with him; *For to me to liue, is Christ; and to die, is gaine.* For the death of the godly puts an end to all their troubles, that all teares may be wiped from their eyes. It causeth them cease to sinne, which so long as they liue in the flesh, hangeth vpon them as an heauie burthen, and presseth out of them many a sorrowfull sigh and deepe grone. It bringeth with it a ioyfull rest from all their labours, which in this life are so tedious and troublesome, and putteth an end to their wearisome pilgrimage. It freeth them from all worldly miseries, from pouerty and penurie, sores and sicknesses, slanders and disgraces, and bringeth with it heavenly plentie, and the riches of Gods Kingdome, perpetuall health & euerlasting glory. It putteth an end to the spiritual conflict, and to all the assaults of our many, mighty and malicious enemies, so as they shall neuer more be able to disturbe our peace. It separateth vs from the society of wicked worldlings, which whilest wee liue, is so irksome and dangerous, and from participating with them either in their sinnes or punishments. It secureth vs from the euils to come, and acquitteth vs from approaching dangers. Finally, as it putteth an end to all our euils both of punishment and sinne, so it serueth as an entrance into the full fruition of all good, and for a strait gate, whereby we passe into heavenly happinesse. All which considerations should be effectuell reasons to perswade to the leading of a godly life, which is alwaies attended vpon by such a blessed death, that bringeth so many comforts with it, when all other comforts faile; and so many ioyes after it; of all which they deprive themselves, who neglect Gods seruice, and spend their time and strength in the eager pursuite of worldly vanities.

Finally, as a godly life is in this world profitable to all purpops, so is it most beneficiall in respect of the life to come. For thereby wee are secured from that euerlasting woe and misery, prepared for all those who liue and die in their sinnes, seeing there is no condemnation to those who are in Iesus Christ, which walke not after the flesh, but after the spirit, and the second death shall haue no power ouer them, who haue their part in the first resurrection; to holinesse and newnesse of life. Secondly, we are assured hereby of heavenly happinesse; For they that haue followed Christ in the regeneration, shall accompany him in glorie. They that haue liued like Gods children in holinesse and righteousness, as in this life they haue the adoption of sonnes, and the Spirit of adoption, crying in their hearts *Abba, Father*, so shall they in the life to come, receiue from their Father their heavenly inheritance; whereas they who haue neglected these duties, can neither haue this hope here, nor that fruition hereafter, seeing *without holinesse no man shall see God.* For howsoeuer (as one saith) God made vs without our felicitie, yet he will not so saue vs. But hauing giuen vs a Being, reasonable foules, and his Word, whereby he hath made vs acquainted with his will, and required our conformity and obedience, he will haue vs to be with him in working out our owne saluation, by performing those duties which

which he hath prescribed, and to walke in the way of holinesse and
righteousnesse, which leadeth to everlasting happinesse. So that
though our seruice of God in holy duties be not the cause of a small
life and glorie, but the free mercies of God and meritt of Christ yet
being the way which leadeth vnto it, all may be assured that they shall
attaine to heavenly happinesse, who goe constantly in it. whereas con-
trariwise they who neuer goe in this way, can neuer come vnto that
glorie vnto which it leadeth. Finally, a godly life is most profitable
in respect of the life to come, because God graciously crowneeth his
owne graces in his children, and the fruits of them in their new obe-
dience, with a proportionable measure of glory and happinesse. So
that they who haue in this life shined brightest in the light of grace
and godlinesse, shall in that life shine brightest in glorie and blessed-
nesse. They who haue most glorified him by their holy conuer-
sation, he will impart vnto them the greatest measure of glory, and
both make them capable, and replenish them with greatest ioyes. So
that if wee haue any care or desire to be secured from endlesse mis-
eries, or to be assured of eternall happinesse, let vs be moued hereby
to serue and please God in the duties of an holy life. Wee seeing the
Lord in some proportion fitteth his wages to our workes, and the rich
rewards of his free grace, according to those inducours which he hath
wrought in vs of seeking his glory, let vs being transported with an ho-
ly ambition, deuote our selues wholly to his seruice, & not only labour
to keep an ordinary pace with others, but striding for the richest prize,
let vs indetout to our strip all that run with vs in the race of godlinesse.

C. P. XLIII

*Of other singular priuiledges, wherewith God crowneeth
a godly life.*

Having seene the benefits which accompany a godly life,
let vs now also consider of the priuiledges wherewith
God crowneeth those that leade it. Although in truth
there is little difference betweene these two, seeing
those benefits are priuiledges, as being peculiar prerog-
atives belonging onely to the godly, and these priuiledges singular
benefits, which are promised and giuen them as rewards of their
godlinesse. But because I would not glut the Readers appetite with
satiety, by setting before him all at once, a multitude of dishes cooked
after the same fashion, I thought it not amisse to referue these that fol-
low (as it were) for an after-course on second seruice, dressed in some-
what a different manner, for as I considered the former benefits as
the fruits of a godly life, so I will consider these as priuiledges com-
ming directly from God, wherewith he endoweth and innesteth the
persons of the godly, who desire and inducours to serue and please
him. Although here againe I must confesse, that those fruits of god-
linesse are the free gifts of Gods grace, and these priuiledges wherewith

6. Sect. 1.
Their con-
ceits confu-
ted, who ima-
gine that God
wholly refer-
reth the re-
wards of those
that serue him,
for the life to
come.

with God peculiarly aduanceth the godly, may in some sort be called the fruits of their godlinesse. But that wee may come to our present purpose. It is the conceit of wicked worldlings, that God wholly deferreth to reward those that leaue their sinnes, and denote themselves vnto his seruice, till the Day of Iudgement; and the punishments of those who neglect him, and serue their owne lusts, to the same time, if at least they beleue at all, that there will bee such a Day, or such a retribution of rewards and punishments: And that in the meane while *all things happen alike to all; to the righteous and to the wicked, to the good and cleane, and to the euill and uncleane, &c.* Now because (according to the fewes prouerbe) *the dayes are prolonged,* therefore they conclude, that all prophecies shall faile, being ready with those scorners to aske, *Where is the promise of his comming? and because sentence against their euill workes is not executed speedily, therefore their hearts are fully set in them to doe euill;* and because good workes, and the sincere seruice of God is not (as they thinke) in this life rewarded, they measuring all things by sense and outward appearance, conclude that there is no profit in it. And that therefore they will not buy vncertaine hopes at so high a price, as to forgoe for them the pleasures of sin, which are so sweet to their carnall taste, and to weary themselves in Gods seruice, which is so distastefull to their corrupt appetite.

And surely it cannot be denyed, but that God, in the greatest part, reserueth in his owne keeping the rewards which he hath promised to his owne seruants, and maketh them to liue more by faith then sense. That ordinarily he giueth outward and temporall things in greatest plenty, to such beasts as he fatterh for the slaughter, and letteth his own sheepe feede vpon bare Commons; that hee *fillesh the bellies* of wicked men with *his hid treasures*, and causeth *their eyes to stand out with fatnesse*; because (according to their owne desires) hee giueth vnto them *their portion in this life*, and all the good things which they are euer to inioy; and keepeth his owne children to a shorter allowance and more spare dyet, trayning them vp in his Schoole, with more seuer discipline, that learning his will and waies, they may bee made fit for their heauenly Inheritance. It is true, that Gods seruants also are most commonly subiect to crosses and afflictions more then other men; and alwaies debarred of many pleasures of sinne, which are sweete and delightfull to the carnall appetite, of which bewitching cups the wicked of the world doe drinke their fill. So that if they should bee sequestred from their hopes, and iudged onely according to outward appearance, they, aboue all others, would seeme *most miserable*. But what more then brutish blockishnesse were this, if we should by all this be encouraged in sinne, or discouraged in Gods seruice? For can wee imagine that *the iust Iudge of heauen and earth should deale uniuersally*? or that Wisdome it selfe should bee so vnwise in the dispensation of rewards and punishments? Is God thus bountifull to strangers and enemies, that hee causeth them to abound with earthly blessings; and reserueth hee

Eccles. 9. 2.

Ezech. 18. 23.

2. Pet. 3. 4.
Heb. 3. 11.

Mal. 3. 14.

6. Sect. 2.
That God ordinarily giueth
greatest
plenty of
worldly blessings to world-
ly men.
Psal. 17. 14.
P. 73. 7.
Luke 16. 25.

1. Cor. 15. 19.

Gen. 18. 25.

nothing better in store for his owne children that serue and please him? Dost hee correct their slips and falls with such smarting rods of temporary afflictions? and hath he not three-stringed whips, Strappadoes and Rakes, for such as trayterously rebell against him, and wilfully dishonour him by their outrageous wickednesse? Shall wee, who haue not so much as the least sparke of that iustice and truth, bounty and goodnesse, which is in him as an infinite flame, performe our promises which wee haue made to our seruants? and shall not God keepe his couenant with his? Shall we preferre those of our owne family before strangers, and extend our bounty to those that serue and please vs by doing our will, much more then to others who neglect vs, yea rather disgrace and wrong vs by their ill carriage? and shall the Lord, whom wee see so bountifull to his enemies, bee niggardly to his friends? and not reserve his richest rewards for those which haue indeuoured to doe him best seruice, seeing heauen and earth are at his disposing? Let vs not then so much looke vpon our seuerer education, as vpon the inheritance vnto which wee are thus trayned. Not vpon the sorrowfull seede-time, but vpon our ioyfull haruest. Not vpon our sharpe conflict, wounds and skarrs, but vpon our Victory, Triumph and Crowne. And so shall wee bee easily able to make *Moses* his choyse, and rather desire to suffer affliction with the people of God, then to enjoy the pleasures of sinne, which last but for a season.

Heb. 11. 35.

Yet, that secure worldlings may not be proud of their present preferments, nor pleasing themselues with their portion, neglect to doe God better seruice, because they thinke hee hath no better wages then the temporary pay of worldly benefits; and that Gods faithfull Seruants may not be discouraged in holy and Christian duties, because all their estate standeth in hopes, and little in fruition; let vs consider in the next place, that euen in this life the faithfull haue many rich and royall priuiledges, as the present pay and earnest of their heauenly happines, for their better incouragement in all Christian duties, of which, wicked worldlings that vtterly neglect them, are wholly destitute. Whereof we are to take the better notice, because howsoeuer they generally belong to all Gods children, yet many take little comfort by them, either by reason of their ignorance, which causeth them not to know them; or their carelesnesse, which will not let them seriously consider of them; or their earthly-mindednesse, which maketh them, with *Lot's* wife, more to looke backe vpon the pleasures of Sodom, then vpon those priuiledges which lye before them, as they are going on in the waies of godlinesse, and to cast their eyes so much vpon the false splendor and brightnesse of worldly vanities, that being dazled therewith, they are not able to discern spirituall and heauenly excellencies; or finally, because they are so negligent in the duties of Gods seruice, and weaken their faith with so many slips and falls, wants & imperfections, that they are not able to make vse of their priuiledges, nor to apply them vnto themselues with any comfort & assurance.

§. Sect. 3.
That euen in this life God endoweth the Godly with many singular and peculiar priuiledges, and first, that hee loueth them aboue all other his creatures.

Ier. 31. 3.
Iob. 13. 1.

Iob. 3. 16.
Rom. 5. 8, 10.

Iob. 1. 12.
1. Iob. 3. 1.
Mal. 3. 17, 18.

Esa. 49. 15.

Hos. 2. 19.

Gen. 2. 24.

Num. 14. 8.

Iob. 17. 21, 24.
1. Iob. 3. 2.

And to speake nothing of that reward which vertue and holy duties bring with them, in their owne excellency, and in the conscience of well-doing; nor of the foulness of vice, which is punished in it selfe, and with those checkes of conscience, and terrours of minde accompanying sinfull actions, which make the heart sorrowfull and full of disquietnesse, when there is nothing but mirth and iollity in outward appearance (in which regard, notwithstanding piety in the seruice of God, is much to be preferred before the pleasing of our owne sinfull lusts, though there were no after-reckoning, no heaven or hell, rewards or punishments) there are many speciall and rich priuiledges, wherewith God euen in this life crowneth that faithfull seruice which is done vnto him. The first, and fountaine of all the rest, is, that God loueth them aboue all other his creatures, with a speciall and singular loue, which mooueth him to multiply all his fauours vpon them, in all things which may further their temporary good and euermlasting happinesse. For he loueth those that feare and serue him, *with an euermlasting loue*, and hauing set his affection vpon them, *he loueth them to the end*; which hee hath notably manifested vnto them, in that this loue could not be broken off by their enmity against him, but when they were yet sinners and enemies, he sent his Sonne, his onely Sonne, the Sonne of his loue, to die for their sinnes, that they by him might attaine vnto euermlasting life and happinesse. In him hee hath adopted them for his sonnes and children, and loueth them as a tender father loueth his child, accepting graciously of all their imperfect seruice, passing by all their infirmities, and pardoning all their sinnes. Yea, hee numbrell them among his *chiefest Iewels*, and indoweth them with such speciall testimonies of his loue, that it is easie to *discerne betwene the righteous and the wicked, betweene him that feareth God, and him that serueth him not*. But though the loue of a father bee great towards his child, yet it doth not sufficiently expresse Gods loue towards his, and therefore hee compareth it to the loue of a tender-hearted mother towards her sucking infant. And yet this cometh short (as it needs must: for how can that which is finite reach to that which is infinite?) and therefore hee saith, that *though a woman may forget her sucking child, yet he will not forget them*. And in this regard, to expresse the greatnesse of his loue, he taketh a resemblance, from the highest degree of loue amongst men, which is of an husband towards his wife, yea of a Bridegroom to his Bride, vnto which, the loue of parents and friends, yea, of any other thing in the world, giueth place, seeing they are coupled in such neere vnion and communion, that *they are no more two, but one flesh*; so that the one, in louing the other, loueth himselfe, and cannot make much of his Spouse, but he cherisheth his owne flesh, (as it were) in another body. The which infinite loue of God towards those that serue him, giueth vnto them full assurance, as of his present fauours, so especially of heavenly happinesse. For *if the Lord delights in vs, then hee will assuredly bring vs into this beaueuly Canaan*, which floweth with a large streame of farre greater blessings then *milk and honey*, euen with a flood of pleasures, which are *at Gods right hand for euermore*. If the Lord so dearely loue vs, then he will delight in our company, and *where he is, there we shall be also*. For where should the children bee, but in their fathers family? Where should

should the Bride be, but with her Bridegroom, who take their chiefe pleasure in the mutuall fruition of one anothers loue? The which high and holy priuiledge, is a most effectuall reason to make vs diligent in all the duties of Gods seruice, which assureth vs that we are in this loue and liking with God, vpon which dependeth our eternall happinesse. For if men thinke it such an high prerogative to bee the favourites of great Princes, that they thinke all paines and seruice too little, which may endear them to their loue, because this alone intitleth them to all other benefits of honours, riches, and pleasures which a kingdome can yeeld vnto them; then with what cheerefulnesse should wee performe all holy duties of Gods seruice, which assure vs, that wee shall be, and are his speciall Favourites, who hath heaven and earth at his disposing, with all the rich treasures and ioyfull pleasures contained in them, in the assurance whereof, our Sauour telleth vs, that wee haue much more cause to reioyce, then in the gift of miracles, or that the foule spirits are subdued vnto vs?

Luk. 10. 20.
1. Pet. 1. 8.

§. Sect. 3.
That God watcheth over the godly with his speciall providence, and the benefits of this priuiledge

Psal. 34. 15.
33. 18.
Job 36. 7.
Psal. 37. 13.

Mat. 10. 30.

Deut. 1. 31.
30. 11.
Ezech. 34. 12.
Psal. 23. 1, 2, 3.

Job. 10. 1, 2, & 4.

The second priuiledge which God vouchsafeth vnto all those that leade a godly life, is, that louing them with this fatherly loue, he watcheth over them with his providence, to conferre vpon them all manner of good. For howsoeuer all things in heaven and earth are subject to this all-seeing and all-ruling providence, yet after a more speciall manner he watcheth over those that feare him, as his owne peculiar people; and though his power and presence extend to all the world, like the power of a King vnto his whole Dominions, yet he is heereby chiefly beneficiall to those that feare and serue him, as being of his owne family, yea his adopted children in Iesus Christ. Thus the Psalmist saith, that *the eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.* And againe, *The eyes of the Lord are vpon them that feare him;* And as *Elisha* speaketh, *He withdraweth not his eyes from them.* So *David* in another place; *The Lord knoweth the dayes of the vpright, and their inheritance shall be for ever.* Yea, but the eyes of the Lord are vpon all things, and there is nothing so secret, that is vnknewne vnto him; and what priuiledge then haue those herein that serue him, about those that serue him not? It consists not in the generall view, and notice which God taketh of one thing as well as of another; but in that he hath a more watchfull and benigne eye over those that feare him, to preserue them from all euill, and to bestow vpon them all that is good; by reason whereof they are so farre from miscarrying by any chance and casualtie, any malice or fury of their enemies, that not so much as *an haire can fall from their head without the will of their heauenly Father.* In which respect, the Lord compareth himselfe to an Eagle, which safely carrieth her yong, and defendeth them from all other rauinous birds, when they are vnable to shift for themselves. And to a carefull Shepherd, who not onely keepeth his Sheepe from the Wolfe, but also feeds them in greene Pastures, driueth them to the still waters, cureth the sicke, and carrieth in his armes the lame and weake, as *David* also sheweth by his owne experience. And thus our Sauour called himselfe the good Shepherd, who watched over his Sheepe with such loue and care, that he was ready to lay downe his life for them, rather then they should perish by any danger. Now the benefits which we haue by this priuiledge, are many and inestimable. For

Esa. 30. 21.

Psal. 37. 23.

Zach. 2. 8.

Psal. 17. 8.

Psal. 34. 7.

Dan. 3. 25.

Ch. 6. 22.

2. King. 6. 17.

Psal. 91. 4, 5, 6,
&c.

Psal. 33. 18, 19.

Esa. 41. 10.

Psal. 37. 24.

Psal. 34. 17, 18.

Psal. 41. 12.

Psal. 37. 34.

by this speciall prouidence, God, like a faithfull Shepherd, leadeth vs out and in, and directeth vs in all our courses, guideth vs in the wayes of his Commandements, and keepeth vs from wandring in the by-paths of error, and from losing our felices in the desarts of sinne. And thus the Psalmist saith, that *the steps of a good man are ordered by the Lord, and he delighteth in his way*; whereby hee is kept from falling into many sinnes, vnto which hee is prone through naturall corruption, and wherewith others, that are not thus guided and gouerned, are often and easily ouertaken; and also into many dangers and euils, to which their fraile liues are subiect, whereinto others not thus directed, doe rush and perish in them. Secondly, by this speciall prouidence, those that serue the Lord, are preferred from all euils, and protected against all enemies; and that not after a slight and ordinary manner, but with such vigilant care and tendernesse, as a man watcheth ouer the apple of his eye, as the Lord professeth, and David also found by his owne experience. The which, though it bee all-sufficient to preferue vs from all danger of euill, yet for our greater comfort, and the better confirming of communion and loue betweene his holy Spirits and vs, hee causeth his Angels to incampe round about those that feare him, and deliuereth them; yea, hee committeth them vnto them, as their speciall charge, to keepe them in all their wayes, and to beare them in their hands, that they dash not their foot against a stone. Of which, we haue many examples; as of the three children thus preferred in the fiery furnace, and Daniel in the Lyons den; and in that mighty Army of holy Spirits, sent for the comfort and incouragement of Elizeus seruant. Thirdly, by this speciall prouidence, God both vpholdeth his children that serue him, when they are ready to fall into sinne and danger, and raiseth them vp being falne; preferueth them from troubles and afflictions, and deliuereth them out of them when they call vpon him. For he couereth them with his feathers, and under his wings they shall be safe, his truth shall be their shield and buckler, &c. The eyes of the Lord are vpon those that feare him, to deliuer their soule from death, and to keepe them alliue in famine. In which regard, the Lord incourageth his seruants against all dangers; Feare thou not, for I am with thee: be not dismayd: for I am thy God; I will strengthen thee, yea, I will helpe thee, yea, I will vphold thee with the right hand of my righteousness, &c. Or if for their chastisement they be afflicted and soyled with any euill, either of sinne or punishment, yet they shall not be forsaken, and suffered to lye and perish in it, and as the Psalmist speaketh, *Though they fall, they shall not utterly be cast downe, for the Lord vpholdeth them with his hand*. Yea, though many be the troubles of the righteous, yet the Lord deliuereth them out of all; and though he beareth them with his rods, yet he keepeth all their bones, so that not one of them is broken. For the Lord vpholdeth them in their integrity, and setteth them alwayes before his face, as David speaketh out of his owne experience. Finally, as God by this speciall prouidence preferueth those that serue him, from all euill; so also he provideth for them all that is good, supplying all their wants, and relieuing them in all their necessities. For if we trust in the Lord, and doe good, we shall dwell in the Land, and verily we shall be fed; if we delight our selues in the Lord, hee will giue vs the desires of our hearts. Which argument David vseth, to moue all vnto Gods

feare:

feare: O feare the Lord (saith he) ye his Saints, for there is no want to them that feare him. The young Lions lacke and suffer hunger, but they that feare the Lord, shall not want any good thing. Now what greater priuiledge, then to be thus at Gods finding? to haue him our guide to direct vs, our King to gouerne and defend vs; our louing Father, and carefull Shepheard, to feed vs, and supply all our wants; to preferue vs from dangers, and deliuer vs out of all our troubles; to heale our wounds, and cure our diseases: seeing he beholdeth all our wants, and is all-sufficient to supply them? What stronger motiue then this, to moue vs wholly to deuote our selues vnto his seruice, *in whom we liue, and moue, and haue our being*, seeing our fraile liues are lyable to so many euils, both of sinne and punishment, obnoxious to so many dangers, and stand in need of so many helpes and comforts, that if the Lord should but for the least moment withdraw his hand, and cast vs from vnder the protection of his wise and powerfull providence, we should vtterly perish and come to nothing?

The third priuiledge which the Lord vouchsafeth vnto the godly, is, that he so guideth and gouerneth them by his grace and holy Spirit, that they make a right vse of all estates, both of prosperity and aduersity, and turne all things which happen vnto them by the Diuine providence, to their spirituall good, the enriching of their soules with all sauing graces, and the furthering and assuring of their eternall saluation. For whereas wicked men, inioying worldly prosperity, doe stand in slippery places, their table becomming a snare vnto them, and their honours, riches and pleasures, the baits of sinne, which make them to fall into the diuels nets of perdition (for their honours nourish and increase their ambition, their riches serue as sweet drinckes, to make them thirst the more, and increase their swelling dropsie of couetous desires, their pleasures make them more sensuall and voluptuous, and all together worke in them pride, and forgetfulnesse of God, carnall selfe-loue, and loue of the world, affiance in earthly vanities, and contempt of spirituall and heavenly things) The Lord preferueth those that feare and serue him, from falling into these tentations, by moderating their desires, and mortifying their carnall concupiscence, so as they doe not excesssiuely affect these worldly vanities, nor dote vpon them when they haue them, but vse them onely as helpes and comforts of their pilgrimage, and not set their hearts vpon them as their Paradise, and the rewards of their Countrey, because they know them to be vaine and vncertaine, both in their getting and keeping; momentany and mutable, being euery day ready to leaue vs, or we them. Their honours doe not puffe them vp in pride, but make them the more humble, seeing they possesse them not as their owne proprieties, but as Gods Talent, whereof one day they must giue a reckoning; as wee see in the example of *Dauid*, who though he were aduanced from a lowe estate to a Kingdome, yet professeth, that his heart was not haughty, nor his eyes lofty, but that he behaued himselfe in all meeknesse and mildnesse, as a child weaned of his mother. Their riches doe not withdraw their hearts from God, though they abound in them, neither doe they trust in them, because they know them to be vncertaine, but in the euerliuing God, who giueth them richly all things to ioy; as we see in the example of *Iob*, who though hee

Psal. 34. 9, 10.

Aa. 17. 28.

§. Sect. 4.

That he guideth and gouerneth the godly with his grace and holy Spirit:

1. In their prosperity.

Psal. 131. 1, 2.

1. Tim. 6. 17.

Job 31. 24.

Iob. 31. 24.

Iob. 31. 16,
17, 19.

Eccles. 2. 11.

Heb. 11. 25, 26.

Heb. 13. 14.
and 11. 10.

6. Sect. 5.

Secondly, he
guideth the
godly in the
time of their
afflictions.1. Pet. 2. 24.
Col. 2. 14.
Gal. 3. 13.

Jam. 1. 12.

were the wealthiest man in all the East, yet he did not make gold his hope, nor said vnto the fine gold, Thou art my confidence; nor reioyced, because his wealth was great, nor because his hand had gotten much. But onely they vse them as the great instruments of well doing, and as meanes to inable them to exercise themselues in the workes of mercy, according to Iobs example, who being rich and able to doe good, did not withhold from the poore their desire, nor caused the eyes of the widow to faile, nor did eate his morsels alone, but did let the fatherlesse ease thereof, nor would see any perish for want of clothing, nor the poore to lye without a couering. Their pleasures, though as great as they inioy, who haue eminent places in Kings Courts, doe not, like intoxicating cups, bewitch them, and make them so drunke, that they forget the ioyes of heauen, vnto which they aspire, but euen when they haue drunke the deepest draught of them, they can (with Salomon) say of them, that all is vanity and vexation of spirit, and that there is no profit vnder the Sunne. And when they are put to their choyce, so as they must of necessity leaue the one, to imbrace the other, they will, with Moses, haue such respect to the recompence of their heauenly reward, that they will chuse rather to suffer affliction with the people of God, then to inioy the pleasures of sinne for a season. Finally, though with the Patriarches they abound with Gods blessings, yet they will not fixe their hearts vpon them, because here they haue no continuing City, but they seeke one to come, which hath foundations, whose builder and maker is God; and therefore like the Workman, is permanent and euerlasting. Now what a priuiledge is this, to be vpheld in such slippery places, in which, all that are left to themselues, doe tearfully fall? to haue antidotes against these dangerous drinckes, wherewith all that want them, are poysoned? to bee made more humble, mindfull of God, and thankfull vnto him by these worldly things, which make the most proud, forgetfull and vngratefull? Finally, to haue such a right vse of all these earthly and temporary blessings, that they become vnto vs pledges of Gods loue, and earnest pennies of eternall happinesse, and so to inioy both earth and heauen, all the comforts of this life, as helps and furtherances to assure vs of the glory and ioyes of the life to come? Of which, seeing none but the godly are partakers, what a strong motiue should it be to perswade vs vnto the seruice of God in an holy life?

In respect also of the afflictions of this present life, godlines hath no lesse priuiledges. For first, they which carefully serue & please God, are wholly deliuered from the, as they are punishments of sin to satisfie Gods Iustice, because Christ hath in their stead satisfied for them, & paid their debt to the vttermost farthing, and by taking away their sinnes through his death and sufferings, hath also cancelled the hand-writing which was against them, freed them from the curse of the Law; and all the punishments which were due vnto them. Secondly, by leading of a godly life, we are freed from afflictions in the greatest part, as they are the corrections of Gods children. For howsoeuer sometimes the chiefe end, at which God aimeth in afflicting the godly, is the triall of those graces which hee hath giuen them, that being approoued, he may be glorified that gaue them, and his gifts crowned in those that haue receiued them; yet for the most part, sinne being the occasion, euen of these trials, and the cause of other crosses,

crosses, according to that in the Lamentations; *Wherefore doth a living man complaine, a man suffereth for his sinnes?* Her eof it followeth, that wee may escape these afflictions, if we carefully flee sinne, and serue the Lord in the duties of a godly life. For though the Lord iudgeth his children in this life, that they may not be condemned in the life to come; yet it is not as they are innocents (for the they should neuer come into iudgment) but as offenders, who by their sinnes and negligence in his seruice, haue deserued these, and farre greater punishments. Though he *chastizeth euery sonne whom he receiueth*, yet not being faultlesse, but when by their sins they haue displeased him, that he may bring them to repentance and amendment. And therefore he prescribeth this repentance as a meanes to prevent his corrections, seeing, by reason of naturall frailty and corruption, we cannot be wholly innocent: *As many as I loue, I rebufe and chastize; be zealous therefore and amend.* Though he make afflictions to serue for soueraigne salues to his Children, yet he would not apply them to the whole skinne, and sound flesh, but because they haue sores which need to be cured, being so festered, that the balme of his benefits will not heale them. Finally, when by afflictions he weaneth them from the loue of the world, it presupposeth that they dote too much vpon it, and argueth, that if, as they ought, they did lothe and contemne it, in comparison of spiri-
small graces, and heauenly glory, they should not haue it imbittered vnto them: For what mother would rub her teat with mustard, or worme-wood, to weane her child, if he had wit and will to leaue it in due time? So that if we would carefully flee sinne, and please our heauenly Father, by doing our duty, we should not need to feare stripes, but should be continually cherished and incouraged with rewards. If we would not surfet of sinne and wound our consciences, we should not be troubled with the bitter medicine, and sharpe and searching salve. But we might, with comfort and assurance, apply Gods promises of preservation, both from outward and inward afflictions, euen when they are most rife in the world, and seaze vpon others round about vs, according to that of *Eliphaz* to *Iob*. *He shall deliuer thee in sixe troubles, yea in seven there shall no euill touch thee.* And that of the Psalmist, *Many sorrowes shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about.* Thirdly, if by our sinnes we haue brought afflictions vpon vs, yet walking before God in our ordinary course, after an holy manner, we shall haue heereby this priuiledge, that those afflictions which are pernicious vnto others, both in respect of their soules and bodies, shall not be able to doe them any harme. Or though, like the Serpent, they bite them by the heele, and cause some temporary smart, yet being armed with the brest-plate of righteousness, they shall not hurt their vitall parts, nor any whit hinder them of euerlasting happinesse. Yea contrariwise, through the good blessing of God, and assistance of his holy Spirit, sanctifying them to their vse, they, with all other things, shall *work together for their good*, by drawing them neerer vnto God, through vnfained repentance, by mortifying their sinnes, weaning them from the world, strengthening them in all grace, and by being vnto them infallible signes of Gods loue, and their adoption. In all which, and innumerable other respects, they may conclude (not from the sense
and

Lam. 3. 39.

1. Cor. 11. 32.

Heb. 12. 6, 7.

Apo. 3. 19.

Iob 5. 19.

Psal. 32. 10.

and 91. 3, 4.

Pro. 3. 31, 32,

33, 34.

Rom. 8. 28.

Heb. 12. 11.

Psal. 119. 71.
Lam. 3. 27.

Psal.

Pro. 11. 8.

Psal. 34. 17, 19.

Psal. 50. 15.

§. Sect. 6.

That God inwardly guideth the godly by his grace and holy Spirit.

1. Cor. 3. 16.
and 6. 19.

and smart of their afflictions, which, as the Apostle speaketh, *seeme not ioyous, but grieuous*) but from the fruits of righteousness, which spring from them; that it is good for them that they haue been afflicted, that they might learne Gods Statutes; and that it is good for a man that he beare the yoke from his youth: yea, that they are blessed whom the Lord chasteneth, and teacheth them out of his Law. Finally, by leading of a godly life, wee haue this priuiledge in respect of our afflictions, that we shall haue seasonable deliuerance out of them, when as it shall be most fitting, both for Gods glory, and our owne spirituall and euerlasting good. For as the Wile man saith, *The righteousness of the vpright shall deliuer him, but transgressors shall be taken in their naughtinesse*. So the Psalmist saith, that many are the troubles of the righteous, but the Lord deliuereth them out of all. For, *When the righteous cry, the Lord heareth, and deliuereth them out of all their troubles*: according to his gracious promise, *Call vpon me in the day of trouble, I will deliuer thee, and thou shalt glorifie me*. And therefore this also should effectually moue vs vnto the duties of a godly life, seeing heereby all estates are sanctified vnto vs, and euen afflictions themselves are turned to our good, which in their owne nature are the punishments of sinne. For seeing through our intemperate lusts, we oftentimes surfeit of the pleasures of sinne, and thereby cast our selues into many afflictions (as it were) dangerous diseases, who would not esteeme much of such a cordiall, as will keepe the poyson of the disease from the vitall parts? yea, which will cause the sicknesse it selfe to become a meanes of increasing and confirming our spirituall health? But such a cordiall is true godlinesse, which connecteth afflictions, which in their owne nature are the diseases of our soules, and states, caused by surfetting vpon sin, into notable helps and meanes for the bettering of our spirituall estates, by making vs to flee sinne more carefully, whereupon we haue surfitted, and by confirming and increasing all Gods graces in vs.

The fourth priuiledge which the Lord bestoweth vpon the godly, is, that as he outwardly gouerneth, defendeth and preserueth them by his wise and powerfull providence; so hee giueth vnto them an inward guide to direct and rule them, to excite, uphold and strengthen them in all good courses, to purge them from all their corruptions, and to inable them vnto euery good worke; euen his owne holy Spirit, and that not to visit them sometimes by fits, but to dwell in them as in his temples, and to keepe in their soules and bodies continuall residence, that hee may be alwayes ready to direct and guide them in all their wayes, to strengthen their weaknesse, and to comfort their feeble hearts, that they may not faint in their Christian course. And this the Lord promiseth to the faithfull; *I will put my Spirit within you, and cause you to walke in my Statutes; and, Ye shall keepe my Iudgements and doe them*. Neither doth this Spirit come alone, but richly and royally attended with a choyce troope and traine of all sanctifying and sauing graces; as faith, hope, charity, patience, humility, and a good conscience, with the rest, which are of incomparable more value then the whole world, as bringing with them, for the present, the greatest comfort and contentment, and being for the time to come, earnest pennies of euerlasting ioy and happinesse. Nor doth this holy Spirit giue

giue vs these graces in the first and least degrees onely; but doth daily nourish and increase them in vs, from one degree to another, till from infancy to child-hood, and from thence to youth, wee doe at last grow vp vnto a perfect age in Christ, bringing forth most fruit in our latter end. For being assisted and comforted by the Spirit, wee ouercome all difficulties, and those duties which at the first seemed hard and almost impossible, become familiar and pleasant; that yoke of Christ which at first galled vs, doth not hurt vs at all; when we are anoynted with this oyle, and his burthen which seemed intolerable, hauing this Companion to helpe and assist vs, becommeth light and easie, yea, sweet and delightfull. And so on the other side, when wee submit our selues to be guided and gouerned by the Spirit in the duties of a godly life, and doe not grieue it by quenching the good motions which it suggesteth vnto vs, we cause the good Spirit of God to take pleasure in his habitation, and to delight in vs to doe vs good, multiplying and increasing his graces in vs, of which we haue brought forth such good fruits, and redoubling our talents, when as we haue rightly vsed them to our Masters aduantage; according to that of our Sauour; *To him that hath, shall be giuen, and he shall haue abundance; and from him that hath not, shall be taken euen that which he seemeth to haue.*

Psal. 92. 14. 15.

Eph 4. 13.

Math. 11. 29.

Math. 13. 12.

Luk. 11. 12.

CAP. XLIIII.

Other singular priuiledges, wherewith God in this life crowneth the godly, which are the fruits and effects of his holy Spirit.



He fifth priuiledge peculiar to the godly, is the fruits and effects of the Spirit, the first and chiefe whereof is this, that the Spirit witnesseth and sealeth in their hearts and consciences the assurance of their adoption, whereby of the children of wrath and firebrands of hell, they become the children of God, and coheires with Iesus Christ of their heavenly Inheritance. *For as many as are led by the Spirit, they are the sonnes of God. For ye haue not (saith the Apostle) receiued the spirit of bondage againe to feare; but ye haue receiued the Spirit of adoption, whereby wee cry, Abba Father. The Spirit it selfe beareth witnesse with our spirit, that wee are the children of God. And if children, then heires, heires of God, and ioynt-heires with Christ. And againe, Because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, crying Abba Father. So the Euangelist Iohn saith, that as many as receiued Christ, to them he gaue this priuiledge to become the sonnes of God, euen to them that beleue on his name. So that whosoever lay hold vpon Christ by a true and liuely faith, and bring forth the fruits thereof in holinesse and newnesse of life, thereby approouing themselves to be such as are led by the Spirit, they haue this high and honourable priuiledge, that they are the sonnes of God, and coheires with Christ in his*

6. Sect. 1.

That God sealeth vnto the godly, the assurance of their adoption.

Rom. 8. 14, 15, 16.

Gal. 4. 6.

Iob. 1. 12.

Eph. 4. 30.

1. Cor. 9. 25.

1. Cor. 2. 9.

6. Sect. 2.

The second
speciall priu-
ledge, is spiri-
tuall illumina-
tion.

Psal. 119. 18.

Matth. 11. 35.

1. Cor. 2. 14.

1. Iob. 2. 20, 27.

Iob. 14. 26.

1. Cor. 2. 10, 11.

Apoc. 2. 12.

Esa. 31. 21.

Tit. 2. 11, 12.

Psal. 25. 12.

Psal. 117. 99,
100.

his Kingdome of glory. The which should be a most effectual argument to perswade vs to flee all manner of sin, that we may not grieve the holy Spirit of God, whereby we are sealed vnto the day of Redemption, and to leade a godly & Christian life, that wee may walke worthy this high calling, & approue our selues to be Gods children, by resembling our heavenly Father in holinesse and righteousness. For if wee would thinke no paines too much in the seruice of an earthly King, if there by wee could be assured, that he would adopt vs for his sonnes, yea, make vs heires apparant to his Crowne and Kingdome, though corruptible and momentany, how diligent should wee be in seruing and pleasing God, who hath of his free grace assured all those that feare and serue him, that they shall be his adopted sonnes, and heires of his incorruptible and glorious Kingdome, which shall haue no end, seeing this Crowne bringeth no care with it, but all security, and such surpassing ioy and glory, as neither the eye hath seene, the eare heard, nor the heart of man can possibly conceive?

The second speciall priuledge and fruit of the Spirit, peculiar to the godly, is, that he openeth their eyes blinded with naturall ignorance, so as they see the wonderful things of Gods Law, and inlighteneth their darke mindes with supernaturall, spirituall and heavenly Wisdom and prudence, so as they not onely conceiue of the high and hidden mysteries of Gods Kingdome, which the wisest of the world that are not thus illuminated, are not capable of, but also in a saving manner are able to bring all they know to vse, for their spirituall direction in all the waies of godlinesse, which will bring them to heavenly happinesse. For it is the oyle of the Spirit, wherewith our eyes being anointed, doe see and know all things. It is this comfortable Schoole-master that teacheth vs all things, as our Sauour speaketh, without whose instruction wee remaine ignorant of Gods will. For as no man knoweth the things of a man, saue the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God. And whatsoever God maketh knowne vnto vs of his secret counsels, he revealeth it vnto vs by his Spirit; for the Spirit searcheth all things, yea, the deeper things of God. He is that spirituall eye-salue, wherewith Christ anoynteth our eyes that wee may see. It is he which by his secret whisperings (as it were) a voyce behinde vs, teacheth vs the way of saluation, saying, *This is the way, walke yee in it.* But yet this voyce is not heard of all, but the faithfull onely, whose eares God hath opened. This heavenly Light shineth not to all in all places, but onely in Goshen to the true Israel of God, all others still remayning in a more then Egyptian darkenesse, and to whomsoever it appeareth, it teacheth them to denie vngodlinesse and worldly lusts, & to liue soberly and righteously, and godly in this present world. This spirituall and diuine Schoole-master teacheth not all men; but those that truly feare God, according to that of the Psalmist, *The meek will be guide in judgement, and the meek will he teach his way.* And againe, *What man is he that feareth the Lord? him shall he teach in the way that he shall chuse.* And to such alone, who meditate in his Testimonies, and keepe his Precepts, he giueth more wisdom and

vnder-

understanding then to the ancient, or then to their teachers. The which should be a powerfull reason to mooue vs vnto the practice of all holy duties in a godly life, seeing hereby wee are assured of this spirituall illumination and heauenly Wisdome, which is so high a priuiledge, that it farre exceedeth all worldly treasures, in so much as he who best knew it, could not tell how to value it, or to equall it with any price. *Happie (saith he) is the man that findeth wisdom, and the man that getteth understanding: for the merchandize thereof is better then the merchandize of Silver, and the gaine thereof then fine Gold. She is more precious then Rubies, and all the things thou canst desire, are not to be compared vnto her, &c.* So Iob, *But where shall Wisdom be found? And where is the place of understanding? Man knoweth not the price thereof, neither is it found in the Land of the liuing. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious Onix, and the Saphir, &c.* And therefore if men thinke no paines too much to obtaine gold and precious treasures, how much more should wee labour without wearinesse for the getting of this Spirituall Wisdome, which in true worth doth so farre exceed them? What care should we take to be in the number of the godly, to whom this diuine Light onely shineth? Yea, to be richly stored with this treasure of godlinesse, wherein this heauenly Wisdome chiefly consisteth? *For the feare of the Lord is Wisdom; and to depart from euill, is understanding.* Or as the Psalmist speaketh; *The feare of the Lord is the beginning of Wisdom; a good understanding haue all they that doe his commandments.*

The third speciall priuiledge bestowed vpon the godly, is, that the Spirit of God sanctifieth them, changing and renewing their natures, from sinnefull corruption, to sanctity and holinesse. For it so enlighteneth their mindes, that they behold sinne as it is in it owne nature, most vgly and deformed, and causeth them to condemne it as the greatest euill. It worketh their wills, hearts and affections to a loathing and detestation of it, so that they consent not vnto it, so farre forth as they are renewed, euen when *the Law of their members, warring against the Law of their mindes, doth leade them captiue.* Neither can they sinne, as in former times, with full consent of will, because it is in part sanctified, nilling that which the flesh willeth, in which regard the Apostle Iohn saith, *that he who is borne of God, sinneth not, for his seed remaineth in him, and he cannot sin, because he is borne of God.* And as being thus sanctified, they are inwardly kept from sinne, in respect of the loue of it, and free and full consent vnto it; so also from innumerable outward acts of sinne, into which others fall; partly, because they looke more carefully & conscionably to their waies, but especially, because the good Spirit of God dwelling in them, quencheth the fiery darts of Satans tentations, by his holy motions and monitions, which oppose and fight against them, and so stayeth them when they are ready to slip, and vpholdeth them when they are ready to fall. Yea, by renewing and changing of our natures, it worketh in vs, so farre forth as we are sanctified, an vtter auersnesse to sinne, and maketh vs

Pro. 3. 14, 15. &
8. 11, 19. & 16.
16.

Iob 28. 12, 13.
&c.

Iob 28. 28.

Psal. 111. 10.
Pro. 9. 10.

6. Sect. 3.

The third
speciall priu-
iledge, is San-
ctification by
the Spirit.

Rom. 7. 23.

1. Iob. 3. 9.

Gal. 5. 17.

Job 19.16.

Job 4.34.

Micah 6.6.

Psal. 84. 2.

Psal. 119. 30.

Psal. 11. 3.
Luke 11. 28.

6. Sect. 4.
The fourth
speciall priui-
ledge, is inter-
nall and spiri-
tuall ioy.
Gal. 5. 22.

spiritually to hate it as much as euer we naturally loued it; so that it is no paine to vs, nor any violence offered vnto our will, when wee resist and flee from sinne, as it is to the wicked and vnregenerate, who naturally *drinking in iniquity* as the Fishwater, are (as it were) tormented with thirst, when they are forced to to forbear it. But though there were no shame nor punishment to restrain them, no law to condemne them, nor heauen or hell to reward or punish them, yet they would be a law to themselves; and with all cheerefulnesse flee and forsake sinne; out of that hatred and detestation which they haue conceived of it. And as they are thus preserved from sinne; so beeing quickened by the Spirit of God dwelling in them; they receiue power and spirituall strength, whereby they are enabled to doe Gods will, and to serue and please him in the duties of a godly life, & that not with that irkesome tediousnesse which the vnregenerate feelee in themselves, because Gods will and theirs are opposite and contrary one to the other, but with cheerefulnesse and delight, as the Angels in heauen, because their wills, being changed and renewed, are conformed to the will of God, so that in doing his will, they doe their own, in which regard it is *their meate and drinke*, when as with our Sauour they *performe the will of their heauenly Father*. Now what a singular priuiledge is this, to bee freed from the tyranny of sinne and Satan, so as they haue no dominion ouer them, to rule and carry them which way they list, to their vtter ruine and destruction? To leaue sinne, not as wicked men, for feare of punishment, though they loue it better then the first borne of their bodies, yea then their owne liues, but out of more hatred and detestation of it, because there is an auersenesse of their renewed nature vnto it? To yeeld obedience vnto Gods Law, not out of terrour and constraint, but out of loue and liking? To *long and thirst in our soules* after Gods presence, and the fruition of his holy ordinances, and *euery to breake with longing after Gods Iudgements at all times*, that wee may yeeld vnto them that perfect obedience which he requireth, and we desire? To esteeme sinne the greatest bondage, and to complaine most bitterly, when we are led captiue by it? Finally, to be freed from all burthen and wearisomenesse in our obedience, and to esteeme Christs yoke light and casie, yea sweete and pleasant; seeing Gods glory and our saluation, our obedience and eternall blessednesse, are inseparably linked together? All which inestimable priuiledges accompanying a godly life, may, as effectuall reasons, moue vs to imbrace it.

The fourth speciall priuiledge, which the Spirit of God bringeth to the godly, is, internall ioy, which the Apostle numbrell among the fruits of the Spirit; and is a grace that ariseth out of our iustification and reconciliation with God, peace of conscience, and assurance of our saluation, which cannot be crossed by any occurrent. The which ioy far exceedeth all the ioyes of the world. For they satisfy not, but leaue the soule empty, so that the ioy of one pleasure, doth but stirre vp the appetite to hunger after another, which if it should not be inioyed, leaues nothing but sorrow behind; whereas this (as our Sauour spea-
keth)

keth *is a full ioy*, in the fruition of God, partly, in sense and feeling, according to that of the Psalmist, *O taste and see that the Lord is good!* and partly, in the assurance of faith, which maketh vs reioyce in expectation of full fruition. Worldly ioy is short, and momentany, like the *crackling of thornes under a pot*, which causeth a suddaine blaze, & as suddenly goeth out: but the ioy of the Spirit is lasting and permanent, and *no man* (as our Sauour saith) *can take it from vs*. That consists in eating and drinking; and the inioying of such company as are like our selues; but this, in the soules fruition of her beloued Spouse, whose *loue is better then wine*; seeing his fauours are so full of rauishing delight; that the heart is not able to containe them, as we see in the example of the Spouse in the Canticles, who being brought by her Bridegroom into his banketing house, was so filled, that the euen surfered of his delicacies, which forced her to cry out, *Stay me with flaggons: Comfort me with apples for I am sicke of loue*. Of which sweete and gracious entertainment of the faithfull soule, the Psalmist also speaketh, *They shall bee abundantly satisfied with the fatnesse of thy House, and thou shalt make them drinke of the riner of thy pleasures*. Finally, the ioy of worldlings accompanieth their prosperitie; but when the euill day commeth, it leaueth and forsaketh them, and is turned into sorrow and griefe of heart: but the godly reioyce euen in their tribulation & affliction, in their assurance of Gods loue, and because they know that they shall worke together for their good, *these light and momentany afflictions causing vnto them a farre more excellent and an eternall waight of glory*. They account it all ioy (as the Apostle James speaketh) *when they fall into diuers temptations, knowing that the tryall of their faith worketh patience*. And when they are persecuted for righteousnesse sake, they being blessed in their sufferings; *reioyce, and are exceeding glad, because their reward is great in heauen*. And thus the Apostle saith, that the Thessalonians *received the Word in much affliction, and with ioy in the holy Ghost*. And that the Hebrewes *reioiced fully the spoyling of their goods, knowing themselves, that they had in heauen a better, and induring substance*. The which ioy is a supernaturall gift, and fruit of the sanctifying Spirit, which all cannot attaine vnto, but the faithfull only; and therefore the Apostle prayeth for the Romans, *that the God of hope would fill them with all ioy and peace in believing, that they might abound in hope through the power of the holy Ghost*. It is a priuiledge wherein wicked men haue no portion, but is peculiar to the godly; in whom the *Kingdome of God* is begunne in this life, which none inioy, but they which *seeke also his righteousnesse*; seeing it consisteth not onely in peace and ioy in the holy Ghost, but also in righteousnesse, as the Apostle speaketh: and therefore, seeing those things cannot bee separated, which God hath conioyned, we must labour after righteousnesse, if we would be partakers of this ioy; vnto which, if we doe attaine, we shall assuredly be filled with it. For if the Apostle reioiced in it, as in his Crowne and ioy, when he had bene a meanes of conuicting others, and bringing them into the way of truth and righteousnesse; and if the Apostle John reioiced so greatly, that he professeth he had *no greater ioy* in any outward thing, then when he saw his children walking in this way, then what inesti-

Iohn 15. 11.

Psal. 34. 8.

Eccles. 7. 6.

Iohn. 16. 22.

Cant. 1. 2.

Cant. 2. 4, 5.

Psal. 36. 3.

Rom. 5. 3.

Rom. 8. 28.

2. Cor. 4. 17.

Iam. 1. 2.

Matth. 5. 12, 11

1. Thes. 1. 6.

Rom. 15. 13.

Matth. 6. 33.

Rom. 14. 17.

Phil. 4. 1.

1. Thes. 19. 30.

Iob. Epist. 2. 4.
and Epist. 3. 3. 4.

§. Sect. 5.

The last special priuiledge is Christian liberty.

Luk. 1. 74.

2. Cor. 3. 17.

Iob. 8. 36.

Gal. 3. 13.

Heb. 2. 14, 15.

Iob. 16. 33.

Job. 8. 34.

Rom. 6. 16.

2. Pet. 2. 19.

nable ioy must this needs cause vnto vs, when our selues, by walking in the way of holinesse and righteousnesse, doe attaine vnto the assurance of our owne happinesse?

The last special priuiledge peculiar vnto the godly, which the Spirit bringeth, is Christian liberty, whereby being freed out of the hands of all our spirituall enemies, we serue the Lord in holinesse and righteousness without feare, and so attaine vnto the glorious liberty of the sonnes of God, seeing his seruice is perfect freedome; and haue power and dominion ouer all the creatures, so as wee may vse them to all purposes, both for necessity and comfort, hauing full right and interest in them by our adoption. The which priuiledge also is a fruit of the Spirit, according to that of the Apostle, *Where the Spirit of the Lord is, there is liberty.* And is deriued vnto vs, when as the holy Ghost, by a liuely faith applyeth vnto vs the verue and efficacy of Christ Iesus his death and satisfaction, whereby this liberty was first purchased for vs; in which respect, our Sauour also challengeth vnto himselfe this power and prerogatiue of setting vs at liberty, as being our alone Redeemer, who hath deliuered vs out of the hands of all our spirituall enemies; *If (saith he) the Sonne shall make you free, you shalbe free indeed.* We were subiect to the wrath of God, but our Sauour hath freed vs from it, and by satisfying his Iustice, hath reconciled vs vnto him. We were vnder the curse of the Law, but hee hath freed vs, by being made a curse for vs. Wee were the wretched slaues of Satan, and in the state of death and condemnation: but *hee by his death hath destroyed him that had the power of death, that is, the deuill, that he might deliuer them, who through the feare of death, were all their life time subiect to bondage.* Wee were seruants to the world, and the vassals of the earthly Mammon; but Christ hath overcome the world, both for himselfe and all his Elect, and so set vs at liberty out of this thraldome. Wee were the seruants of sinne, which made vs slaues to all other enemies, and obeyed it in the wicked lusts thereof: for as our Sauour saith, *Hee that committeth sinne, is the seruant of sinne; For his seruants wee are whom wee obey, whether of sinne vnto death, or of obedience vnto righteousness.* And though with the Iewes wee were ready to boast of our freedome, and (as it were) out of our store, to promise liberty vnto others, like those of whom the Apostle Peter speaketh, yet were wee (like them) *our selues, seruants of corruption. For of whom a man is overcome, of the same hee is brought in bondage.* Finally, wee were slaues to our owne sinfull lusts, vile affections, and turbulent passions, as wrath, pride, ambition, couetousnesse, and voluptuousnesse, which were the most cruell Lords that ever tyrannized ouer any, seeing they kept such a narrow watch ouer vs, that they gaue vs not so much as a breathing time of liberty, but forced vs to drudge night and day, not only in the sight of others, but when wee were retyred into the most secret corners, because they held in miserable bondage our soules, as well as our bodies, our iudgements, wills, and affections, so as wee liked and pleased our selues in our thraldome, and had no desire to come out of it. But our Sauour hath freed vs from these enemies also, by mortifying our sinnes, and crucifying our corruptions, by verue of his death, applyed vnto vs by his holy Spirit. And lastly, we had

had no right to any of the creatures, hauing by sinne lost our dominion over them; but our Sauour and his holy Spirit, by giuing vs the liberties and priuiledges of sonnes, hath restored vs to our right, so that they are all become good and pure vnto vs, *being sanctified by the Word and prayer.* But this royall priuiledge of Christian liberty belongeth not to all, but onely to the faithfull, who desire to serue and please God in the duties of holinesse and righteousnesse. Neither can wee euer attaine vnto any assurance that wee haue right and title vnto it, till wee seele it effectually in vs for our sanctification. For all those who are by Christ freed from Gods wrath, and reconciled vnto him, haue heereby a desire wrought in them to serue and please him, and will not willingly for any worldly hire prouoke his displeasure. They that are freed from the curse of the Law by the Crosse of Christ, will crucifie their owne lusts, and not runne such a course, as will againe make them accursed. They that are deliuered out of the hands of their spirituall enemies, doe worship and serue their Lord and Saniour in holinesse and righteousnesse, and being redeemed, that they may be his peculiar people, they become zealous of good workes. They that are freed from sinne, in respect of the guilt and punishment, are also in some measure freed from the corruption of it, so as it doeth not reigne and rule in their mortall bodies, *that they should obey it in the lusts thereof; but being freed from sinne, they become the seruants of righteousnesse.* The which should bee a forcible argument to mooue vs vnto the duties of a godly life, seeing heereby wee may be assured of this royall priuiledge of Christian liberty, according to that of our Sauour; *If yee continue in my Word, then are ye my Disciples indeed, and ye shall know the truth, and the truth shall make you free.* Whereas if wee neglect them, and still liue in sinne, yeelding obedience vnto our owne carnall lusts; wee lose the benefit and comfort of this priuiledge, and haue iust cause to feare, that as yet wee remaine in that miserable bondage of the deuill, the world, and our owne lusts.

CAP. XLV.

Of foure other mayne priuiledges, wherewith God crowneth the godly, both in this life and the life to come.

THe sixth mayne priuiledge which God vouchsafeth to the godly, is, that he bestoweth vpon them the Spirit of prayer and supplication, and both heareth and granteth all the suites which they make vnto him. For hee *powreth vpon the house of David, and the inhabitants of Ierusalem, the Spirit of grace and supplication,* as he hath promised; and whereas naturally we know not how to pray, nor what to pray for as we ought, the Spirit helpeth our infirmities, and maketh intercession for vs with groanings which cannot be uttered. And hee that searcheth the hearts, knoweth what is the minde of the Spirit, because he maketh intercession for the Saints, according to the will of God. Yea, he not onely by his Spirit teacheth vs how to pray, and what to aske, but hath also bound himselfe by his gracious and free promises, that hee will heare

1 Tim. 4. 3.
Tit. 1. 15.

Luk. 1. 74.
Tit. 2. 14.

Rom. 6. 13.

Vos. 19.

Iob. 8. 31, 32.

6. Sect. I.

The sixth mayne priuiledge is, that God bestoweth vpon the godly the Spirit of prayer and supplication.
Zach. 12. 10.
Rom. 8. 26, 27.

Mat. 7. 7.
Iob. 16. 23.
1. Ioh. 5. 14. 15.
Psal. 50. 15.

Dani. 4. 7.

Iob. 15. 7.

Pro. 15. 8.

Eccl. 28. 9.

Esa. 1. 15.
Pro. 1. 28.
Zach. 7. 11, 12.
13.

6. Sect. 2.

The seventh
maine priui-
ledge, is, that
God granteth
vnto them the
meanes to
build them vp
in grace vnto
saluation.

Esa. 6. 9.

all our suites made in the name of his Sonne, and indited by his Spirit according to that of our Sauour; *Aske, and you shall haue; seeke, and you shall finde; knocke, and it shall bee opened vnto you.* And againe, *Verily, verily I say vnto you, whatsoeuer ye shall aske the Father in my Name, hee will giue it you.* Now what an high and holy priuiledge is this, to haue alwayes free ac-
cesse vnto God in all our wants and necessities, who is alone able to helpe vs, and will also doe it because of his promise? To haue a deare and able friend, into whose bosome wee may with boldnesse and comfort powre out all our complaints, who is ready to pittie and ease vs? To haue a key alwayes in our keeping, which through Christ will open vnto vs the treasury of Gods graces, where wee may relieue our wants, and store our selues with all things needfull for his glory, and our owne spirituall good and euerlasting saluation. Finally, to conuerse with the supreme and glorious King of heauen and earth in a familiar manner, and to talke with him, as a man talketh with his friend? For as the Lord speaketh to the Is-
raelites, *What nation is so great, who hath God so nigh vnto them, as the Lord our God is in all things that we call vpon him for?* But this priuiledge is pec-
liar vnto them who serue the Lord, by obseruing his will, according to that of our Sauour; *If ye abide in me, and my words abide in you, aske what you will, and it shall be done vnto you;* and not vnto wicked men, who turne away their eare from hearing the Law, and neglect the duties of Gods ser-
uice, whose sacrifices and prayers are abominable (as before I haue shewed) and shall not bee heard or granted of God, as hee telleth the rebellious Iewes; *When you spread forth your hands, I will hide mine eyes from you, yea, when you make many prayers, I will not heare.* And therefore let this also ef-
fectually moue vs to serue the Lord in the duties of a godly life, that wee may be partakers of this rich and royall priuiledge, hauing not onely the Spirit of God as our Counsellor, to draw all our suites and Petitions in such manner and forme as is agreeable to Gods will, and Christ our Ad-
uocate and Master of Requests, to preferre them vnto God in our behalfe, not pleading our deserts, but his owne merits and his Fathers promises; but also this high Court of Requests night and day open vnto vs, that in all our necessities wee may make our suites and supplications knowne vnto God, with confidence and assurance that they shall bee heard and granted.

The seventh priuiledge peculiar to the godly, is, that God granteth vnto them the meanes to build them vp in grace, and to bring them to saluation, with hearts to vse them, and the inward assistance of his holy Spirit, whereby they become profitable and effectuell to their ends. The which is to bee vnderstood, first, of the publike meanes, as hearing the Word, Sacraments, and Prayer, which the most in the world haue not at all, but those onely that liue in the Church, of which the fewest, and least number inioy them to their vse and benefit, either because they neglect and contemne them, or vse them after a cold, carelesse and formall man-
ner, without any desire and indeuour to profit by them, wanting in them-
selues faith, and a good conscience, and also the inward co-operation of Gods holy Spirit, to blesse and sanctifie them to their vse. By reason whereof, it cometh to passe, that after they haue long been partakers of

Gods

Gods holy ordinances, they are neuer the better, but remaine as ignorant and full of infidelity, as impenitent and vnprofitable as they were at the first; yea in truth much the worse, seeing for want of faith and preparation, the preaching of the Word, which is in it owne nature, *Gods strong power to their saluation, and the saueur of life vnto life*, becommeth vnto them the *saueur of death, to their deeper condemnation*; and the Sacrament, which is the seale of saluation, through their vnworthy receiuing of it, sealeth vnto them iudgement and condemnation; yea euen their prayers themselues are turned into sinne, whilest they know not how to pray as they ought, with faith and serueny, in spirit and truth, *but draw neere vnto God with their lips onely, when as their hearts are farre from him*: whereas vnto the godly, they are great and inestimable priuiledges, because the Lord by his Spirit stirreth vp their appetite to hunger and thirst after them, and giueth grace to vse them aright, after that manner as hath before been shewed, *mixing faith with them*, whereby they become profitable, and that not onely a iustifying faith, *without which it is impossible to please God*, but a speciall faith or branch of the other, whereby they vse Gods holy ordinances without doubting, assuring themselues that hee will, according to his gracious promise, accompany their diligent, carefull and conscionable vse of the outward meanes, with the inward operation of his holy Spirit, and make them effectuell for the enriching of their soules with all spirituall and sanctifying graces, and the furthering of their euerlasting saluation. And secondly, the godly haue this priuledge more peculiar vnto themselues, in respect of the priuate meanes before spoken of; as watchfulnesse, meditation, examination of themselues, priuate prayer, and the rest, seeing scarce any but they vse them; or if they doe, slightly, coldly, and to no purpose: whereas God giueth them grace to vse them aright, and with an earnest desire to profit by them; the which he also satisfieth, whilest by the inward assistance of his holy Spirit, he maketh them powerfull and effectuell for their spirituall nourishment, and the enriching of their soules with all sanctifying and sauing graces. And this also may be an effectuell reason to moue vs to godlinesse, that we may inioy these great priuiledges, and not only haue and vse them with others, but also haue them blessed and sanctified by Gods Spirit, that they may become profitable and effectuell to our saluation, without which, our nourishment it selfe will turne to poyson, and Gods holy ordinances, which are the meanes of life and happinesse, being abused by vs for want of grace and godlinesse, will but harden vs in our sinnes, and so increase our condemnation and punishment.

The eighth priuledge peculiar to the godly, is, that they shall perseuere in the state of grace and saluation vnto the end; and howsoeuer, through the violence of the tentations of their spirituall enemies, and their owne frailty and corruption, they haue many slips and falls, yet they shall neuer fall away; and though they erre sometimes out of the way of righteousness, into the by-ways of sinne, yet they returne into it againe by vnfeined repentance, and redeeme this lost time with more then ordinary diligence in Gods seruice. So that though there may bee, and are some ill premises in their liues which truly feare God, yet they alwayes

Math. 11. 21.

Rom. 3. 16.

2. Cor. 2. 16.

1. Cor. 11. 29.

Esa. 29. 13.

Psal. 43. 3.

Heb. 4. 2.

Heb. 11. 6.

Iam. 1. 5.

§. Sect. 3.

The eighth
maine priu-
ledge is, that
they shall per-
seuere in the
state of grace
vnto saluation.

Psal. 37. 37.

2. Cor. 1. 21.

Eph. 6. 10, 12.

1. Pet. 1. 4.

Col. 3. 3.

Ioh. 6. 39.

1. Thes. 5. 9.

Jer. 31. 8.

Job. 13. 1.

Rom. 14. 4.

2. Tim. 1. 12.

Iob. 10. 28.

Apo. 1. 5.

2. Cor. 1. 20.

Ier. 31. 31.

and 33. 33.

Esa. 59. 21.

Ier. 32. 40.

Psal. 37. 24.

Psal. 112. 9.

Esa. 54. 10.

Luk. 16. 17.

make a good conclusion; though they haue many rubs in the way, yet at length they come safely to their iourneys end. And though they haue many faults and failings in their liues, yet they are alwayes blessed in their death; according to that of the Psalmist; *Marke the perfect man, and behold the upright, for the end of that man is peace*: and that of the Preacher, *Though a sinner doe ill an hundred times, and his dayes be prolonged, yet surely I know, it shall be well with them that feare God, which feare before him*. The which their perfeuerance in the state of grace vnto the end, is not grounded vpon themselves, or the strength of the graces which they haue receiued (for then it were but a poore priuiledge, which would euery day be subiect to losing) but vpon the power and promises of God, his Nature and Attributes, the Intercession of Christ, and the vertue of his holy Spirit assisting and strengthening them. For, *It is God which stablisheth vs in Christ*. It is *his strength*, whereby we are inabled to stand fast against all the tentations of our spirituall enemies: it is *his power*, whereby we are kept through faith vnto saluation. And though wee are able to doe nothing of our selues, yet we can (with the Apostle) *doe all things, through the power of Christ, which strengtheneth vs*: neither is our spirituall life in our owne custody, but it is *hid with Christ in God*, as the Apostle speaketh. It standeth not vpon the strength of our owne free will, but of Gods will; and as our Sauour telleth vs, *This is the Fathers will, that of all which hee had giuen him, he should not lose one, but should raise it vp at the last Day*. It standeth vpon, not our resolution or loue towards God, but vpon his vchangeable counsell and decree, which shall stand, who hath not appointed vs to wrath, but to obtaine saluation by our Lord Iesus Christ; and vpon his loue which is immutable and euerlasting: for whom he loueth, to the end he loueth them. Not vpon our strength, but vpon the power of God, who is more mighty to saue, then all our enemies to hurt and destroy vs; so that though we be weake, and vnable to hold out, yet we shall bee established, for God is able to make vs stand, and to keepe that which wee haue committed vnto him, against that great Day of Christs appearing; for, he is greater then all, and none is able to pull vs out of his hand. Finally, it resteth not vpon the truth of our promises made to God, but of his promises made to vs, who is a faithful and true witnesse, and all his promises in Christ, *Yea and Amen*. For the Lord hath made his couenant with vs, and promised, that hee will put his Law in our inward parts, and write it in our hearts, and will be our God, and wee shall be his people. That he will forgive our iniquity, and remember our sinnes no more: that he will put his Spirit vpon vs, and that his words which hee hath put into our moutbes, shall not depart out of them, from henceforth euen for euer: and that he will make an euerlasting Couenant with vs, and not turne away from vs to doe vs good, but will put his feare into our hearts, so as we shall not depart from him. That though we fall, we shall not be cast off, because the Lord putteth vnder his hand. That our righteousness shall remaine for euer, and that we shall neuer be moued, but shall be had in euerlasting remembrance. The which Couenant and promises of God are most immutable and vchangeable. For the Mountaines shall depart, and the Hills shall be remoued, but Gods kindness shall not depart from vs, neither shall the Couenant of his peace be remoued. Yea, it is easier for heauen and earth to passe, then one tittle of his Word to faile.

The

The which may serue as a forcible argument to perswade vs to serue the Lord in the duties of a godly life; seeing when wee are once entred into it, we shall be sure to hold out in our Christian course vnto saluation, notwithstanding our owne frailty and corruption, the many and great difficulties which we find in the way, & the might & malice of all our spiritual enemies; for he that hath begun this good worke of grace in vs, is able and willing to perfect it vnto the end. The which argument, taken from the infallibility of Gods counsell, ordaining vs to saluation, the Apostle vseth to with-hold vs from all sinne; *The foundation of God (saith he) standeth sure, and the Lord knoweth them that are his. And let euery one that nameth the name of Christ, depart from iniquity.* Yea, that we might the better bee encouraged to forsake all sinne, and to serue God in holinesse and righteousness, he hath not kept this royall and inestimable priuiledge of our perseuerance in grace vnto saluation, as a secret to himselfe, but hath so plainly reuealed it in his Word, that we may take notice and bee assured of it, according to that of the Apostle; *These things haue I written vnto you who beleue on the name of the Son of God, that ye may know that hee hath eternall life.* To the end that thereby our hearts may bee replenished with gladnesse, and wee encouraged to hold on in our course with ioy, seeing though we haue many lets and mighty oppositions in the way, yet we are sure that at the last we shall come safely to our iourneys end.

And these, with many other, are the rich and royall priuiledges, where-with God in this world doth reward and crowne a godly life: which though they be great and inestimable, yet are they all little, in comparison of that glorious happinesse, which God hath reserued for those that loue and serue him in the world to come, being all but short preludes to that heauenly harmony, and small earnest-pennies and first-fruits of that maine bargain, and plentiful harvest. For there we shall, both in our soules and bodies, be perfectly freed from all miseries and evils both of sinne and punishment, and *all teares shall be cleane wiped from our eyes; and there shall be no more death, nor sorrow, nor crying, neither shall there bee any more paine,* as the holy Ghost speaketh. And contrariwise, wee shall there inioy such honours, riches and ioyes, as neither the tongue can vter, nor the heart conceiue. For we shall inherit ^a a Kingdome, an ^b heauenly Kingdome: yea, the Kingdome ^c of God, which like himselfe, because it chiefly consisteth in the fruition of himselfe, is most absolute and infinite in all perfection. There we shall be crowned with a ^d Crowne of life, an ^e incorruptible Crowne, a ^f Crowne of glory. There wee shall be perpetually feasted at the great feast and marriage Supper of the Kings Sonne, where there shall be nothing but mirth and gladnesse, plenty without want, and fulnesse without satiety. There we shall rest from all our labours, and sanctifie vnto God a perpetuall Sabbath, continually singing praises vnto him, who is the Authour and Fountaine of all our happinesse. There we shall swimme in a riuer and torrent of pleasure, and haue fulnesse of ioy as Gods right hand for euermore. There we shall haue spirituall bodies, that is, such as shall be indued with spirituall and excellent qualities; as immortality and agility, strength and impassibility, beauty and comelinesse, brightness and glory. There our soules shall be perfectly renewed according to Gods

Image,

Phil 1. 6.

2. Tim. 2. 19.

1. Job. 5. 13.

6. Sect. 4.

The great and inestimable priuiledges wherewith God crowmeth a godly life in the world to come.

Apo. 21. 4.

^a Mat. 25. 34.^b and 7. 31.^c Act. 4. 23.^d 1. Cor. 1. 12.^e 1. Cor. 9. 25.^f 1. Pet. 5. 4.^g Apo. 19. 9.

Psal. 36. 8.

and 16. 11.

1. Cor. 15.

Eph. 5. 27.

Psal. 16. 11.

Job. 6. 51.

1. Pet. 1. 4.

Christian
Warfare. The

2. part.

lib 3. cap. 3. 4.

6c.

Rom. 6. 23.

Heb. 12. 14.

Matth. 25. 34.

Job. 10. 27.

2. Tim. 4. 8.

Rom. 6. 22.

Heb. 12. 18.

Image, being indued with such wisdom and vnderstanding, that wee shall know God and his will, our selues, and all the secrets and mysteries both of nature and grace; and with such complete holinesse and righteousness, that there shall be neither *spot nor wrinkle* in them. There we shall haue the blessed and glorious societie of all the holy Saints and blessed Angels, and perfectly louing them as our selues, we shall reioyce in their happinesse, as much as in our owne, whereby our ioyes shall be, according to their innumerable number, multiplied and increased. There wee shall enioy the company of our Sauour Christ himselfe in his perfect glory; and that which shall be the top and perfection of all our happinesse, we shall haue the vision and fruition of God himselfe, the Father, Sonne and holy Spirit, who being infinite in goodnesse, glory, beautie, excellencie, wisdom, power & all perfection, will be the full consummation of all our ioy and happinesse; which blessed estate we shall enioy, not for a thousand, or many thousand millions of yeeres, but these pleasures shall last for *euermore*, and of *this Kingdome there shall be* no end. All which points I doe here but briefly touch, hauing intreated of them at large in another place. Onely let vs here take notice, that this rich priuledge and incomparable happinesse belongeth not to all or the greatest part of men, but is peculiar to the faithfull, who desire and indeuour to serue and please God in the duties of a godly life: For though *eternall life be the free gift of God*, and he may bestow it where he will, yet he giueth it not vnto any, whom he doth not first fit for it, induing them with grace, before he aduanceth them to glory, and working holinesse in them whom he purposeth to bring vnto happinesse; without which no man shall see God, as the Apostle speaketh. Though we are not saued and glorified for a godly life; but for the merits and righteousness of Christ applied by faith, yet we are not saued without it, seeing it is the way which leadeth vs vnto this place of heauenly happinesse, in which if we trauaile not, wee can neuer come to the end of our iourney. It is a free *inheritance*, but yet giuen to none who haue not approued themselves the children of God, by resembling their Father in holinesse, and righteousness. It is not Wolues or Goates that must feed in this heauenly pasture, but onely the *Sheepe of Christ, who stand at his right hand*: and none are in this number, but those which *heare his voyce and follow him*. And therefore the Apostle calleth this heauenly happinesse a *Crowne of righteousness*, not only because it was purchased by the righteousness and obedience of Christ, but also because it is giuen to none but the righteous, and their righteousness (not by merit, but of grace) is crowned with it. So he telleth vs, that wee must first *be freed from the seruice of sinne, and become seruants to God, bringing forth the fruits of holinesse*, before wee can attaine vnto *that end of everlasting life*. The which, aboue all other reasons, should powerfully mooue vs vnto the duties of Gods seruice in a godly life. For seeing, as the Apostle speaketh, *we expect to receiue a Kingdome, which cannot be moued, let vs haue grace, whereby we may serue God acceptably with reuerence and godly feare*. And so I will conclude this part of my Treatise, contayning the arguments

guments and reasons, which may effectually perswade vs to the leading of a godly life. And now nothing remayneth, but that I intreate thee (Christian Reader) not slightly to passe ouer what hath beene sayd, but that thou consider and weigh seriously these reasons which I haue produced. And if they conuince thy Iudgements (as they must needs, if it be not wilfully blinded) that the godly life is most happy and blessed; both in respect of Gods glory, and thy owne benefit; freedome from euill, and fruition of good; present comfort, and future hope; be encouraged to goe forward in this way with more diligence and greater speed, if already thou walkest in it; or be perswaded by them, if thou art not as yet entred into this course of Christianity, now to resoluē of a happy beginning, leauing thine eager pursuit of worldly vanities; which, if nothing else, yet miserable experience in the end will teach thee, to be not onely vnprofitable, but (if thou preferre them in thy iudgement, and loue them in thine heart, before spirituall and heauenly excellencies) hurtfull and pernicious, and betaking thy selfe vnto a new course, indeuour to serue and please God thorowout the whole remainder of thy daies in the duties of a godly life. For be thou well assured, that these reasons shall be powerfull and effectual, either to perswade thee, or to condemne thee, and shall serue as euidences of truth to draw thee, vnto God in the duties of holinesse and righteousnesse, or as euidences of terrour to conuince thee before God at the day of Iudgement, for thy wilfull neglect and contempt of all meanes and motiues, which in this acceptable time and day of saluation he hath graciously granted thee, to draw thee by the way of Grace and godlinesse, into that his heauenly Kingdome, full of glorie and happinesse.

THE



THE SIXTH AND LAST BOOKE OF A GODLY

LIFE, INTREATING OF THE IMPE-

diments which vsually hinder and discourage men

from entring into, and proceeding in the Christian

duties which are required vnto it, and of the helpes

and meanes whereby they may be

remooued.

C A P. I.

Of those impediments which are cast into our way, to hinder vs in the duties of a godly life, by Satan the Arch-enemie of our saluation.

S. Sect. I.

That Satan ben:eth all his forces against vs, to hinder vs in the duties of a godly life.



Having spoken of the duties of a godly life, and of the meanes whereby we may be inabled to performe them, it now followeth, according to the order which we haue propounded in the beginning of this Treatise, that we in the last place set downe the impediments, which vsually hinder vs from entring into this Christian course, and from proceeding, when we haue re-

solued to begin and go forward in it. For as there is nothing excellent & of great moment, wherein we meete not with some mighty opposition and notable hinderances, which, if we be not well armed and prepared, will discourage vs from attempting it, or disable vs in achieving it: so nothing in the world findeth more lets and discouragements, then our entrance into the course of Christianity, and our progresse in the wayes of godlinesse. For whereas all the promises of this life, and the life to come, doe infallibly belong vnto all those who serue the Lord in the duties of holinesse and righteousness (from whence there ariseth an impossibility that they should miscarry, who conscionably performe them, or not attaine vnto euerlasting happinesse, who walke constantly in the way that leaeth vnto it) hereof it is, that the enemies of our saluation bend all their might and malice, to keepe vs from entring into this way, or to diuert vs out of it, if wee haue already begun to runne this race. These enemies are the deuill (who is the chiefe and principall) the world and the flesh, which are his two chiefe captaines that vnder their conduct lead all his forces. How mighty and dangerous these enemies are, I haue shewed

Christian Warfare.

shewed at large in another place; onely let it here suffice to know, that the great red Dragon, as he is ready to spit out his venome against vs at all times and vpon all occasions, that he may shew his malice and spite against God by seeking our destruction, who were created according to his Image; so he disgorgeth against vs whole fouds of hellish poison, when we set our selues to serue God in the duties of a godly life, that hee may, by making our wayes slippery, cause vs to fall. And though he suffer vs quietly to goe on in our owne wayes which leade to perdition, without stoppe or checke, yea labourerh all he can to make them easie and pleasant to our corrupt flesh; yet when wee set our face towards the heauenly Canaan, hee pursueth vs with all malice and fury, encountreth vs with an huge host of hellish tentations, and stopperh our course with innumerable impediments and discouragemens, which he casteth in our way, that wee may returne againe into the Egyptian slavery, and glut our selues with sensuall and sinfull pleasures. Yea, no sooner doe wee conceiue a good thought or godly motion, but hee watcheth vs that he may take al opportunities of killing it in the wombe, and to make it an abortiue birth, or of strangling it as soone as it is borne and seeth the light, that so he may disharten vs by many discouragemens, from proceeding in well doing. Let vs know, that as hee is a malicious Dragon, so a strong and mighty Lyon, who still standeth in our way, armed with sufficient power to destroy and deuoure vs, if wee were left to his furie. That hee is a crafty old Serpent, excelling in naturall subtilty, and through long and great experience, able by a thousand cunning deuices to supplant and stop vs in the wayes of godlinesse, being well able through his deepe policy, to vse and employ all his forces for his best aduantage. Finally, that hee is most vigilant and neuer sleepeth, most diligent and neuer resteth, but night and day goeth about seeking to deuoure vs, by enticing vs to come within the reach of his cruell pawes, whilst wee wander and goe astray out of the wayes of Godlinesse, and so are out of the protection of our great and gracious Shepherd.

But that this may not discourage vs from entring into, and proceeding in the waies of godlinesse, let vs consider, that whilst wee study and indeuour to serue and please God in all holy and Christian duties, wee are in his grace and fauour, and vnder his protection, and hauing him on our side, we neede not to feare, though Satan and all the power of hell bandy themselves against vs. And therefore let vs encourage our selues against the malice of the deuill, by setting against it Gods infinite and inestimable loue towards all that feare and serue him, which is more powerfull to saue and defend vs, then Satans malice to hurt and destroy vs. Let vs remember, that the Lord hath *loued vs with an euerlasting loue*, yea so loued vs, that he hath giuen vnto vs his only begotten and dearly beloued Sonne to the death, that we thereby might attaine to life and happinesse. That he thus loued vs when wee were strangers and enemies, and out of this inestimable loue redeemed

1. Pet. 5. 8.
How we may
remoue the
former im-
pediments.

6. Sect. 2.
How we may
remoue the
former im-
pediments.

Rom. 8. 35.

1. Cor. 13. 8.

1. Cor. 13. 14.

Rom. 8. 35.

Zach. 3. 8.

Job. 6. 40.

6. Sect. 3.

That Satans
might be tri-
lice compared
with our
weakenesse
and simplicity,
must not dis-
courage vs, and
the reasons
hereof.

Eph. 6. 16.

Exod. 24. 15.

2. Cor. 14. 11.

vs out of the hands of all our spirituall enemies, that we might serue him in holinesse and righteounesse, and therefore much more will this loue moue him to saue and deliuer vs from their malice and fury, when we haue wholly consecrated our selues to his worship and seruice. That this loue maketh him so zealous of our safety, *that hee who toucheth vs, toucheth the apple of his eye*; and therefore as well will he suffer Satans malice to impeach his own Maiestie, as to hurt vs who are so deare vnto him. And though he hath such a spight and spleene against vs, that he willet and desireth about all things, that God might be dishonoured in our destruction; yet let vs cheerefully go on in the waies of godlinesse, seeing Gods Almighty and All-ruling will opposeth and over-throweth his, and with no lesse earnestnesse seeketh our preservation and saluation. According to that of our Saviour: *This is the will of him that sent me, that euery one which seeth the Sonne, and beleueth on him, may haue euertlasting life, and I will raise him vp at the last day.*

Neither let Satans power consisting in his might and strength, and in his craft and policy, compared with our weakenesse and simplicity, discourage vs from seruing God in the duties of holinesse and righteounesse. But when wee haue set our faces towards the heavenly Canaan, and are traualing vnto it in the wayes of godlinesse, though wee see mountainous difficulties, impossible in respect of our owne strength to be ouerpassed; on either hand, a sea of troubles and dangers before vs, and an huge host of spirituall enemies armed at all points with hellish tentations, pursuing vs at our backes; let vs goe on in our course without dread, seeing those which are on our side are more, and more mighty, then those which are against vs. And first, when wee see our owne wants and weakenesses opposed with such malicious might and hellish furie, let not this dismay vs, seeing it is a great part of our strength to see our weakenesse, and we are best armed, when wee see, acknowledge and bewaile our owne nakednesse. For this will make vs more carefull to prouide and put on the spirituall Armour, especially the shield of faith, and the sword of the Spirit, whereby we shall bee enabled to *quench the fiery darts of the wicked one*, and to stand fast and firme against all his tentations in the euill day, wherewith if wee be thorowly armed, we can neuer be foiled. Or if through our frailties and infirmities, we finde herein many wants and imperfections, this must not discourage vs, seeing our armour hath not so much sufficiency to defend vs in its own strength, as from the Author that made it, and gaue it for our vse, who being Almighty, to make good his owne worke, and to be of high prooffe against all tentations, will neuer suffer those to be vanquished, who are of his arming, but will manifest his power in their infirmities, and glorify himselfe in their victory. Againe, the sight and sense of our weakenesse, and our enemies power, must not so dismay vs, as that wee should desist in our course, but drue vs vnto the God of our strength, crying with *Moses* vnto him for helpe and deliuerance, when we are pursued by our spirituall enemies. And acknowledging with *Asa* our owne impotency to resist them, let vs make it our ground, to implore Gods helpe. Let vs bee as children

children in the hand of our heavenly Father, and the more we finde and feele our owne weaknesse and pronenesse to fall, let vs take so much the surer hold of him by a liuely faith, and implore his helpe with the more feruency, who is able and willing to support vs, and by the assistance of his holy Spirit to doe all our workes for vs, as the Prophet speaketh. Finally, when we are most weake in our selues, this is no hinderance vnto vs, but that wee may be so *strong in the Lord and in the power of his might*, as that we may bee able to withstand and overcome all Satans tentations, whereby he laboureth to hinder vs in the wayes of godlinesse. For though this strong armed man is able to keepe in safety all that hee possesseth, against weaker opposition, yet God, who is stronger then he, is able to disarme him, and to set vs at liberty from vnder his tyranny. Though our aduerlarie bee mighty, yet our Sauour, who hath redeemed and deliuered vs, is almighty, and no power of earth or hell is able to pull vs out of his hand. And therefore when we see our owne weaknesse, let vs labour also to see the exceeding greatnesse of Gods power; not onely in himselfe, but also towards vs who beleeue in him; and pray for our selues, as the Apostle for the Colossians, not onely that wee may *walk worthy of the Lord vnto all pleasing, being fruitful in every good worke*, but also that we may be strengthened with all might according to his glorious power, and overcome all difficulties, which our spirituall aduersaries cast in our way, to stoppe and hinder vs in this course of godlinesse. The like comforts we may haue in the performance of all good duties, when as wee consider Satans craft and policy, and compare it with our ignorance and simplicity, seeing this need not to discourage vs, if we deny our owne wisdom as insufficient to guide vs, and suffer our selues to be wholly directed by the light of Gods truth, which is sufficient to discouer and defeat all his subtilties, and hellish stratagems whereby hee indevoureth to circumuent vs; and giue our selues over to bee guided in all our waies by the good Spirit of God, who being infinite in wisdom, is able to turne this Achitophels policies into foolishnesse, to frustrate all his cunning plots and proiects, and so to direct vs in all our courses, that wee shall easily auoid all the snares and secret ambushments of this subtille enemy. And finally, his vigilancy and diligence, in seeking to turne vs out of the right way, that wee may fall into his snares; cannot discourage vs, if denying our owne providence and watchfulness, wee commit and commend our selues vnto Gods protection, seeing hee is that great Watch-man of Israel, who neuer slumbereth or sleepeeth, but continually keepeth vs vnder the all-seeing eye of his providence, that he may preferue vs safe from the malice and might of Satan and all the enemies of our saluation.

And thus wee see, how wee may generally encourage our selues in the duties of a godly life, against these impediments which arise from the nature of this grand enemy, who opposeth vs in them. Many others there are which are cast in our way by his tentations, which either respect our faith, or the fruits of it in a godly life. Concerning the former; this wily and experienced enemy mainly be-

Esa. 36. 11.

Eph. 6. 10.

Luk. 11. 20.

Job. 10. 28, 29.

Eph. 1. 18, 19.

Col. 1. 10, 11.

Psal. 121. 3-4.

6. Sect. 4.

Satans tentations, whereby he impugneth our faith.

deth all his forces and engines of battery against our faith, because he well knoweth, that if he can destroy the roote, the branches and fruites which spring from it, will wither and faile of their owne accord. And therefore sometime taking aduantage of our wants and vnworthinesse, our falls, frailties, and infirmities, hee perswadeth vs that wee haue no faith at all, when as wee haue it; and sometimes labourerh to make vs neglect all meanes of getting faith when it is wanting, by causing vs to rest vpon that shew and shaddow of it, carnall security and fond presumption. Yea, hee assaulteth our faith directly, in respect of all the causes and meanes of our saluation; that so hee may hinder vs in the wayes of godlinesse. For first, hee mouerh vs either falsely to believe, that all men are beloued of God; and so wee among the rest, because wee inioy testimonies of his fauour in worldly prosperity, though that outward gifts are giuen in common to the good and bad; or to doubt of Gods loue, in respect of our afflictions; and so to neglect all duties of his seruice, because wee know not whether wee or our workes are accepted of him. Secondly, hee perswadeth vs either to thinke that all are elected to saluation, and so wee among others, liue as wee list; or if some be elected, and some reprobated, that this Decree is vnchangeable; and therefore if wee be elected, wee shall be saued, though wee take our pleasure and neglect all good duties; or if we be reiected, wee shall be condemned, though wee take neuer so much paines in the wayes of godlinesse. Finally, that wee can haue no assurance that wee are elected, and therefore it is in vaine to labour after it, but rather, that it is our wisest course to leane it to the venter, and take the benefit of present pleasures. Thirdly, hee will tell vs that all are redeemed by Christ, and wee with others, and therefore wee may liue in our sinnes, seeing he hath satisfied for them; or that if he haue redeemed but some onely, that we cannot be assured that we are in this number, though wee be neuer so diligent in Gods seruice. Fourthly, hee will suggest that all are vniuersally called, and yet seeing many fall away, few are chosen, and consequently, that it is a matter impossible to be assured that we are in Christs little flocke, because when we haue done all we can, we may become Apostates, and no better then Wolves and Goats; and therefore it were best to spare our paines, and to inioy our pleasures when we may haue them. Fifthly, he will tell vs that we are iustified by faith alone, and therefore by that faith which is alone, and that good workes are not required to the act of iustification, and therefore are needlesse to the party iustified; that they are not the causes of our saluation, and therefore wee need not to walke in them, but may easily goe to heauen by another way. Sixthly, that none vpon earth can be perfectly sanctified, and therefore seeing we cannot be Saints heere, we must liue like other men, and not tire our selues in vaine, by labouring after impossibilities. Finally, that though wee haue neuer so much grace, and be as forward as any in the duties of godlinesse, yet we may fall from this state, and become as wicked as any other; and therefore seeing when we haue done our best in seruing God, and haue with much paines stored our selues with all spirituall graces, wee may lose all our labour, and become, notwithstanding all our care and diligence, vtter brankrupts in all

all goodnesse; it were our best course to giue ouer this doubtfull paines in the service of God, and to satisfie our owne hearts with the present fruition of worldly delights. Of all which tentations, which Satan as impediments casteth in our way, to discourage vs in the course of godlinesse, I haue largely spoken in the first part of my Christian Warfare, and therefore heere thus briefly passe them ouer, referring the Christian Reader to that Booke, for his more full satisfaction in these points.

In respect of the godly life it selfe; Satan raiseth against vs many lets and impediments, either to hinder vs from entering into the course of Christianity, or to make vs performe the duties required in it superficially and vnprofitably. In respect of the former, he vseth many deuices, to stop our entrance into the wayes of godlinesse. And first, he laboureth to keepe our eyes blinded with ignorance, that wee may not see the wayes of godlinesse wherein we should walke; or if they be discovered by the light of the Gospel shining vnto vs, hee will indeuour to keepe vs from seeing the profit and necessity of walking in them. The former whereof we may auoyd, by remembring and considering, that sauing knowledge is one of the chiefe grounds of a godly life; without which, it is no more possible that we should performe the duties of Christianity, then to walke in difficult wayes, hauing no eyes to guide vs, nor light to direct vs in them. And therefore we must not content our selues with our good meaning and ignorant deuotion, which can bring forth no better fruits, then blind superstition and will-worship, which are odious vnto God; but vse all good meanes, whereby our minds may be inlightened with the sauing knowledge of Gods truth; and carefully inquire after the good and old wayes (as the Prophet speaketh) *that wee may walke therein, and finde rest to our soules.* And for the auoyding of the other, wee must know and remember, that nothing in the world is so profitable and necessary, as to walk in the wayes of godlinesse, after that by the light of truth they are discovered vnto vs, seeing this alone, though all worldly things bee wanting, will make vs happy and blessed in this life and the life to come; whereas if we haue all other things, and want this, wee shall be wretched and miserable. Secondly, Satan laboureth to hinder vs from entering into the wayes of Christianity, by alluring vs to continue in our sinful courses, with the baites of worldly vanities; and by causing vs to content our selues with the present possession of these earthly trifles, hee maketh vs to neglect our heauenly hopes, which are infinitely more excellent and permanent. For the escaping of which snare, wee must labour to contemne these inticing baites, by considering that these worldly things are, in respect of spirituall grace and heauenly glory, vaine and vnprofitable, vncertaine, mutable and momentany, as elsewhere I haue plainly shewed. Thirdly, he hindreth vs fro all duties of godlinesse, by the deceitfulness of sin, which he secretly windeth into our hearts by degrees, till by many acts of wickednesse, he hath brought vs vnto a custome, which is like another nature, and hath in it the commanding force of an vnresistable Law. Which hindrance if we would auoyd, we must watch ouer our selues, that our hearts be not hardened; *through the deceitfulness of sinne;* to which purpose,

§. Sect. 5.

Satans tentations, whereby he seeketh to hinder vs from entering into the wayes of godlinesse, or from proceeding in them.

1er. 6. 16.

Luk. 10. 42.

Christ. Warf.
2. part.

Heb. 3. 13.

Heb. 12. 1.

Math. 6. 33.

pose, we must shunne the first occasions, withstand the first motions of it, and plucke vp these cursed plants, before they be thorowly rooted, or wee haue already loaded our consciences with these dead workes, our second care must bee to breake off our sinnes by vnfeined repentance, offering hitherin to our corrupt nature, an holy violence, and as the Apostle speaketh, *We must lay aside every waight, and the sinne that doth so easily beset vs, clinging (as it were) about our neckes, to hold vs backe, that we may so runne with patience vnto the Race which is set before vs*, making voyd, by degrees, the strong custome of sinne, by the acts of piety and righteousness, vntill wee haue confirmed in vs the contrary custome of godlinesse and new obedience. Finally, Satan laboureth to hinder vs from entering into the course of Christianity, by perswading vs to make delays; and when he cannot any longer make vs belecue that it is needlesse, or of small waight, but that seeing the profit and necessity of it, wee doe resolve to leaue our former sinfull liues, and to betake our selues vnto Gods seruice, he will perswade vs to deferre it for a time, as a thing vnpleasing to our corrupt nature, and vnprofitable to our worldly ends, vntill we may finde some fitter opportunity, and haue better settled our earthly businesse. The which impediment I shal haue fitter occasion to remoue in the following Discourse; Onely let vs here remember, that if we will be aduised by our Sauours wife counsell, *We must first seeke the Kingdome of God and his righteausnesse*, which being a matter of greatest waight, and (in comparison) onely necessary, we must not put it off till after-times, which are vncertaine, but secure our selues of it, whilest the day of saluation lasteth. And these are the common impediments which Satan casteth into our way, that he may stop vs from entering into the wayes of godlinesse; with which, if he cannot so farre preuaile, as to make vs neglect all holy duties altogether, hee will in the next place indeuour to make them vnprofitable for our saluation. To which purpose, amongst many other lets, he chiefly and most usually vseth these two. The first is, to keepe vs from feeling in them any power of godlinesse, for the bettering of our spirituall estate, by causing vs to performe these duties in a cold and formall manner, more for custome then conscience sake. The other is, to make vs fickle and vconstant in them, performing them by fits and startes, when we haue leasure to doe, and haue some spare time from our worldly employments. The former whereof wee may auoyd, by setting our selues about the duties of Christianity, as our mayne businesse, with all resolute diligence, and zealous deuotion, knowing that it is impossible to trauaile in this way, so full of difficulties and dangers, without serious indeuour, or to performe duties of so high a nature, and so contrary to naturall corruption, without diligent and painefull labour. The latter, by tying our selues vnto a settled course, in the performance of all Christian duties, knowing that hee who goeth sometime forward, and sometimes backward, can neuer make any riddance of his journey, nor come seasonably to the end of it. Both which waighty points I heere thus briefly passe ouer, because I haue already spoken of them at large. And let this suffice to haue briefly mentioned those impediments, which Satan immediately by himselfe ordinarily vseth to hinder vs from entering into, or proceeding in the way of godlinesse; vnto which,

which many more might be added, if I had not already handled the most of them in the first part of my Christian Warfare.

C A P. II.

Of worldly impediments which hinder a godly life; and first, such as are publike.

Vnto the impediments which the diuell himselfe directly vseth to hinder our proceeding in Christian duties, wee will now adde those which are cast into our way by the world and the flesh, who ioyne all their forces with him, which are farre more powerfull and preualent then his owne tentations. The impediments of the world are either publike, or private. The former respect superiours, as Magistrates and Ministers; or inferiours, as the people that are vnder their government. The impediments which oppose a godly life, respecting Magistrates, are chiefly two: the first is, their authority and greatnesse abused to impiety, as to the discountenancing of vertue and godlinesse, and the countenancing of vice and sinne; the discouraging of the faithfull in all good courses, and the heartening of the wicked in their impiety and prophaneesse. The which is done by their priuate fauours, denyed to the one, and imparted to the other; or by their publike edicts and lawes crying downe the sincerity of Religion, and strengthening the sonnes of Belial in their outrageous wickednesse. For the auoyding of which impediments, let vs often consider how much better it is to haue the fauour of God, in which consisteth our life and happinesse, and which being permanent and vchangeable, will neuer forsake vs, then the fauour of Princes and great men, whose fauours are momentany, seeing (as the Psalmist speaketh) their breath being in their nostrils, they will sooner returne to their dust; and also sicke and mutable, being ready to hate to morrow, whom they loue to day; as wee see in the example of *Haman*, and many others. That it is better to haue the peace of a good conscience which accompanyeth well doing, then the praise and applause of the greatest Potentates, in our neglect of holy duties. That we shall haue little comfort when we are going to hell, though we carry in our hands their Passe or Patent, affoording vnto vs a quiet passage without checke or disturbance, no though we haue ourselves to beare vs company, and countenance vs in the way. Neither let the lawes of euil Magistrates discourage vs in Christian duties, seeing we haue a superiour Law of the supreme King of heauen and earth, whereunto both they and we are bound to yeeld obedience; and howsoeuer we are thereby tyed to be subordinate vnto them, so long as they hold their subordination vnto God, yet when they leaue him, we must leaue them and their lawes, chusing with the Apostles, *to obey God, rather then men*, and resolutely sustaining our selues in our Christian obedience, by our inuincible patience, in suffering with meeknesse, whatsoever might and malice can inflict vpon vs, and with our infallible hopes of inioying that eternall happines, which Christ hath promised to all those that suffer persecution

6. Sect. 1.

The first publike impediment arising from euill Magistrates.

Psal. 148. 4.

Act. 5. 29.

Mat. 5. 10. 11.

for righteousnesse sake. The other impediment is the euill example of great men, which mightily draweth inferiours to imitation, if God stay them not with his Spirit. For seeing likenesse causeth loue, and this in great personages, is the staffe and strength of inferiours hopes, expecting to rise by their meanes, heereof it is, that they conformance themselves to imitate their manners, though neither out of loue to their persons or conditions, but meerly out of selfe-loue, that they may hereby aduance their owne worldly ends. In which regard, as prosperity findeth many friends, so Princes and great men haue many followers, because they are the chiefe dispensers of these worldly preferments. But if we would also leape ouer this block, and keepe a constant course in the wayes of godlinesse; wee must liue, not by examples, but by precepts, and not looke what others doe, but what God requireth of vs. And as wee must not follow a multitude, and (as it were) the whole Herd, in doing euill, so neither the mighty (as it were) the Rammes of the flocke, when as, like ill presidents, they misleade vs out of the wayes of godlines, into the by-paths of errour and sin. And to this end let vs remember, that greatnesse hath no priuiledge in grace and goodnes, seeing (as the Apostle telleth vs) *Not many rich and mighty are called*: yea rather (as the experience of all times hath taught vs) they come as farre behind the meaneest sort (for the most part) in all grace and goodnesse, as they doe exceed them in glory and greatnesse. And therefore let not these glorious lights dazle our eyes, and like the *Ignis fatuus*, or fooles fire, bewitch and intice vs to follow them into the ditches and quagmires of vice and sinne, but leauing them where they leaue the light of Gods truth, let vs wholly commit our selues ouer to be guided by it, which will preserue vs from being misled by such ill examples.

The other sort of publike impediments, whereby the world hindreth vs in the wayes of godlinesse, arise from euill Ministers, both in respect of their doctrine, and also their liues and ill examples. In the former respect, the people are much hindred by such insufficient and vnconscionable Ministers, as either cannot, or will not instruct them in the duties of a godly life, or else doe it not after a right manner. And first, when such blind guides are set ouer them, as cannot see the way of truth, and much lesse leade and direct others in it; for *when the blind lead the blind, they must needs both fall into the ditch*, as our Sauour speaketh. Which kind of Ministers are so farre from deseruing the esteeme of true Pastours, that they are vnworthy the place of the dogs of the flocke, seeing they are dumbe, and cannot barke and giue any warning to the sheepe when the Wolfe commeth. Secondly, when such vnconscionable Ministers haue the charge of foules committed vnto them, as hauing sufficiency of gifts, will not, through negligence and idlenesse, feed them with the Bread of life, and being more cruell then the Ostriches, or the Dragons (as *Jeremy* speaketh in another case) will not pull out their breasts, though full of milk, for the feeding of Gods children committed to them, but let them starue and perish for want of nourishment; herein worse then the other, who hauing dry breasts, cannot (though they would) affoord vnto them the sincere milke of the Word. Whereas these are so hard-hearted, that they

Exod. 33. 2.

1. Cor. 1. 26.
Math. 11. 25.

§. Sect. 2.
Of the impediments which arise from euill Ministers.

Math. 15. 4.

Esa. 56. 10.

Lamen. 4. 3.

they can, but will not, chusing rather to let their milke corrupt in their breasts, and to dry vp for want of drawing, then to preserve their owne plenty, by communicating to the peoples necessities. And not much better are they who preach but very seldome, having gifts and strength sufficient, and then not so much out of conscience to performe their duty, as to avoyd the penalty of the Law, or the blemish of ignorance and insufficiency. Seeing the life of grace in Gods people, cannot ordinarily bee preserved in any vigour by a monthly meale, but needeth frequent nourishment, as the people are able to heare and beare away. And therefore the Apostle layeth a strait charge upon *Timothy*, and in him, upon all Gods Ministers, not onely that they should *preach the Word*, but also that they should doe it *instantly, in season, and out of season*, that is, often, and upon all occasions. Fourthly, the worke of grace and godlinesse is much hindred in the people, when as the Ministers preach themselves, and not Christ, chiefly intending to shew their owne gifts, learning and eloquence, and not the edification and saluation of the people. When as they doe not preach the Word with *power and authority*, like our Saviour Christ, nor in the *evidence and demonstration of the Spirit*, to their hearts and consciences, that they may *cast downe the strong holds of sinne*; but come in the *insinuating speech of mans wisdom*, to tickle the eare, and soare aloft in idle and heartlesse speculations, farre out of the reach, and aboue the capacity of their hearers, filling their heads with the froth of witty conceits, which haue in them no solid nourishment. Wherein they carry themselves contrary to the charge which our Saviour giueth to the Apostle *Peter*, and all his faithfull Ministers; namely, that in their teaching they should take care to feed, not onely his sheepe, but also his tender lambes. Finally, the people are much hindred in their growth of godlinesse, when as their Ministers take no paines publicly to catechize and instruct them in the maine principles of Christian Religion, seeing no good building can be erected by them who neglect to lay a sure foundation; or privately to resolve their doubts, and to prouoke them by holy conferences, and earnest exhortations and perswasions, to put in practice those duties which they haue learned by their publike ministry. Through which faults and defects in worldly and carelesse Ministers, the people committed to their charge, are much hindred in the wayes of godlinesse. For where *prophecie faileth, there the people must needs perish*. Where there is a famine of the Word, what can follow but faintnesse and feeblenesse for want of food? Where the Gospell is not preached, which is the *power of God vnto saluation*, and the *sauour of life vnto life*, to all that beleeue: what can ensue hereupon, but impotent weaknesse vnto all good duties, and death and destruction of body and soule? If the Watchmen sleepe, who should giue warning to Gods people, of the approach of enemies, how easily may they surprize and vanquish them? If the Gardener, and Vintager be slothfull and idle in planting and watering, how shall Gods Plants and Vines flourish? And if they busie not themselves in pruning and weeding, how shall the Garden and Vineyard thrive, and not rather be ouer-growne with weeds and thistles? If the lights be put out, or hid vnder a bushell, what can follow but palpable darknesse, through which the

Ex. 28. 9, 10.

2. Tim. 4. 1.

Mat. 23. 23.

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Rom. 10. 17.

the people of God must necessarily erre out of the waies of truth. And if the Gospell of Christ bee not painfullly preached, which is the ordinarie meanes of begetting Faith; how should the people come out of the state of infidelity; and beleue, that they may be saved? And what can follow of all this, but the vtter neglect of all the duties belonging to a godly life, when sauuing knowledge and a liuely Faith, the foundations of it, are overthrowne.

6. Sect. 3.

Of the means whereby the former impediments may be removed, first, in respect of the Ministers.

1. Pet. 5. 3. 3.

Matth. 5. 13.
14. 15.Ezek. 3. 17. &
33. 7.

Matth. 15. 14.

1. Cor. 3. 6, 9.

1. Cor. 4. 1, 2.

Matth. 13. 31.

2. Cor. 5. 20, 21.

1. Cor. 4. 15.

For the removing of which impediments, first the Ministers are to be exhorted and perswaded to doe their dutie. And in the first place, that none presume to take vpon them this high calling, which God hath neuer called vnto it, being altogether vnfit and vnfurnished with gifts necessarily required to this high dutie; seeing they purchase their meanes and maintenance with the price of blood, not of the bodies, but of the precious soules of the people, the which shall be required at their hands in that terrible day, when as Christ shall come to iudge both the quicke and the dead. And secondly, those which God hath furnished with gifts, are to be mooued, and admonished in the feare of God, that with all care and good conscience they feed the flocke of Christ committed to their charge, *not for filthy lucre, but with a willing minde*, chiefly ayming at the glorie of God in the saluation of the people. To which purpose, let them first remember those names and titles giuen them in the Scriptures, implying not onely their dutie, but great and high priuiledges whereby they should be encouraged vnto it. For they are appointed of God to be the Lights of the world; and what sinne and shame is it to hide their Light, and to let the people sit in darkenesse and in the shadow of death? They are the Salt of the earth, appointed not onely to be savorie in themselves, but also to season others, which salt of Grace and Wisdom if they lose, they are good for nothing, but to be cast vpon the dung-hill, and to be troden vnder feete. They are Gods Watchmen, who haue the care of his armies committed vnto them, to giue them warning of the approach of their enemies, which if they neglect, the blood of those which perish through their sloth, shall be required at their hands. They are appointed to be Captaines ouer the people, to goe out and in before them, and to traine and teach them how to fight against the enemies of their saluation. They are Gods Husbandmen, Gardeners and Vintagers, to plant and sow, purge, weede and prune his fields, gardens and vineyards, that they may bring forth fruit in due season. They are Stewards of his family, who must haue in store both new and old, that they may giue a fit portion to all their fellow seruants. They are Gods Ambassadors vnto the people, who represent his owne person, and deliuer vnto them the glad tidings of the Gospell, wherein God offereth vnto them peace and reconciliation; and therefore being so highly honoured, they must not be slacke in doing their message. Finally, they are their spirituall Fathers, ordained of God as his instruments, to beget them vnto himselfe by the immortall seed of the Word; which if they neglect, the people through their default remaine the children of wrath, and dead in

in their sinnes. Secondly, let them remember that heavy woe and dreadfull curse denounced against those who preach not the Gospel, or doe the worke of the Lord negligently. Thirdly, let them haue in minde that fearefull account which those haue to make at the day of Iudgement, that through their sloth, worldlinesse, or vnconscionable kinde of preaching, are found guilty of destroying the soules which were committed to their charge. Fourthly, let them be encouraged to the diligent performance of their dutie, by that inward peace of conscience, and vspeakable ioy and comfort, which all Gods faithfull Ministers finde and feelee in their owne hearts and consciences, when as by their Ministry they see God glorified in the saluation of his people committed to their charge. Finally, let them encourage themselues in their painfull labours, by calling to minde that vspeakable recompence of reward, promised to all those who conuert others vnto righteousnesse, seeing they shall shine as starres of the firmament in the glory of Gods Kingdome.

Secondly, the people for their part, are to vse all good helpees and meanes for the remouing of this impediment. And first, their care must be to place themselues vnder sufficient, godly, and faithfull Ministers, who will carefully and conscionably breake vnto them the bread of life. And if in the dayes of their ignorance, they haue feared themselues vnder blinde guides, ignorant & insufficient Ministers, or if such be imposed vpon them against their wills in those places where their lands and liuings, trades and meanes doe lie, they must not onely sigh and mourne vnder this burthen, but also vse all lawfull meanes to be freed from it as soone as they can, either by procuring some better meanes by their care and charge, or by remouing their habitation (though with some worldly inconuenience) vnto some other place; Esteeming this one thing necessary, to enioy the meanes of their saluation, and with the wise Merchant purchasing this pearle and treasure at the highest rate, rather then be without it. For if wee would be hired with no worldly gaine, to liue in such places as afford no food for the nourishment of our bodies; let vs be no lesse wise and carefull for our precious soules, and not hazard them to death and destruction, by continuing in those places for our worldly aduantage, where there is a continuall famine of the Word, but rather then want it, wee must *wander from sea to sea, and from the North to the East, that we may seeke and finde it.* But if the Ministers vnder whom God hath placed vs, haue sufficiencie of gifts, and yet through sloth and negligence, worldlinesse or want of care and good conscience, neglect their dutie, we are not so easily to abandon them, before wee haue vsed all good meanes whereby they may be made more painefull and diligent. And first, wee must labour with God by our feruent prayers, that he will sanctifie their gifts, and giue vnto them, such faithfull and honest hearts, as that they may more conscionably set themselues to seeke Gods glory in the saluation of the people committed to their charge, and so imploy their talents which they haue receiued, as that they may be able to make a cheerefull account, when as they shall be called to

1. Cor. 9. 16.

1st. 48. 10.

1st. 1. 1. 1. 1.

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6. Sect. 4.

Of other
meanes re-
specting the
people.

Matth. 13. 45.

2. 1st. 1. 1. 1.

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Matth. 10. 10.

Gal. 6. 10.

1. Cor. 9. 7.

Heb. 13. 5.

1. Tim. 5. 17.

1. Tim. 5. 17.

1. Tim. 5. 17.

1. Tim. 5. 17.

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1. Tim. 5. 17.

§. Sect. 5.
Of the impe-
diment of a
godly life,
arising from
the euill liues
of some Mini-
sters.

to giue vp their reckoning. For if those which are most faithfull and diligent in discharge of their dutie, need these helpes, which made the Apostle so often to desire the prayers of the people; how much more doe they need them, who haue so many defects in the worke of their Ministry? Secondly, we must indeuour to draw them on to more diligence by our good counsels and admonitions, in the Spirit of loue and meekenes, without all spleene and bitternes, or any disgrace offered to their persons. Thirdly, we must labour to win and encourage them, not onely by auoyding causelesse wranglings and contentions, but also by paying vnto them iustly and honestly their full due, which by the Lawes of God and men belong vnto them, and not take occasion vpon the neglect of their dutie to neglect ours. Yea, rather with open hearts and hands, wee must carry our selues liberally towards them according to our ability, that gayning their loue, they may become more carefull to seeke our spirituall good, communicating vnto vs their ministeriall gifts, when they see vs willing to communicate vnto them our corporall blessings. Fourthly, we must not vilifie and contemne their Ministry, though there be therein some wants and imperfections, nor runne from them to others, who in our iudgement doe exceed them; but beare with their infirmities, and doe our best to reforme and amend them. Finally, when they preach vnto vs, we are to heare them with all diligence and reuerence, whereby we shall make them more carefull to deliuer things worth our hearing, and more ready to take greater paines, when they see them so much regarded. For as the sucking of the childe draweth downe the mothers milke, and causeth it to come in greater plenty; whereas if the brest be not drawne, all the milke is soone dryed vp; so is it in this case betweene the Minister and the people. By all which and the like meanes if wee preuaile nothing, wee are (if possibly wee can) to remooue our selues from vnder their charge, seeing it is not much materiall vnto vs, whether they cannot or will not teach vs the way of saluation, and no lesse necessitie lyeth vpon vs of hearing, then vpon them of preaching the Gospell; nor a lesse woe, if through our owne negligence wee heare it not.

The last publike impediment respecting the Ministry, is the euill liues of many, who take vpon them to perswade othersto the practice of Christian duties. For ordinarily the people imagine, that they goe fast enough in the waies of godlinesse, if they keepe full pace with those which are their Teachers. And though they heare them often in the Pulpit, vse many arguments to draw them on to more perfection; yet they suppose that there is no necessity of seruing God so strictly and sincerely, but that all is spoken for forme and fashion sake; otherwise they who are so earnest in perswading vs, would leade vs the way by their good example. For the remouing of which impediment, we are to know, that howsoever Ministers excell others in the common gifts of the Spirit, as knowledge, learning and such like, yet the sauing graces of God are free, & not tyed to any calling or profession

session more then others. And therefore seeing in this regard, the learned hath no priuiledge aboue the vnlearned, the Doctor aboue the Artificer, or the Pharisee before the Fisherman, it is no great maruaile, if the greatest Rabbins in the world bee as small proficients in grace, and in the practice of holy & Christian duties, as those which they scorne for their ignorance and simplicity. But yet so long as they sit in *Moses* chayre, wee must not onely heare them, but doe as they say, though not as they doe, seeing their speeches are not grounded vpon the authority of their persons or actions, but vpon the Word of God, vnto which wee owe simple and absolute obedience, who-soeuer bee the Messenger that bringeth it vnto vs. But of this I haue written more largely in the first part of my Warfare, vnto which I referre the Reader, who desireth in this point more full satisfaction.

The common impediments of a godly life which respect the people, are also diuers. As first, when they content themselues with a forme of profession and Religion, without any desire to finde in themselues the power, efficacy and fruite thereof, for the sanctifying of their hearts, and reforming of their liues. As when they professe Religion, because the State establisheth it, goe to the Church and heare the Word, because the Law requireth it, pray in the Congregation, and goe to the Communion, because it is the custome of the Countrey, and other of their neighbours doe it as well as they. But this is to rest in a shadow without a substance, and in a forme of godlinesse, but *daring the power thereof*. Which if wee would auoid, our care must bee to serue God in obedience to his Commandements, to worship him in Spirit and truth, and to ioyne the inward seruice of the heart and soule, with the outward seruice of the body, and finally, that in all these duties we propound vnto our selues right ends, namely, to profite by them in knowledge, faith, and the practice of all holy duties of a godly life, that we may glorify God in the further assurance of our saluation. The second impediment respecting the people, is the neglect and contempt of the Preaching of Gods Word, as a thing vnecessary for their saluation. For howsoeuer they suppose, that there is some vse of it for their conuersion vnto God, the inlightening of their mindes with some knowledge of the truth, and the working of faith in some first degrees; yet they hold it a needlesse taske to bee continually ryled to these religious exercises, and that it is sufficient to vse them sometimes at their best leysure. Which impediment if wee would shun, wee must remember, that as the Word and the ministry thereof, is the immortall seede which begetteth vs. to God; so it is the spirituall food of our soules, whereby they must bee continually nourished, that the graces of the Spirit begun, may bee increased and confirmed in vs, vntill we come to a perfect age in Iesus Christ. That it is the sword of the Spirit, wherof we haue daily vse in our spiritual warfare, (which lasteth as long as our liues last) for the repelling of our enemies, & the ouercoming of all their dangerous temptations. That it is the only true light,

T t t

which

Matth. 11. 25.
1. Cor. 1. 26.
Matth. 23. 2. 3.

6. Sect. 6.
Of the publike
impediments
which respect
the people.

2. Tim. 3. 5.

The second
impediment.

Eph. 4. 11, 12,
33.

1. 2. 103. 1

1. 2. 103. 1

1. 2. 103. 1

The third impediment.

Psal. 19. 10.

The fourth impediment.

The fifth impediment.

1. Cor. 2. 4.

1. Pet. 2. 1.

1. Cor. 3. 2.

which guideth vs in all our waies, whereof if through negligence wee deprive our selues, we shall walke in darkenesse, and sit in the shadow of death. That it is our counsellor in all our doubts, and our comfort in all our troubles; the means to strengthen and uphold vs when we stand, and to recouer and raise vs when we are falne; the chiefe helpe we haue to keepe vs in the way of truth, and to recall vs when we erre and goe astray; our food in time of health, and our physicke to cure and restore vs when we are sicke. The third impediment to the life of grace and godlinesse is, when as the people are content to heare the Word, but without any cheerefulnesse and delight, with cloyed stomacks and lost appetites, whereof it is, that this delicious Manna is loathsome to their carnall and surfetted taste, and yeeldeth no wholesome nourishment, because it is eaten against the stomacke. Which if we would remoue, wee must labour often to quicken our appetite, that wee may with *David* finde and feele the sweetenesse of Gods Word, farre exceeding the hony and the hony-combe, and earnestly hunger and thirst after it, that we may profit by it, and haue the graces of Gods Spirit nourished and increased in vs. To which end wee must often meditate vpon the excellency, profit and necessity of it, as being a Pearle about all price, and the onely chiefe treasure which will make vs truly rich. The fourth impediment, is want of diligence, reuerence and attention in the hearing of the Word, whereby most of this precious liquor spilleth beside, and is vterly lost; and want of care to treasure it vp in our memories, or to meditate vpon it afterwards, that we may bring it home to our hearts and consciences, and practise it in our liues. Which if we would remoue, we must consider, that it is not the deede done, which will make Gods ordinances truly profitable, but the right manner of doing them; that God will neuer blesse vnto vs the means of our saluation, if wee only bring our lips and eares, and outward man vnto them, and do not performe these religious duties with our heart and spirit. And finally, that for our spirituall nourishment it is not sufficient, that we haue plenty of food set before vs, wlesse we feede on it with good appetites, retaine it in our memories (as it were) in the stomacke; and well digest and apply it to our vse by serious meditation: which duties if wee neglect, either not feeding vpon the food of our soules, or casting it vp againe as soone as it is eaten, we can neuer attaine vnto any spiritual strength, but must needs grow faint and languish in the life of godlinesse. The last impediment (which I will here speake of) in the people, is too much curiosity, both in their hearing and applying of the Word. For such itching eares haue many, that they loath the sincere milke of the Word, and all ordinary points handled in an ordinary manner; and affect nothing but nouelties, idle speculations and curious questions; witty discourses and frothy conceits. But that we may shun this foolish curiosity, let vs know, that as the Ministers are bound to deliuer the sincere truth in the euidence of the Spirit and power, so they no lesse to hunger after it, even the sincere milke of the Word, that they may grow up thereby. That as they are bound to teach, so we about all things must desire to know

Iesus

Iesus Christ and him crucified. That they who desire to vnderstand about that which is meete, and affect onely nicities and nouelties, doe feede vpon froth and winde, which will puffe them vp, but neuer nourish them; and finally, that hungering after continuall variety, and strange dishes, is a signe of a sicke and weake stomacke, full of grosse humours, which needes to bee purged, before it can bee nourished. The like hinderance curiosity bringeth to our proceedings in godlinesse, in respect of applying the Word; when as men will not bring it home to their owne hearts, but curiously prying into, and examining the liues and manners of others, doe put off all that is spoken from themselves, and apply it vnto them whom they thinke it more neerely concerneth. Which if we would auoid, we must conceiue that God hath purposely sent what we heare as a message vnto vs, that all that is spoken, is for our own learning and vse, as if there were none in the Church besides. That the Word which we heare wil not profit, vnlesse it be mixed with faith, & that there is no faith, where there is no application to our own vse. Finally, that y meate only nourisheth vs which our selues feed vpon and digest, and not that which being carued vnto vs we doe not eate, but put it away from vs, or else lay it vpon another mans trencher.

CAP. III.

Of such private impediments which the world vsesh, to hinder vs in a godly life, and first, those on the right hand.

WHat are the publike impediments, which the world casteth in our way, to hinder vs from proceeding in the duties of a godly life, we haue shewed in the former chapter: & now it remaineth that wee intreate of those which are more priuate. And these are either the tentations wherewith the World vsually assaulteth vs; or certaine scandals and offences which it layeth before vs, to discourage vs in the waies of Godlinesse. The World tempteth vs diuersly, both on the right hand with earthly prosperity, and on the left with crosses and afflictions. The more dangerous of these two, are the tentations of prosperity, wherewith the world allureth vs (as by her bewitching baites) to make vs leaue the narrow & afflicted path of righteousnesse and holinesse, and to walke in the broad and easy way that leadeth to destruction. These are those intoxicating cups, whereby it maketh men so drunke, that they haue neither list nor power to walke in the path of piety; those false lights, which so dazle mens eyes, that they cannot discern the excellencie of spirituall grace and heavenly glory; those inamouring potions, that make vs to loue the world, & to dote so on this painted Strumpet; that we thinke all time lost which is not spent in her seruice; those waters, which quench in vs the loue of God, the zeale of his glory, and all feruency of desire in attayning to heavenly happinesse; those thornes, which choake in vs all good motions of Gods Spirit; and finally, those

6. Sect. I.
Of the tentations of prosperity, which are most dangerous impediments of a godly life.

1. Iob. 2. 15.

Iam. 4. 4.

Pro. 1. 32.

§. Sect. 2.

Of such impediments as arise from worldly things, as honours, riches and pleasures, and from the society and familiarity of wicked men.

Sicut malus aer assiduus statu tractus inficit corpus; ita peruersa locutio assidue infirmantium inficit animum, ut tabescat delectatione prauis operibus, assiduitate curiosi sermonis. Greg. super Ezech. Pro. 23. 6.

intangling snares which catch and hold vs, that wee cannot goe on in any religious duties or holy actions. Against these tentations, which as strong impediments hinder so many from the profession and practice of godliness, wee may best arme our selues, by considering that the loue of the world and the loue of God will not stand together, because, as the Apostle Iames teacheth vs, *The amity of the world is enmity against God, and he who maketh himselfe a friend to the one, doth make himselfe an enemy to the other.* That the prosperity of the world is vaine and vncertaine, momentary and mutable, hard to get, and easily lost. And that it doth not usually further vs towards the attaining of our wayne and chiefe ends, as neither adding any thing to Gods graces in vs heere, nor to our glory and happinesse in the life to come. Yea, by reason of our corruption, which is apt to abuse it to our owne harme, it vsually becommeth a great hinderance, and a notable pulbacke in running the Race of Christianity, making vs forgetfull of God and our owne good, proud and high-minded, worldly and carnall, doting so vpon the present fruition of earthly vanities, as that we vtterly neglect all meanes of our future happinesse.

Now the speciall impediments of a godly life are diuers and manifold, but the chiefe and principall which the world vseth to tempt vs on the right hand, are honours, riches, pleasures, worldly friends and acquaintance, whose society and conuersation are notable hindrances to a godly life. And these baites the world fitteth to euery mans seuerall humour and disposition; vnto the ambitious, it propoundeth honours and the glory of the world; vnto the couetous, riches and earthly treasures; vnto the voluptuous, pleasures and carnall delights, causing them to bend their whole thoughts, and to spend their whole time in compassing them, so as they haue no leasure to thinke vpon, much lesse to performe the duties of a godly life. Which impediments if we would auoyd, we must learne to contemne these earthly vanities, as being vaine and worthlesse, vncertaine both in respect of getting and keeping, and vnprofitable, yea hurtfull and pernicious to all those who set their hearts vpon them. All which, with many other to this purpose, I haue largely handled in the second part of my Christian Warfare, and therefore doe heere thus briefly passe them ouer. Neither is it needfull that I should heere say much of the society, friendship, and familiarity with the wicked and prophane, seeing I haue already spoken of it in the former Discourse. Onely let vs heere take notice, that it is one of the chiefe impediments which the world vseth to hinder vs in the wayes of godlinesse. For no more apt is the contagious ayre, which wee daily breathe, to poyson and infect the body, then the company of vngodly and vngracious men, to taint and infect the soule. And no more possible is it to walke daily among snares and nor be caught, or to liue amongst theeuers and not be robbed, then to preferue our selues from being intangled in the nets and grinnings of the wicked, and to bee spoiled of all Gods graces, if wee take delight to consort our selues with such as are gracelesse and vngodly. So Salomon telleth vs, that *in the transgression of an euill man, there is a snare*, whereby he doth not onely more and more intangle himselfe, but also all others that beare him company. For society

Society and familiarity ariseth out of likenesse of mindes and manners, and cannot long continue, if it doe not either finde, or at least make this similitude and correspondence, according to that of the Prophet; *Can two walke together, and not be agreed?* And as possible it is to reconcile light and darkenesse, truth and falshood, good and euill, as the faithfull and infidels, godly Christians and prophane worldlings, both retaining their owne properties and dispositions. For *an vnjust man is an abomination to the iust, and he that is vpright in his way, is an abomination to the wicked.* Neither let any so much presume vpon their owne strength, as to imagine that they can retaine their sincerity, though they keepe wicked company, and rather conuert them to good, then be perverted by them vnto euill, seeing this is a matter of great difficulty. To bee good (saith one) among the good, hath in it health and safety; among the wicked to be so, is also commendable and praise-worthy; in that, happinesse is ioyned with much security; in this, much vertue with difficulty. For as hee who is running downe the hill, can sooner pull with him one that is ascending, then hee who is going vp, can cause him to ascend that is running downe: so he who holdeth an headlong course in wickednes, can more easily carry with him one that is ascending the hill of vertue, being a motion contrary to naturall disposition, then he can cause him to ascend with him. For in common experience we see, that the worser state preuaileth more, in altring the better to its condition, then the better to make the worse like it selfe. The infected are not so soone cured by the sound, as they tainted with their contagion; Rotten Apples lying with the sound, are not restored to soundnesse; but the sound are corrupted with their rottennesse. Dead carcases vnto living bodies, are not thereby reuiued, vnlesse it be by miracle, as we see in *Elizens* and *Paul*; but the liuing, if they continue any time vnto the dead, partake with them in their mortality and corruption. And thus it is also in our spirituall state, wherein the worser more preuaileth to corrupt the better, then the better to reforme the worse. For they being wholly flesh, are more earnest and diligent in the deuils seruice, to draw others vnto his Kingdome, then true Christians can be in the cause of God, seeing they are but in part regenerate, and the flesh opposeth the Spirit in all good actions, which either respect themselues or their neighbours. And therefore wicked men will leaue no meanes vnassayed, but will imploy their whole strength and indeuour to draw others with them into the same excess of worldlinesse and wickednesse. For first, they will infect them by their vnfauoury speeches and filthy communication, which is a powerfull meanes to taint those that beare them company with their wickednesse, according to that of the Apostle; *Evill words corrupt good manners.* Secondly, by their exhortations and perswasions, as the Wiseman excellently sheweth in diuers places, vnto which Syrens songs wee are apt to giue heed, vnlesse wee submit our selues to be guided and directed with the voyce of Wisedome, and be powerfully restrained with the contrary motions of Gods Spirit. Thirdly, wicked men doe much hinder them who keepe them company in the wayes of godlinesse, and prouoke them to accompany them in their sinnes, by their euill examples, especially when they see them thrive and prosper in their wickednesse, as we see in *Daniel*;

Amos 3.3.

Pro. 29.27.

Inter bonos bonum esse, salutem habet, inter malos vero etiam laudem, &c. Bern. in Epist.

1. King. 4.34.
Aa. 20.10.

1. Cor. 15.31.

Pro. 1.10, 11, 12.
Eccl. 5.3. & 7.13.
14.21.

Psal. 73. 2, 13.

Pro. 1. 11, 13, 14.

Psal. 20. 6.

2. Pet. 2. 7.

Eph. 5. 7, 11.

Num. 16. 26.

Apoc. 18. 4.

Exod. 23. 1.

Psal. 73. 17.

Pro. 13. 20.

who though hee were a man according to Gods owne heart, yet his foot had almost slipped, when he saw the great prosperity of the vngodly, being ready to conclude, that he *had cleansed his heart in vaine, and washed his hands in innocencie*. The which tentation is of greater force, when wee haue the euill example not of some few, but of the multitude, or of some great and eminent persons, whose actions aboue others, are most exemplary. Finally, wicked men draw on those who keepe them company, to haue fellowship with them in their wickednesse, by their faire promises, alluring baits, and liberall offers of rewards. And thus those sinfull wretches of whom *Salomon* speaketh, draw on their companions to ioyne with them in violence and oppression, by offering vnto them part of the spoile, and large rewards, to incourage them in their wickednesse: *Wee shall finde (say they) all precious substance, we shall fill our houses with spoile. Cast in thy lot among vs; let vs all haue one purse.* Which dangerous impediment if wee would auoyd, let vs with all care and diligence make choyce of good company, which will both by their words, mutuall exhortations, and good examples, helpe vs forward, and better our speed in the wayes of godlinesse, like runners in a race, who by struiuing who shall out-runne one another, doe all come to the goale in shorter time and with much more speed, then if they should runne alone, and haue no other to contend with them. And contrariwise, let vs with like care shunne familiar society with wicked men, though in worldly respects it is profitable vnto vs, assuring our selues, that though for the present, wee finde some benefit by such society, yet in the end our spirittuall losse will farre exceed our worldly gaine. Or if wee bee so fettered and hampered, with such neere bonds of consanguinity, alliance, necessary intercourse of dealing, or neere neighbourhood, that wee cannot goe farre from them, yet at least let it bee our grieve, that wee are constrained to liue with them, and come into their company more often then wee would, according to the example of holy *Dauid*, who cryed out in this case; *Woe is mee, that I sojourne in Mesech, that I dwell in the tents of Kedar; and of Lot, whose righteous soule was much grieued, when liuing among the Sodomites, hee was forced to see their filthy conuersation.* And to this end, let vs remember first the many exhortations vsed in the Scriptures, inciting vs, with all care and circumspection, to shunne and auoyd the society of the wicked: *Bee ye not partakers with them; neither haue any fellowship with the unfruitfull workes of darkenesse. Separate your selues from them, and come out from amongst them, lest you bee partakers of their plagues.* Secondly, when their prosperity allureth vs to accompany them in their euill courses, let vs not iudge according to outward appearance, nor consult with flesh and blood, but with *Dauid* goe into Gods Sanctuary, and there wee shall learne the end of these men, namely, that being set in slippery places, they shall quickly catch a fall, and be so wholly rooted out, that their place shall no more be found. Thirdly, that if we keepe company with the wicked, we shall not only communicate with them in their sinnes, but also in their punishments; *for the companions of foolles shall be destroyed, and they that will not come out of Babylon, shall be partakers of her plagues.* Finally, let vs remember,

ber, that they are blessed, who walke not in the counsell of the vngodly, nor stand in the way of sinners, nor sit in the seat of the scornfull. But of these motiues I haue before spoken, and therefore content my selfe here, thus briefly to haue touched them.

C A P. III.

Of priuate impediments on the left hand, as afflictions
and persecutions.



IN the left hand the world assaulteth vs with afflictions and persecutions, that it may hinder and discourage vs in the wayes of godlinesse. For first, it loadeth vs, as much as in it lyeth, with crosses and calamities, euen for righteousness sake, and then perswadeth vs, that we serue God not only in vaine, but euen to our losse: and therefore that it were our best course, to take our liberty, and to liue as others doe, seeing wee haue no other rewards for all our painfull seruice, our strictnesse of life, and abandoning of our pleasures, the vnpleasent exercises of mortification, and denying in all things our owne wills and delightfull lusts, but misery and affliction. And thus *Dauid* was assaulted, when hee was ready to conclude, that he had cleansed his heart, and washed his hands to no purpose in innocency, seeing he was afflicted euery morning. And with the like tentation *Iob* was often discouraged, when as his three friends in so many places labour to perswade him, that all his former labours in Gods seruice were vaine and of no worth, because of the extraordinary afflictions which he endured. And *Jeremy* likewise was so much troubled with the sight of the wicked prosperitie, and the sense of his owne miseries, that hee breaketh out into great impatience. For the removing of which impediment, wee are to know, that howsoeuer the world, and worldly men vse all their might and malice to hinder vs in our course of godlinesse, yet they are no wayes able to doe what they intend, seeing they are not the chiefe causes of our afflictions, but onely Gods instruments, who ouer-ruleth them at his pleasure, and so ordereth and disposeth of all our crosses and calamities which they inflict vpon vs, both in respect of their matter and manner, measure and time of continuance, as that they shall not any wayes hurt vs, but shall wholly tend to our good; not consume and destroy vs, but purifie and purge vs (like gold in the fire) from the drosse of our corruptions; not coole or quench our zeale and deuotion, but rather kindle and inflame them; and finally, not hinder vs at all in the duties of a godly life, but further and make vs more forward and cheerfull in performing them, causing vs, by these many tribulations, to goe more surely and safely, by the way of grace and godlinesse, into the Kingdome of heauenly ioy and happinesse.

Now these afflictions and persecutions, which the world raiseth against vs to discourage vs in all the duties of a godly life, are manifold, which in their owne nature are to flesh and blood bitter and grievous. And first, it persuereth vs with professed hatred, maligning all, with all

Psal. 1. 1.

6. Sect. 1.

How the world seeketh to hinder our course in godlinesse by afflictions and persecutions.

Psal. 73. 13.

*Jer. 12. 1.
and 20. 14, 18.*

6. Sect. 2.

Of the worlds professed hatred, whereby it seeketh to discourage vs in the duties of a godly life.

Job. 15. 9.

Jam. 4. 4.

Psal. 38. 20.

Psal. 139. 21, 23.

1am. 4. 4.

1. Iob. 2. 15.

Math. 6. 24.

Gen. 3. 15.

Joh. 15. 19, 20.

spleene and spite, who leave the world, and loue God. For though whilst we are of the world, it loueth vs, because wee are her owne, yet when Christ hath chosen vs out of the world, and we haue giuen our names vnto him, professing that wee will be his souldiers and seruants, then the world, out of that hatred which it beareth to our Lord and Master, will begin, for his sake to hate vs. And as they who make themselues friends of the world, doe, by reason of that enmity which is betweene them, make themselues thereby the enemies of God: so contrariwise, those that become friends vnto God, doe hereby make themselues enemies to the world. So *David* saith, that *they who rendred euill for good, were his aduersaries, because he did follow the thing that was good.* And therefore hee professeth the like enmity against them, because they were Gods enemies: *Do not (saith he) I hate them (O Lord) that hate thee? and am I not grieved with those that speake against thee? I hate them with a perfect hatred, I count them mine enemies.* The which hatred of the world, and malicious enmity against the faithfull, is a strong temptation, and great discouragement, especially to those who are of mild, gentle and peaceable dispositions, to hinder their speed in the wayes of godlinesse. Against which, that wee may be the better armed, let vs first consider, that it is a matter of meere necessity to vndergoe the worlds hatred, if we would be assured, that we either loue God, or that we are beloued of him. For such enmity there is betweene them, that he who maketh himselfe a friend to the one, doth necessarily become an enemy to the other; and if any man loue the world, the loue of the Father is not in him. So our Saniour telleth vs, *that wee cannot serue God, and Mammon, being Masters of such a contrary disposition, but we shall hate the one, whilst we loue the other; or else cleaue to the one, and forsake the other.* Secondly, let vs consider, that there is no great losse of the worlds loue, which doth vs little good; yea, no little hurt, seeing (like a miery dog) the more it fawneth vpon vs, the more it defileth vs; nor any great harme, yea no small gaine in the worlds hatred, seeing it doth but so much the more weane our hearts and affections from the loue of earthly vanities, that they may with more intirenesse cleaue vnto God, and bee wholly fixed vpon spirituall and heauenly excellencies. Thirdly, let vs remember, that the hatred of the world hath been from the beginning, the portion of all Gods Saints and seruants, whom it hath pursued with deadly malice, because they haue been beloued of God. Yea, aboue all others did it most hate and maligne our Lord and Saniour Iesus Christ, and therefore we must not thinke much if it pursue vs with the like malice. For as he hath told vs, *The seruants are not greater then his Lord; if they haue persecuted me, they will also persecute you.* Fourthly, the worlds hatred needeth not to discourage vs in the wayes of godlinesse, seeing it is vnto vs a comfortable euidence, that we are not of the world, for then it would loue his owne, but that we are the true Disciples of Iesus Christ, whom he hath chosen out of the world. Yea contrariwise, if the world should loue vs, we had iust cause to suspect our selues, seeing loue ariseth out of likenesse; neither could we be so much in the worlds fauour, vnlesse we too much fauoured it. Fifthly, the worlds hatred cannot discourage vs, if wee consider, that it is abundantly recompensed with the loue of God, and

of

of his Saints and blessed Angels. For the worlds malice can but bring some temporary trouble, ioyned with much inward and spirituall comfort, but in the *fauour of the Lord is life and blessednesse.* And therefore as no wise man, who is highly in the fauour of his Prince, his chiefe Nobles, and the best of the people, will greatly care for the hatred of base gally-slaves, and the abjects of the Land, especially when the fauour of both will not stand together: so if we be truly wise for our owne good, we will not, if we be assured of Gods loue, and all his faithfull seruants regard much the hatred of the world, which can loue none but those whom God hateth. Finally, this hatred of the world for righteounesse sake, will not dismay vs, if we alwayes remember, that it shall be rewarded with everlasting happinesse, according to that of our Sauour, *Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproch you, and cast out your name as euill, for the Sonne of mans sake; reioyce yee in that day, and leape for ioy; for behold, your reward is great in heauen; for in the like manner did their fathers to the Prophets.*

But yet some cautions must be heere obserued: as first, that howsoeuer we are not to loue the world, nor to maintaine neere and inward familiarity with Gods enemies, yet in respect of our private carriage, we must behaue our selues innocently and iustly towards them, and as the Apostle speaketh (as much as in vs lieth) haue peace with all men. Secondly, we must so hate their sinnes, their worldlinesse and prophanesse, as that in the meane time we loue their persons, performing vnto them all ciuill and religious duties, whereby we may gaine them to Christ, and bee meanes (as much as in vs lieth) of their conuersion and saluation. Thirdly, that vnder colour of hating the world, we doe not carry our selues cynically and harshly, peeuisshly and contentiously with those which remaine still professed worldlings, but goe forward in the practice of all holy duties, with all meeknesse of conuersion, opposing them in nothing, but when they oppose vs in piety and righteounesse. For the world is ready to hate vs too much already, for our profession and practice of Gods true Religion, though by our peruerse behauiour, and rigid stiffenesse, euen about things indifferent, we doe not giue it any cause to hate our persons. And therefore let vs auoyd their error, who when they haue taken vpon them the profession of Christian Religion, thinke themselves bound to professe open enmity against all those who are contrary minded; and that they best approue their Christianity, when as the fire of dissension, by their tart behauiour, is kindled betweene them, because Christ came to bring a sword and fire vpon the earth, and to set at variance, euen those which are of a mans family. For in many other places, wee are earnestly exhorted to vse all meeknesse and loue, that we may win them by our conuersion who are without, vnlesse it be in the cause of God, and the defence of his truth. And therefore that place of our Sauour is not to be vnderstood so much of the doings of the faithfull, whereby standing vpon tearmes of hostility, they should prouoke the enemies of the Gospell against them, but rather of their sufferings and persecutions, which for Christs sake and the Gospell they should indure at the hands of the wicked, though they behaued themselves as meekly and mildly, as innocently and

Psal. 30. 9.

Luk. 6. 22, 23.

§. Sect. 3.
That the former poynt ought to be held with diuers cautions.
Rom. 12. 18.

Matth. 10. 34.
Luk. 12. 49.

and lovingly, as the cause of God and defence of his truth would suffer them. Or if at all, of their doings and oppositions against prophane worldlings, yet not in such things, wherein they might lawfully agree, but in matters weighty and important, as concerning Gods glory and their owne saluation; and not in spleene, and spite, or priuate reuenge, but when they haue lawfull authority to suppress their fury, & curbe in their malice; or by an open war, according to the Law of God and Nations proclaymed against them. Finally, we must take heed, that we doe not esteeme all them as worldlings, who goe not as farre as wee in the profession of Religion and the practize of holy duties; for there are Christians of all sices and ages, and as well babes as growne men in Gods family. But those onely are to be ranked in this number of worldly opposites, who are professed enemies of Christian Religion, or onely haue the name of Christians, but are in truth grosse idolaters, or wickedly prophane, who in their liues deny the power of that truth, which they outwardly professe; maligning and hating all those who loue and feare God, euen for their godlinesse sake, and displaying their banners of impiety against all grace and goodnesse. Neither doe I thinke that formall Christians, who liue ciuilly amongst vs, professing Christianity, and ioyning with vs in the publique exercises of Religion, are to be reckoned amongst these worldlings, who oppose vs, and whom we oppose, though wee cannot obserue in them any signes of sound conuerfion, or of the sincerity and power of godlinesse; (seeing our Sauour himselve is sayd to haue loued the yong man, who yet had not so farre proceeded in the course of Christianity) but prophane persons, lewd liuers, notorious blasphemers, professed scornors, and malicious opposers against the Professors and practisers of Gods true Religion.

Marke 10. 21.

§. Sect. 4.
Of the false iudgement of the world, shewed in their bitter censures of the godly.

1. King 9. 11.

And thus we may incourage our selues in the duties of a godly life, against the hatred of the world and wicked men. Let vs in the next place consider of the fruits of this hatred, from which diuers impediments doe arise, that hinder many in the wayes of godlinesse. And these are either internall in the minde and iudgement, or externall in the words and actions: of the former sort there are two notable hinderances and discouragements. The first is the false iudgement and erroneous opinion of wicked worldlings, shewed in their hard and harsh, bitter and vncharitable censures of the godly, whereby they condemne their persons, and all the good graces of God in them, with all the vertuous actions which are done by them, as euill and faultie. Their seruencie of deuotion in religious exercises, they iudge to be grosse hypocrisie; their wisdome and Christian prudence, they repute wilinesse and subtilty; their simplicity, folly; their zeale, madnesse; their patience, Stoicall apathy and stupidity; their frugality, niggardly auarice; their bounty, lawish wastfulness; their Christian forbearance and long-suffering, pusillanimity and base cowardize; their seuerity, cruelty; their resolute and absolute obedience to Gods Law, they condemne as no better then rebellion against Princes and Magistrates; their contempt of the world and earthly

earthly vanities, is reputed by them cynicall and melancholike foolishnesse and folly. In a word, if wee set our selues seriously to please God, nothing that wee can doe will please the world, but all is taken at the worst, and euen our best vertues will be branded and blemished by their vniust and vncharitable censures, as blameworthy and vicious. But that this may not discourage vs in our Christian courses, let vs consider, that this hath beene euer the portion of all Gods children, to be condemned by his enemies. Thus the Prophets were censured to be opposites to Princes and States, the Apostles to be seditious persons and broachers of nouelties. *Iohn* the Baptists abstinence and austeritie was counted deuillish, *Maries* loue and bounty reputed needlesse and latish wastefulnesse. Yea, our Sauour Christ himselfe escaped not these false and vniust censures, but had his best actions blemished with the malicious censures of wicked men. His miracles done by the vertue of his diuine nature, were deemed to be done by the power of *Beelzebub* the prince of the deuils; For his benigne sociablenesse, he was iudged a boone-companion and a friend to Publicanes and sinners; and all his gracious words, wrested and misconstrued vnto the worst sense, which wit and malice could giue vnto them. And therefore if we will walke in their steps, we must looke for the like measure, which both our fellow seruants, and our great Lord and Master haue found before vs. Againe, let vs remember that we stand or fall to our owne Master; and as it will doe vs little good to be approued of the world, when he condemneth vs, so as little hurt, to be condemned of the world, when God and our consciences doe approue and iustifie vs. Finally, let vs know to our comfort, that the day will come, when all these vniust censures and sentences pronounced by the mouthes of malicious men, shall be wholly reuerfed; and all the sorrow and grieve caused by them, swallowed vp with rauishing ioy, when we shall heare that last sentence of approbation pronounced by our Lord and Saviour, *Well done, good and faithfull seruant, &c.* applauded by the acclamation of all the Saints and Angels.

Matth. 11. 18.

Matth. 26. 3.

Matth. 23. 33.

The other impediment, whereby the world laboureth to discourage all that in the sincerity of their hearts feare and serue God, is, to haue them about all other men in greatest contempt and basest esteeme. For whom God prizeth as his choicest Jewels, the world vilifieth as abiects and the refuse of all things; whom the Lord honoureth with the glorious titles and priuiledges of his owne children, and heires apparant to his heavenly Kingdome, the world despiseth as men vnworthy to liue in any humane society. And no sooner are they admitted into that holy and happy communion with God, and fellowship of his Saints, but presently worldly and wicked men shunne them as vnworthy their company. For as the *vnjust man* is an abomination to the iust, so he that is upright in his way, is an abomination to the wicked. And this was that stumbling block, which being cast into the way, hindered many of the Rulers from following Christ, and from embracing and professing that truth, of which their consciences were convinced, because they feared, lest hereby they should impeach their reputation,

6. Sect. 5.
Of worldly contempt, vnto which the godly are liable.
Mat. 3. 17.

Pro. 29. 27.

Iob. 12. 43.
Job. 9. 23.

Luk. 16. 15.

Iob. 5. 44.

1. Cor. 4. 3.

2. Cor. 6. 8.

Gal. 1. 10.

Math. 7. 1. 2.

Esey 51. 7, 8.

Gen. 43. 32.

reputation, and expose themselves to the contempt of their comforts, *louing the praise of men, more then the praise of God.* This kept the parents of the blinde man from confessing Christ, and iustifying his miracle, because the Iewes had decreed, that if any man did confesse that Iesus was Christ, he should be put out of their Synagogue, and banished from their societies and publique assemblies. Which impediment if we would remoue, wee must learne to esteeme basely of the worlds estimate, and neither to thinke better of our selues, when it honoureth vs, nor worse, when it vilifieth and despiseth vs. To which purpose let vs consider, that when wee are for righteousness sake most contemned in the eyes of the world, wee are most magnified in the eyes of God; and contrariwise, when we haue most the applause of men in our euill courses, we are esteemed of God most vile and abied, according to that of our Sauour, *That which is highly esteemed amongst men, is abominable in the sight of God.* Let vs remember, that we cannot immoderately affect the applause of men, and maintaine faith and a good conscience. For as our Sauour demandeth: *How can yee beleue, which receiue honour one of another, and seeke not the honour that cometh from God onely?* That we can neuer hold out constantly in our course of Christianity, vnlesse we can with the Apostle, *esteem it a very small thing to be iudged of mans iudgement;* and can be content with him, by *honour and dishonour, euill report and good report,* to goe forward in the duties of a godly life, which if wee performe with neuer so much diligence & zeale, yet if therein we doe not ayme chiefly to please God more then men, we shall not be *the seruants of Christ,* but of the world, seeing we will be willing to lay aside our profession and holy practice, when the world censureth and condemneth them. Let vs know, that it will little auail vs at the day of death or iudgement, to haue had the approbation and applause of men, when as God and our owne consciences shal condemne vs; nor be any cause of griefe at that day, when we call to minde, that for the pleasing and honouring God in all Christian duties, we haue displeased the world, and brought our selues into contempt with men; when as the Lord & our owne consciences shal approve & iustifie vs. Let vs consider, that as the praise & applause of men is mutable and momentary, so likewise their contempt, dispraises and false censures; of which wee within a while shall be acquitted, and they being repayed according to their owne measure, shall be iudged and condemned. The which argument the Prophet vseth to encourage vs in this case: *Harken vnto me, ye that know righteousness, the people in whose heart is my Law; feare yee not the reproch of men, neither be afraid of their revilings; for the moth shall eate them up, as a garment, and the Worme shall eate them up like wool: but my righteousness shall be for euer, and my saluation from generation to generation.* Finally, let vs remember, that it hath beene alwaies the lot of the Righteous, who haue truely feared God, and made conscience of all their waies, to be vilified and basely esteemed amongst wicked worldlings. Thus the Israelites, because they serued God according to his will, by offering vnto him such sacrifices as he required, were so contemned and despised of the idolatrous

LIB. 6. *Private impediments hindring a godly life.*

767

idolatrous Egyptians, that they accounted it an abomination to eat with them. Of this, the true Church complayneth, and against this it prayeth: *Haue mercy vpon vs, O Lord, haue mercie vpon vs, for we are exceedingly filled with contempt. Our soule is exceedingly filled with the scorn of those that are at ease, and with the contempt of the proud.* So likewise David complayneth; *I am small and despised; yet doe I not forget thy precepts.* And the Apostle Paul speaking of himselfe, and of other Gods faithfull Ministers, saith, that they were made and reputed *as the filth of the world, and the off-scouring of all things.* Which Saints and seruants of God wee must be contented to accompany in their contempt and vile esteeme, when by the profession and practice of the truth we fall into it, if euer wee meane to accompany them in glory. Yea, our Saviour Christ himselfe was content for our sakes to be contemned and despised amongst men, as it was foretold by the Propheer, and whilest he performed the duties of his calling, to be accounted a friend and companion of Publicanes and sinners, yea, to be himselfe esteemed a notorious sinner; a prophaner of the Sabbaths, whilest hee healed on them; a Sorcerer, whilest he did miracles; a Wine-bibber, whilest he consorted with sinners after a familiar manner, that he might call them to repentance; and lastly, after a despised life, to die a contemptible and reprochfull death, euen the death of the Crosse, and thereby to be numbred amongst the wicked. And therefore why should the members looke for honour and high esteeme, where the Head was so scorned and contemned? Why should wee not for his sake deny our selues and our owne credit and reputation amongst men, who therefore despise vs, because wee deuote our selues vnto his seruice? Why should wee not thinke such contempt our chiefeest glory, and the base esteeme of the world sufficiently recompenced, when wee are dignified with the title of Gods seruants and sonnes, and with that precious account which he maketh of vs? Why should we not with patience and ioy, follow our Head in the same way, by which he ascended vnto glorie, comforting our selues, according to his example, against all contempt and reproch, by looking vpon the ioy which is set before vs?

Gen. 43. 32.

Psal. 123. 3, 4.

Psal. 119. 141.

1. Cor. 4. 13.

Esa. 53. 2, 3.

Heb. 12. 2.

C A P. VI.

Of externall impediments whereby the world hindreth vs in the duties of a godly life; and first, slaunders and derision.



And these are the impediments, which are internall in the mindes and iudgements of wicked worldlings. Those which are externall, arise from their words and actions. Concerning the former, the world seeketh to discourage all those which truly feare God in their profession and holy practice by their contumelies and foule aspersions, slaunders and reproches. For when they haue nothing in truth to object against them, in respect of their holy and vnblameable conuersation, then

6. Sect. I.
How we may be armed against the slaunders of the world.

1. King. 18. 17.

Amos 7. 10.

Acl. 6. 11.

Acl. 16. 30. &

17. 7. & 18. 13.

Acl. 21. 28. &

24. 5.

Matth. 12. 24.

& 26. 61.

Luk. 23. 2.

Nos modò id
agamus, ut malè
de nobis nemo
loqui absque
mendatio possit.
Hieronym. ad
Celsianum.
1. Pet. 3. 16. &
2. 12.

imitating their father the deuill, who is a false accuser of the brethren; they loade them with calumnies and slaunders, either by laying to their charge the things which they neuer did, or reporting things materially true after a false and malicious manner, that with these obloquies and reproches they may discourage them in their Christian courses, and discountenance and disgrace euen their best actions. Thus *Ahab* accused *Elias* to be a troubler of *Israel*; and *Amanias* *Amos* to haue conspired against the King in the midst of the house of *Israel*, and that the Land was not able to beare his words. Thus they slaundered *Stephen*, that he had spoken blasphemous words against *Moses* and against *God*. *Paul* and *Silas*, that they were troublers of the Citie and State, that they did contrary to the decrees of *Cæsar*, saying, that there was another King, one *Iesus*. That they perswaded men to worship *God* contrarie to the Law. That they taught all men euery where, against the People, Law and Temple, and had polluted that holy place by bringing *Greekes* into it. And thus by *Tertullus* they slaundered *Paul*, affirming that he was a pestilent fellow, and a mouer of sedition among the *Iewes* throughout the world, &c. Yea, so malignant are these blacke mouthes, that they dared to cast feule and false aspersions vpon our Sauour *Christ* himselfe, and blot and blemish the white and pure robe of his innocencie, with their vniust and reprochfull calumnies. And such measure his Saints and seruants found at the hands of wicked men, in the time of the persecuting Emperours; such haue they found since, and shall doe vnto the end of the world. Against which discouragement, if we would be armed, wee must remember, that this needeth not to seeme any strange thing vnto vs, seeing our Sauour *Christ* hath foretold, that this should be the lot of all his seruants, to be reuiled and slaundered for his sake and the Gospels. That our Head and Lord hath borne these reproches for our sake, and therefore wee his members and seruants must not thinke much, if wee suffer the like for him and his truth. That there was neuer any so deare vnto *God*, nor innocent amongst men, who haue not beene whipped with the scourge of malicious tongues; and therefore we must not thinke to goe alone vpon earth, but must here beare them company, if euer wee hope to enioy their society in that heauenly happinesse. Secondly, if we would not be discouraged with the obloquies and slaunders of wicked men, let vs preserue our innocencie, and walke vnblameably in this euill generation, taking great care so to carry our selues in all Holinesse & Righteousnesse of conuersation, that no man may speake euill of vs without a lie; and so the testimony of a good conscience will more comfort and support vs in all our Christian courses, then the slaunders of wicked men shall be able to daunt and dismay vs. And this is the best way to conuince them of falsehood, not onely vnto others, but euen to their owne consciences, and euen to make them like and loue (if they belong vnto *God*) the Religion which we professe. Neither can any thing more powerfully beate backe these poysonous darts of slanderous reports, then the brestplate of righteousness and integrity, so as they shall neuer wound our heart, though for a time they may blemish the brightnesse of our fame. No

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verball Apologies can so cleare and iustifie vs, and conuince our aduersaries of fals-hood and malice, as this reall confutation of an innocent and vnblameable life. Finally, let vs consider, that they are pronounced blessed by our Sauour, who are thus reuiled and slandered vniuſtly and wrongfully; and the more we are thus disgraced and dishonoured in this life, the more wee shall be aduanced and glorified in the life to come; In which regard there is no iust cause of mourning, when wee are thus falsely traduced for Christs sake and the Gospell: Yea, rather we should *reioyce and be exceeding glad, because our reward is great in heauen,* as our Sauour hath taught vs.

The second impediment is the derision, scoffes and scornes of wicked worldlings, whereby they disgrace the persons of the godly, and discountenance and discourage them in all religious and holy duties. The which they doe either by their words, as in taunting speeches, making a iest of their profession and holy practice, their hearing, reading, and studying of the Scriptures, praying, godly communication, and such religious exercises; or by branding them with opprobrious names, as Lollards, Hugonotes, Puritans, Sectaries, Bible-bearers, Holy brethren and such like; or else by scornfull gestures, as nodding, shaking the head, mowing, ieering, laughing at them, and the like. The which is a great impediment that hindreth many (especially such as are of milde, modest and ingenuous natures) from making any outward profession of Gods true Religion, and performing of any religious exercises; or at least, to proceed in them with much discouragement and disquietnesse of minde; as appeareth by those pittifull complaints which they haue from time to time made vnto God, of these indignities offered vnto them by their spitefull aduersaries. Thus the Church complaineth, that Gods enemies *did hisse and gnash their teeth against them; that they were a derision to all the people, and their song all the day.* And that in their bitter mourning and day of affliction, they in a taunting maner required of them, that they would be *merry and sing one of the songs of Sion. That they were become a reproch to their neighbours, a scorne and derision to them that were round about them.* That they were made a by-word among the Heathen, a shaking of the head among the people. Thus Iob complaineth, *I am as one mocked of his neighbour, who calleth vpon God, & he answereth him: The iust and vpright man is laughed to scorne.* So Dauid: *The proud haue had me greatly in derision, with hypocriticall mockers as feasts they gnashed vpon me with their teeth. They that did sit in the gate, spake against me, and I was the song of the drunkards.* And speaking of himselfe as a tipe of Christ, he saith; *All they that see me, laugh me to scorne, they shoote out the lip & shake the head.* By this, Iobs misery was much aggravated, when as wicked men made him their song and by-word. And Ieremie brought to such impatience, that he resolved to speake no more in the name of the Lord, *because he was in derision dayly, & euery one reproched and mocked him.*

But howsoeuer this is a great and grievous tentation, yet we must take heed that wee be not so discouraged thereby, as to desist, or so much as slacken our pace in the waies of godlinesse; but though we sometime stumble at it & catch a fall, yet we must not lie still & quite

Matth. 5. 11, 12

§. Sect. 2.
Of derision
and scoffes,
which the
world useth
to discourage
the godly.

Lam. 2. 16. &
3. 14.

Psal. 137. 3.

Psal. 79. 4.

Psal. 119. 5. &
35. 16.

Psal. 69. 12.

Psal. 22. 7.

Iob 30. 9.

Ier. 20. 7, 8.

§. Sect. 3.
How wee may
be armed
against the
derisions, and
scornes of
worldlings.

Psal. 44. 13, 17,
18.

Psal. 119. 51.

Gen. 21. 9.

2 Sam. 6. 16.

2 Chro. 36. 15,
16.

Ezek. 33. 32.

Neh. 4. 1, 4.

Act. 2. 13.

Luk. 23. 11.

Matth. 27. 27.
to 41.

Luk. 23. 31.

Matth. 10. 24,
25.

giue ouer our profession and holy practice, but rise vp againe, and goe in our course with renewed resolution: According to the example of the Church of God, who though they were somewhat daunted and grieued with the scoffes and derisions of the wicked, yet they did not forget God, nor deale falsely in his covenants; Their heart turned not backe; neither did their steps turne from his way. And of holy David, who professeth, that though the proud had him greatly in derision, yet he declyned not from Gods Law. Vnto which resolution that wee may attaine, let vs consider first, that herein no new thing doth betide vs, but that which all Gods Saints and seruants haue suffered at the hands of the wicked from time to time. For thus *Ismael* derided *Isaac*, and (as it is probable) the promises of God made vnto him, and all the faithfull in his seed. *Nichol* scoffed at the zeale of holy *David*, when she saw him dancing before the Arke. Thus the *Israclites* scorned Gods Prophets and messengers that spake vnto them in the Word of the Lord: And made themselues sport with *Ezechiels* Sermons, as if he had beene some pleasant Musician. Finally, thus *Sanballas* and *Tobiah* derided *Nehemiah* and the Iewes, when they set them seriously to doe the worke of the Lord. And the Iewes scoffed at the Apostles, when they spake with strange tongues the wonderfull workes of God, as though they had beene drunke with new wine. Yea, our Sauour Christ himselve, in whom all grauity and wisdom shined, and in whose actions Might and Maiesty, Grace and Goodnesse clearly appeared, was notwithstanding no whit priuiledged and exempted from the derision and scornes of wicked worldlings. For the Pharisees laughed at his diuine Sermons. *Herod* and the souldiers in scorne clothe him in white and purple, crowne him with thornes, bow the knee before him, and flowtingly salute him as King of the Iewes. Yea, in his bitter passion (which he suffering as innocent, should haue drawne from all men euen teares of blood) they sported themselues, nodded their heads, and made themselues merry with his lamentable crie and pittifull complaint, *My God, my God, why hast thou forsaken me?* Now if they haue done these things to a greene tree, fruitfull in all grace and goodnesse, what will they doe to a drie and barraine? If they haue thus scoffed and derided our Lord and Master, let vs not, who are his poore and vnworthy seruants, thinke much to be thus vsed: If he haue suffred all these taunts and scornes for our sakes, why should wee thinke it much, to suffer with patience and ioy the like or greater (if it were possible) for his sake and the Gospels? Yea, if he haue meekely borne our sinnes and sorrowes, and shed his precious blood, and indured the heauie wrath of God due vnto vs, that he might saue and deliuer vs out of the hands of all our enemies; how vngratefull are we for all his loue, if wee will not for his sake indure a taunt, a spitefull scorne or reprochfull name, but chuse rather to neglect the duties of his seruice, and to runne with wicked worldlings vnto the same excesse of riot? So oft therefore as the scoffes of prophane men discourage and dis-hearten vs in Christian duties, let vs animate and strengthen our resolutions in them,

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by looking, with the eye of faith, vpon our Sauour Christ, hanging naked vpon the Crosse, and dying a shamefull death for our sinnes, contemning this disgrace, and swallowing vp this shame with the infinitenesse of his loue. Let vs be content to accompany him in despising these despites, that we may also accompany him in glory and happinesse; according to that of the Apostle; *Let vs runne with patience, the race which is set before vs, looking vnto Iesus, the Author and finisher of our faith, who for the ioy that was set before him, indured the Crosse, despised the shame, and is set downe at the right hand of the Throne of God. For consider him that indured such contradiction of sinners against himselfe, lest wee bee weary and faint in our minds.*

Secondly, let vs consider, that this Christian apology in the profession of the truth, and practice of all holy and Christian duties, is a matter of vrgent necessity, which as neerly concerneth vs, as the euermlasting saluation of our soules. For they that will be Christs Disciples, must take vp their crosse daily, and follow him; and bee contented, for his sake and the Gospels, to forsake kindred and friends, houses, lands, and life it selfe, if they be called thereunto. Now how shall we with patience and constancy indure for Christs sake, wounds and stabs, if wee shrink for words and scoffes? How shall wee euer hope to suffer racks and gibbets, fire and sword, for the profession of the truth, and the practice of Christian duties; if we be daunted with euery small disgrace, and discouraged in them with reprochfull names, and scomefull taunts? Let vs thinke with our selues, that if we cannot indure causelesse shame before men, which is accompanied with true glory, how shall we be able to beare that euermlasting shame and confusion of face, when as Christ shall be ashamed to acknowledge vs for his, before his Father, his holy Saints, and blessed Angels, because we haue been ashamed of him and his truth? Now that wee may performe this duty, which is so necessary, with cheerfulness and delight, and contemne the derisions and scornings of gracelesse men, when they scoffe at vs for the performance of Christian duties, blushing for shame that we should be thus ashamed; let vs consider, that when wee are most derided of the wicked world, for the conscionable performance of any Christian duties, we are then most approued of God; and therefore when they seeke to daunt vs with their scoffes, and to driue vs from our Christian hold with gibes and reproches; let vs oppose this as a shield of strength against them, saying vnto our soules, *My defence is of God, who saucth the vpright in heart.* Let vs comfort and cheere our selues with the peaceable testimony of a good conscience, and our inward ioy in well-doing; and with the applause of the holy Angels who looke vpon vs, and the approbation and praise of all that feare God. Let vs remember, that they are pronounced blessed by our Sauour, who are thus abused for righteousness sake, and that they shall raigne with him in his glory, who haue suffered with him in these disgraces: that then, for their shame, they shall receiue double honour, and for confusion, they shall reioyce in their portion, and euermlasting ioy shall be vnto them. In which respect, the Apostle Peter exhorteth vs to reioyce, in as much as we are partakers of Christs sufferings, that when his glory shall be reuealed, we may be glad also with excee-

Heb. 12. 2, 3.

§. Sect. 4.
Of the necessity of Christian Apology and profession of the truth.
Luk. 9. 23.

Math. 10. 33.
Mark. 8. 38.

Psal. 7. 10.

Mat. 5. 10, 11.
Luk. 6. 22.

Esa. 61. 7.

1. Pet. 4. 14.

2. Cor. 6. 8.

Heb. 13. 13, 14.

ding ioy. And therefore let no scoffes and scornes discourage vs, but let vs, with the Apostle, approoue our selues in all things, by honour, and dishonour, euill report, and good report; and accompany our Sauour Christ bearing his reproch, that we may accompany him in glory; for we haue heere no abiding City, but we seeke one to come, as the Apostle speaketh.

CAP. VII.

Of worldly persecutions, and how we may be strenghtened against them.

§. Sect. 1.

Of the worlds cruelty, in persecuting the godly.



WE haue shewed in the former Chapters, what impediments the world, and wicked men cast in the way, to hinder our profession and practice of the true Religion, which respect their iudgment and affections, their words and outward gestures: and now we are to intreat of those which respect their works and actions. And these are their contumelious and malicious handling of them, and the bitter persecutions which they raise against them, that they may either hinder them wholly from proceeding in the course of Christianity, or at least cause them to goe on with much discouragement and discomfort. The which contumelies and persecutions are great and manifold; as the pursuing of them with all malice and extremity, from place to place, apprehending them as malefactours, haling them before their Iudgment seats, false accusations, vniust condemnations, imprisonment, and banishments, fire and sword, tortures & punishments, executed and inflicted in the most exquisite manner which wit and malice can deuise and impose. And this malicious rage of wicked men, the Prophet *Esay* in liuely manner expresseth: *The act of violence* (saith hee) *is in their hands; Their feet run to euill, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity, wasting and destruction are in their paths. The way of peace they know not, and there is no iudgement in their goings.* Neither doth the world vse such spite and spleene towards the most outrageous offender that euer liued, as it doth to the Saints and seruants of God, for the truth sake. For towards them oftentimes it quite blunteth the poynt and edge of humane lawes, and commonly moderateth and mitigateth the extreme rigour of them in their punishments; but against the faithfull it sharpeneth the poynt and edge where none is; yea, deuise new lawes, when the old restraine their malice. And whereas they content themselues with those punishments which the lawes determine against the most notorious and hainous offenders, and when they are forced for the safety and preservation of humane societies to execute them, they doe it as the Law requireth, and oftentimes with some pity and compassion: contrariwise, when they haue to doe with those, who being Gods faithfull seruants, haue made themselues liable to their lawes, they sport themselues in their torments, and out of meere malice to them for their Religion and piety, they execute the Lawes with all sauage cruelty, adding both by their words and actions, many outrages ouer and aboue those punishments which the Law requireth; as we see in the example of our

Esa. 59. 6, 7, 8.

our Saviour Christ, and the theeues crucified with him. For whereas they contented themselues with their simple death, without any additaments of malice, they could neuer satisfie their spitefull rage, in vexing and tormenting our Saviour Christ, but vsed him with all contumelious reproch, spitting vpon, and buffetting him, scourging and crowning him with thornes, scoffing and deriding him, mocking and moing at him, giuing vnto him when he thirsted, gall and vineger, and insulting ouer him in mirth and triumph, when they saw the bitter anguish of his soule. The which also is to be obserued in the examples of those punishments which haue been inflicted vpon most hainous malefactours; as murtherers, traytors, paricides, and vpon the innocent Martyrs of Iesus Christ, if wee compare the one with the other. Of which, no other reason can be giuen, but that the world loueth her owne, and hateth those which belong vnto God, affecting the persons of wicked men, and setting themselues onely against their crimes, not out of any loue towards God, or simple hatred of their sinnes, as being transgressions of his Lawes; but out of selfe loue, because their offences are against humane lawes, which if they should not be preserued and maintained, obserued and obeyed, societies could not subsist, nor the safety and welfare of their owne estates bee otherwise vp-held. Whereas contrariwise, it maligneth and hateth euen the very persons of the godly, as being the members of Iesus Christ, onely for their profession of Religion, and practice of holy duties, and in these respects can neuer sufficiently disgorge its malice against them.

Now the meanes to remoue the former impediments, are manifold. The first is, to consider, that it hath alwayes, from the beginning of the world, been the lot of Gods children, to be persecuted of the wicked; in which regard it is vnto vs a notable and comfortable euidence, that wee loue God, and are beloued of him, when the wicked world maligneth and pursueth vs with all rage and cruelty, for righteousness sake. For thus *Cain* persecuted *Abel*, because his seruice was accepted of God. Thus *Pharaoh* and the Egyptians raged against the Israelites, when they did but make mention of going into the Wildernesse to offer sacrifice. Thus the wicked Kings, and more wicked Priests, persecuted Gods true Prophets; the Scribes and Pharises, the Apostles of Iesus Christ; the idolatrous Emperours, the Christians of the Primitiue Church; and the limmes of Antichrist, the holy Martyrs, because they professed Gods true Religion, and brought forth the fruits of it in their holy practice. More particularly, *Dauid* often professeth, that he was maligned by his wicked enemies without cause, onely because he did that which was good, and sought in all his courses to be approued of God. And the Apostle *Paul* in many words setteth downe the grievous persecutions which hee often suffered at their hands, who were enemies to Gods truth. But as these holy Saints of God were not by all these persecutions discouraged in their course of godlinesse; but the more boysterously the stormes of malicious rage blowed against them, the more firmly and constantly they held the cloke of their Christian profession and holy practice; according to that of *Dauid*; *Many are my persecutors and mine enemies; yet doe I not decline from thy testimonies*: so must we doe in this case, following their good example,

§. Sect. 2.
That it hath
alwayes been
the lot of the
godly to bee
persecuted in
the world.

Gen. 4.

2. Cor. II. 23,
24, &c.

Psal. 119. 157.

Mat. 5. 12.

Job. 15. 20.

1. Pet. 4. 1.

1. Pet. 1. 6, 7.

1. Jam. 1. 2, 12.

if we would haue any comfortable assurance that God will thinke vs worthy to be ranked in this number. And this argument, taken from these examples, our Sauour vseth to arme his Disciples against this discouragement: *Reioyce (saith he) and be exceeding glad, seeing your reward is great in heauen: for so persecuted they the Prophets which were before you.* Yea, our Sauour Christ himselfe hath begun to vs, that wee may not feare to pledge him, and hath drunke the deepest draught in this bitter cup of worldly persecutions. For what mischief could hell it selfe raise vp out of her infernall bowels, what cruell rage and exquisite vexations and torments could malicious wit deuise, which were not inflicted vpon this innocent Lambe, the Lord our righteousnesse? Now what can be a more effectuell reason to moue vs with all patience and cheerfulness, to indure the greatest extremities for Christs sake, then to remember what grievous torments he hath suffered for vs, who were strangers and enemies vnto God, and the children of wrath as well as others? For if our great and glorious Generall, and Soueraigne King, hath thus exposed himselfe to the extremest dangers, and thrust himselfe into the thickest crowd of enemies, where he hath receiued grisly and mortall wounds, that hee might rescue and recouer vs, who were taken captiue by them, and set vs at liberty; how valiantly should we fight his battels, euen vnto blood, against the enemies of our saluation, especially considering, that he looketh vpon vs, encourageth vs to the fight, supporteth and strengtheneth vs with his grace and holy Spirit, defendeth and succoureth vs when we are over-matched, raiseth vs vp when wee are foyled, and holdeth in his hand the Crowne of victory, being ready to set it vpon our heads, when wee haue finished the fight? And this argument our Sauour vseth to encourage vs in all our sufferings and persecutions: *Remember (saith he) the word that I said vnto you; The seruant is not greater then his Lord. If they haue persecuted mee, they will also persecute you.* And so likewise the Apostle Peter; *For as much then (saith he) as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin, &c.* The which our persecutions we may well suffer with greater patience and comfort, if we consider, that they are not punishments for our sinnes, from all which, Christ hath fully freed vs, but the trials of our faith, which being approued, shall be crowned with euerlasting ioy and happinesse. In which regard we haue cause greatly to reioyce (as the Apostle Peter speaketh) *though now for a season (if need be) we are in heavinesse, through manifold temptations; that the trial of our faith, being much more precious then the gold that perisheth, though it be tryed with fire, might be found vnto praise, and honour, and glory, at the appearing of Iesus Christ.* So the Apostle Iames, *My brethren, count it all ioy when ye fall into diuers temptations; of which hee afterwards rendreth this reason, Because blessed is the man that indureth temptation: for when he is tryed, he shall receiue the Crowne of life, which the Lord hath promised to them that loue him.* And indeed, what a wonderfull priuiledge is this? and what great cause doth it minister vnto vs of comfort and reioicing, when we consider that the Lord hath vouchsafed vnto vs this great honour, to suffer afflictions for his owne glory, and the furthering and assuring of our saluation, when as he might haue iustly inflicted them, and

and farre greater vpon vs for our sinnes, and to the burthen of our sufferings, haue deseruedly added the vncomfortable waight of shame and infamie? All which blessed priuiledges we shall lose, and run into the contrary mischieses, and euen hellish condemnation, if we shrinke from our profession and holy practice, for feare of persecution, and refuse to suffer for his sake, who hath suffered so much for vs. *For he that loueth his life, shall lose it; and hee that hateth his life in this world, shall keepe it vnto life eternall.* And againe, *If any man come to me (saith our Sauour) and hate not his father and mother, and wife and children, and brethren and sisters, and his owne life also (namely, when they come in comparifon with Christ, and when the loue of both cannot stand together) hee cannot be my Disciple. And whosoever doth not beare his crosse and come vnto me, cannot be my Disciple.*

Iob. 12. 25.

Luk. 14. 26, 27.

§. Sect. 3.

That our Sauour hath foretold these persecutions.

Luk. 9. 23, 24, 25

Mat. 16. 24, 25.

Mat. 14. 22.

2. Tim. 3. 12.

Luk. 14. 27, 28, &c.

Secondly, let vs consider that our Sauour Christ hath long agoe foretold, that whosoever wil be his Disciples, must suffer in this world troubles and persecutions, and that those who will attaine vnto heauenly happinesse, must trauaile vnto it by that afflicted way which himselfe and all his seruants haue gone before them. *If any man (saith he) will come after mee, let him deny himselfe, and take vp his Crosse daily and follow me. For whosoever will saue his life, shall lose it; and whosoever will lose his life for my sake, shall saue it. Now what is a man aduantaged, if he gaine the whole world, and lose himselfe, or be cast away?* So the Apostles first offered the Crosse vnto them, who would afterwards weare the Crowne, and haue told vs before-hand, that *by many tribulations we must enter into the Kingdome of God.* And that *whosoever will liue godly in Christ Iesus, shall suffer persecution.* And therefore our Sauour Christ seriously aduiseeth vs, that before we take vpon vs the profession of Christianity, we first sit downe and cast vp our accounts, examining our selues, whether we can be content to suffer with him, that wee may afterwards raigne with him; and to indure afflictions and persecutions in this world, that wee may eternally triumph with him in glory and happinesse in the world to come. Now what more faire dealing could be vsed, then to tell vs before-hand what we must trust to, and before hee entertaine vs into his seruice, to acquaint vs thorowly with our worke which he requireth of vs, before we can receiue our wages which wee expect from him? If indeed hee had allured vs to serue him, by promising that we should inioy pleasures, riches, and honours in the world, and that for his sake wee should bee well accepted and fauoured of all men, wee should haue had great cause of discouragement, when wee should come so farre short of our hopes, and finde nothing in the world but crosses and afflictions, paines for pleasures, pouerty for riches, and for glory, shame and disgrace; for then seeing his promises faile in things that concerne this life, we had cause to doubt of those that respect the life to come. But now contrariwise, seeing he hath foretold, that we must in this world suffer troubles and persecutions, and be hated of all men for his Name sake, and that afterwards, when by our patient suffering we haue approoued our faith and loue towards him, he will crowne these his graces in vs with ioy and happinesse in the life to come; our afflictions and persecutions should not daunt and dismay vs; yea, rather wee should reioyce in them, as the infallible signes of our future hopes, for hauing found Christs Word verified

§. Sect. 4.
That worldly
persecutions
cannot greatly
hurt vs.

Mat. 10. 28.

1. Pet. 4. 19.

2. Cor. 1. 5.

Job. 15. 11.

Act. 16. 25.

§. Sect. 5.
Of the patience which
the Saints
haue shewed
in suffering
persecutions.

Act. 5. 41.

Heb. 10. 34.

Heb. 11. 35, 36.

rified in the first part of his predictions, respecting our afflictions, and persecutions, we may vndoubtedly expect, that we shall finde it also true in that part which concerneth our crowne of victory and heavenly ioyes, which after our momentany sufferings, we shall euerlastingly possesse, according to the gracious promises which he hath made vnto vs.

Thirdly, let vs encourage our selues against these persecutions, because they cannot greatly hurt vs; for first, they are either light and easie, if they be long and tedious; or short and momentany, if they be sharpe and grievous. For God hath graciously so composed and framed our natures, that their frailty and weakenesse cannot hold out to beare any heavy burthens, and hath made them mortall and of such short continuance, that their afflictions and grievances must needs be short and momentany. Secondly, the greatest persecutions which rage and malice can raise against vs, can but reach vnto the body, and onely extend to the time of this life; but cannot at all hurt the soule, nor hinder our happinesse in the life to come. In which respect, our Sauour encourageth vs against these persecutions; *Feare not them which kill the body, but are not able to kill the soule, but rather feare him who is able to destroy both body and soule in hell.* Thirdly, these persecutions cannot much hurt vs, because our gracious God keepeth and preserueth vs, so as we cannot faint and fall, and pulleth out their sting, so as they shall neuer be able to giue vnto vs any mortall wounds. And therefore as the Apostle Peter exhorteth, *Let them that suffer according to the will of God, commit the keeping of their soules to him in well-doing, as vnto a faithfull Creatour.* Fourthly, because in our sharpest persecutions we are so inwardly comforted with the consolation of Gods Spirit, that in our greatest sufferings our ioy may well exceed our griefe. For as the sufferings of Christ abound in vs, so also our consolation aboundeth by Christ; as the Apostle found in his owne experience. And this is that lasting and full ioy that our Sauour promised to giue, and so to continue it vnto vs, that no man should bee able to take it from vs. This is that ioy which causeth vs to reioyce in tribulation, singing vnto God with Paul and Silas Psalmes of praise, when our backs are tome with stripes, and our feet fastened in the stocks.

Fourthly, let vs encourage and comfort our selues against all persecutions, by remembering the patience and meekenesse, the ioy and thankfulness which the Saints and holy Martyrs of God haue shewed, in suffering all crosses and calamities, tortures and grievous paines which the wicked world could inflict vpon them. For wel may we go forward in this afflicted way with ioy and comfort, when as we haue the Word of God to be our guide, the holy Martyrs of former ages, as precedents for our imitation, and the faithfull that now line with vs, to beare vs company. Thus wee reade that the Apostles reioiced, *that they were counted worthy to suffer shame for the Name of Christ.* Thus the Saints tooke ioyfully the spoiling of their goods, *knowing in themselves that they had in heauen, a better and more enduring substance.* And when they were tortured, *accepted not deliuerance, that they might obtaine a better resurrection.* Others had triall of cruell mockings and scourgings, bonds and imprisonment: *They were stoned, sawne in sunder, tempted and slaine with the sword, &c.* And thus the holy Martyrs of the

Primitiue

Primitive Church, and of later dayes, euen tyred their tormentors with their patience and constancie, out-faced their most bitter tortures with their cheerefull countenances, reioyced in the scorching flames, and euen before they died, triumphed ouer death. And therefore (as the Apostle exhorteth) *seeing we are compassed about with so great a cloud of witnesses, let vs lay aside euery weight, and the sinne which doth so easily beset vs, and let vs run with patience vnto the race that is set before vs, &c.*

Fifthly, let vs consider the great and rich rewards which are giuen graciously vnto all those who suffer for the truth and righteousness sake. For first, in it selfe it is an high and holy priuiledge, to suffer any thing for the name of Christ, which the Apostle maketh a higher degree of dignity then simply to beleue in him to iustification, which is common to ordinary Christians; *For vnto you (saith he) it is giuen in the behalfe of Christ, not onely to beleue on him, but also to suffer for his sake;* which is a prerogative peculiar to the holy Martyrs. In which regard, the Apostle James would haue vs to account it not an ordinary matter of common reioycing, but of *exceeding ioy*, when wee are thus tempted and tryed. But how much more haue we cause of vspeakable ioy in our greatest afflictions and persecutions, if we consider the present comfort which wee feele in conscience of well-doing, and the inward peace and ioy in the holy Ghost, which alwayes accompany our sufferings, for the profession of the truth, and practice of holy duties; and the future rewards which God hath promised to all that indure them with constancie and patience. For if we lose this life which is mortall and momentany, we shall in lieu thereof find such an one as is immortall and everlasting; *If we suffer with Christ, we shall also reigne with him. If we be persecuted for righteousness sake, we are by Christs owne mouth pronounced blessed,* because the Kingdome of heauen belongeth vnto vs. So the Apostle Peter; *If ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled: yea, rather as our Saviour exhorteth; Reioyce, and be exceeding glad, for great is your reward in heauen.* And the Apostle Peter likewise willet vs to reioyce, in as much as we are partakers of Christs sufferings, because when his glory shall be revealed, we shall be glad also with exceeding ioy. And surely, if we consider well of it, there can be no greater cause of sound reioycing, seeing there is no comparison betweene our present sorrowes, and future ioyes; betweene our smart of afflictions, and solace of heavenly delight, either in their quantity or continuance, according to that of the Apostle, *I reckon that the sufferings of the present time, are not worthy to be compared with the glory which shall be revealed in vs;* for after that we haue suffered but a little while, God will call vs into his eternall glory by Christ Iesus; and as the Apostle speaketh, *These light and momentany afflictions, shall cause vnto vs a farre more exceeding and eternall weight of glory.* And therefore let vs not looke to the sorrowfull seed-time, but to the ioyfull harvest; not to our present labours, but to our Sabbath of rest; not to our bleeding wounds in the Christian Warfare, but to our victory and everlasting triumph; not to the fire and faggot, gibbet and sword, but to the glorious Crowne, which shall be set vpon his head that fighteth vnto the death. *Let vs looke to Iesus, the Author and finisher of our faith, who for the ioy that was set before him,*

indured

Heb. 12. 1.

§. Sect. 6.
That our persecutions for righteousness sake shall bee richly rewarded.
Phil. 1. 29.

Iam. 1. 2.

Iob. 12. 35.

2. Tim. 2. 12.

Mat. 5. 10.

1. Pet. 3. 14.

Mat. 5. 11.

1. Pet. 4. 13.

Rom. 8. 18.

1. Pet. 5. 10.

2. Cor. 4. 17.

Apo. 2. 10.

Heb. 12. 2.

Apoc. 21. 8.

Mat. 10. 33, 34.
Ch. 7. 23.

Mark. 8. 36.

indured the Crosse, despising the shame, and is now set downe at the right hand of the Throne of God; that so following his example, wee may partake with him in ioy and happinesse. On the other side, let vs set before vs, the dreadful estate of those men at the day of Iudgement, who either to please men, or to gaine their worldly ends, or finally, for feare of punishment, haue denyed Christ and his Truth, either verbally with their mouthes, or really in their actions. For amongst other desperate sinners, the fearefull shall bereiect of Christ, and haue their portion in that lake which burneth with fire and brimstone. And as they haue denyed him before men, so he will deny them before his Father in heauen; saying, Depart from me, ye workers of iniquity; I know yee not. Suppose therefore that wee could by neglecting all Christian duties, attaine vnto the honours, riches, and pleasures of the earth, which men so eagerly hunt after, yet alas, what inestimable losse is in this purchase? for as our Sauour speaketh; *What will it profit vs to gaine the whole world, and lose our owne soules?*

CAP. VIII.

Of the impediments of a godly life, which arise from scandals and offences.

§. Sect. 1.
The first scandal arising from the prosperity of the wicked.



And thus haue I shewed what are the vsuall impediments which the world and worldly men vse to hinder vs in the wayes of godlinesse, both in respect of their iudgement and affections, their words and actions. Now we are to intreate of such as arise from scandals and offences, which they commonly cast in our way, as stumbling blockes, to discourage vs in the course of Christianity. The first whereof, is the flourishing estate of wicked worldlings, who prosper in their sinfull courses, and abound in riches, honours, and pleasures, as though they were highly in Gods fauour, and were approoued of him in all their courses, seeing they inioy about all others, so many testimonies of his loue, and exceed all other men in outward blessings. And this the wise Salomon obserued in his time: *There is (saith he) a vanity which is done vpon the earth; that there be iust men, to whom it happeneth according to the worke of the wicked; againe, there be wicked men, to whom it happeneth according to the worke of the righteous; I said that this also is vanity.* This was it which had almost made holy Dauids foot to slip, to offend against the generation of Gods children, and to conclude, that he had clesed his heart, and washed his hands in innocencie in vaine, when hee obserued the great prosperity of the wicked, and how they thrived in all their courses. This brought Ieremy to a stand, and made him so bold as to reason the matter with God, concerning the administration of his righteous Iudgements; *Wherefore (saith he) doth the way of the wicked prosper? wherefore are all they happy that deale very treacherously? Thou hast planted them; yea, they haue taken roote, they grow, yea, they bring forth fruit: Thou art neere in their mouth, and farre from their reynes.* But this impediment we shall easily remooue, if with Dauid wee will goe into Gods Sanctuary; for there we shall vnderstand their end: namely, that

Eccles. 8. 14.
Ch. 9. 1, 2.Psal. 73. 2, 3.
13, 18.

Ier. 12. 1, 2.

that God *hath set them in slippery places*, from which he casteth them dwone into destruction. And this truth we may confirme vnto our selues, not only by our owne dayly obseruation, but also by the experience of the faithful, who haue gone before vs, and haue rayled vp their hearts with comfort, after that they had stumbled at this stone of offence. *I haue seene (saith Dauid) the wicked in great power, and spreading himselfe like a greene Bay tree. Yet he passed away, and lo, he was not; yea I sought him, but he could not be found.* And contrariwise; *Marke the perfect man, and behold the upright; for (howsoever his beginnings may be embittered with afflictions, yet) the end of that man is peace. But the transgressours shall be destroyed together; and the end of the wicked shall be cut off.* So out of his wise experience Salomon thus concludeth, *Though a sinner doe euill an hundred times, and his dayes be prolonged, yet surely I know it shall be well with them that feare God, which feare before him. But it shall not be well with the wicked, neither shall he prolong his dayes, which are a shadow, because he feareth not before God.* Againe, let vs consider, that the wicked in this life haue with *Diuces* all their good, the which through their abuse turneth to their great euill, fattening them for the day of slaughter, and seruing vnto them as occasions and instruments of sinne, doe but increase their fearefull condemnation. Let vs remember that they haue their *portion in this life*, hauing their bellies filled with Gods hid treasure, and no further ioy remayneth vnto them, but this which is so mutable and momentany; whereas the Lord hath farre better things in store for his owne children and seruants, euen permanent riches and honours, and pleasures at his owne right hand for euer-more. And therefore we neede not to enuie the happinesse of these slaues, nor to be discouraged in the seruice of our heavenly Father, though for the present they haue more to spend in their riotous courses then we; seeing though in the time of our non-age, he giueth vnto vs but some short allowance, because through childish folly wee are apt to abuse greater plenty, and to accompany them in the same excessse; yet he reserueth better things in store for vs, euen our heavenly inheritance, glorie without disgrace, riches and treasures which fade not, and rauishing delights which shall continue for euermore.

The second scandall and offence, is that delay which God seemeth to make in the administration of his Iudgements, and dispensation of his benefits and rewards. For first, when wicked men multiply their sinnes, and yet escape deserued punishment, they begin to doubt whether there be any prouidence, and so let the reines loose to all manner of wickednesse: According to that of the Preacher, *Because sentence against an euill worke is not executed speedily; therefore the hearts of the children of men are fully set in them to doe euill.* And Gods children likewise stumble at this stone of offence, being tempted to thinke that there is no gaine in godlinesse, and little profit in being more diligent then others in the duties of Gods seruice, when as they obserue that there is, in respect of outward things, no assurance of loue or hatred, nor any difference betweene one and another, *seeing all things come alike*

Psal. 73. 17, 18.

Psal. 37. 37.
36, 37.

Eccles. 8. 12, 13.

Luk. 16. 29.

Psal. 17. 14.

6. Sect. 2.
The second
scandall arising from
iudgement
deferred.
Eccles. 8. 11.

Eccles. 9. 11.

2. Pet. 3. 8.

2. Cor. 4. 17.

alike to all, and there is one euent to the righteous and the wicked, to the good and to the cleane, and to the vncleane, to him that sacrificeth, and to him that sacrificeth not. *As is the good, so is the sinner, and he that sweareth, as he that feareth an oath.* But this tentation & stumbling blocke I haue before removed; only let vs remember, that Gods Iudgements like himselfe are eternall, & that he giueth such rewards to the godly, & inflicteth such punishments vpon the wicked as are endlesse and euerlasting. In which respect, a thousand yeeres are with God but as one day, as the Apostle speaketh; and the benefits and afflictions of the longest liuer, nothing in comparision of future ioyes and miseries. And therefore the greatest prosperity of wicked men should not encourage any to follow their sinfull courses, seeing it shall soone haue an end, and bring with it endlesse punishments. Neither should the longest and greatest afflictions discourage vs in the duties of a godly life, seeing they are but *light and momentany*, in respect of *that eternall weight of Glory*, which they shall cause vnto vs. Let vs consider, that though the Lord deferreth long to execute his Iudgements, yet those that abuse this patience and long-suffering, shall not escape in the end, and the longer that vengeance hath beene delayed, the more fearefull and intolerable will it be when it is inflicted. For though God commeth slowly, yet he payeth surely, and the longer that he is fetching his stroke, the more heauily will it light vpon those who doe not preuent it by their repentance. Finally, let vs know, that wicked men, when they seeme most to flourish in the world, doe not, euen in this life, escape unpunished. For if they be not haunted with those hellish furies, the terrors and torments of a selfe-accusing conscience, which giueth them inwardly many a cold pang, when they smile and laugh in the face and outward appearance; they are not free from more dangerous and desperate punishments, though they bee lesse sensible and smarting, euen the deadly lethargie of carnall security, and that scarce cureable disease of a seared conscience and hardnesse of heart. Neither ought wee to be any more discouraged, because God seemeth wholly to deferre the bestowing of his rewards vpon those that serue him, vnto another life, and because in the meane time godlinesse bringeth little gaine, and the seruice of God small profit in the world. For suppose that this were so, yet the riches and eternity of the reward, will, when it is bestowed, abundantly recompence our short forbearance. And therefore, if the most couetous vsurers can with patience forbear the sight and fruition of their gold, which notwithstanding is that dearely-beloued idoll, vpon which their hearts are fixed; and can satisfie both their eyes and mindes with the sight and perusall of their bonds, which assure them, that at the yeeres end, they shall receiue it with some aduantage, though it be but tenne in the hundred; why should not we with ioy and comfort performe seruice vnto God, though he should wholly deferre the rewards which he hath promised, euen vnto the end of our liues; seeing wee haue a most sure Pay-master, who hath couenanted to giue, in lieu of our forbearance, an hundred for tenne, yea, a thousand for one, and hath

com-

committed to our keeping infallible bonds and evidences sealed with the blood of Christ, and ratified with his oath, with the daily reviewing wherof, we may continually revieve and refresh our drooping and fainting soules: But if wee be so sensuall, that wee onely minde things present, and preferre small possessions, before the greatest possibilities, & richest reuerfions, let vs further know, that euen in this life God rewardeth his seruants with gifts of incomparable greater value, then those which worldlings can most bragge off. For besides that the godly are in respect of outward things, at Gods finding, who will neuer suffer them to want such a conuenient competencie, as in his infinite Wisdome he knoweth to be fittest for them, and though he giueth not vnto them such superfluity and abundance, as many worldlings doe possesse, because he knoweth, that it would rather be a burthen to presse them downe vnto the earth, then a benefit to further them in the way to heauenly happinesse, yet he giueth them sufficiency and contentation of minde, which the other want in their greatest plenty. Besides all this (I say) he bestoweth vpon them all the Royall priuiledges, wherof I haue already spoken, especially the assurance of his loue and their saluation, with all other spirituall graces, peace of Conscience, and ioy in the Holy Ghost, as before I haue shewed more at large.

The last scandall & offence, wherof I will speake, by which men are hindred from entring into, & proceeding in the duties of a godly life, ariseth from those that make profession of Christianity and sincerity, whether they be private persons, or publique, as the Ministers of the Word and Sacraments. The first is that which is giuen by hypocrites, who making profession of the true Religion, doe in their liues deny the power thereof, falling into many grosse and grieuous sinnes, especially such as are committed against the second Table, as vniustice and vncharitableness, fraud and deceit, cruelty and oppression, pride and couetousnesse, falsifying of their couenants and promises. And also by such as professe the truth in sincerity and vprightnesse of heart, and yet through humane frailty and infirmity, are sometimes ouer-taken of these and such like sinnes. Both which cast before the feet of those, who are vnregenerate, such stumbling blockes of offence, that they are thereby brought out of loue with Gods true Religion, presuming that there is little good in it, when as they discern no better fruits of it in their liues: and so hate not onely such professours; but also their profession for their sakes, resolving with themselves, that they will neuer be of their religion, which is so disgraced in the world by the euill conuersation of these seeming forward men. Yea, not onely those which are without, are wholly hindred from entring into the course of Christianity, but those also that are already entred, are hereby so discountenanced and disheartened, that they proceed in the waies of godlinesse, with much discomfort and discouragement. For they are not onely hindred from making any profession of Religion more then others, when they see it thus infamed, lest hereby they might seeme like vnto them, and so bring

§. Sect. 3.

The third scandal arising from hypocrites.

2.Tim.2.19.

Psal.50.16.

Matth.24.51.

upon themselves the disgrace and reproch of hypocrites, but also out of the same respects shunne the practice of all Christian duties, which haue at least any appearance of Piety, as hearing the Word with any extraordinary diligence and deuotion, Holy communication, Christian admonition, strict obseruation and sanctification of the Lords day, prayer in their families and such like, because they would not incurre among worldlings, the suspicion of being hypocrites. For the auoyding of which scandall and impediment, let all those in the feare of the Lord be admonished, which *call upon the Name of Christ, to depart from iniquity*, and that as they shine more then others in the Light of an holy profession, so also that they approue this Light to be diuine and heauenly, by the kindly and liuely heate of a charitable conuersation, and glorifie God, and adorne their profession, by bringing forth the fruits of it, not onely in their piety towards him, but in their works of righteousnesse and charity towards their neighbours. Let them take heed, that they presume not to take Gods *holy covenant into their mouthes, when as they hate to be reformed*; nor to weare Gods liuery of a sincere profession, to dishonour him by their infamous liues: and that they doe not, by giuing iust cause of offence, as much as in them lieth, destroy those for whom Christ hath died, and so cause his precious blood to be shed in vaine, lest in that great Day of accounts, the blood of these men, who haue perished by their euill example, be required at their hands. Let them remember, that counterfet piety is double iniquity; that the hypocrite shalbe cut off, & his hope perish; that the seeming holy Pharise is much more odious in Gods sight, then Publicanes and open sinners, seeing they more dishonor God, & disgrace his holy truth then any other. Finally, that God will be honored in all those that draw neere vnto him, either by rewarding their sincerity, or punishing their hypocrisie; and that aboue all others, the hypocrite shall be assuredly plunged into that bottomelesse Gulph of hellish condemnation, in which regard, when our Sauour speaketh of the vndoubted punishments of desperate sinners, he vsually saith, that they shall haue their portion with *hypocrites in outer darkenesse, where shall be weeping and gnashing of teeth*. Those also, who are not yet called and regenerate, are to be admonished, as they tender the euerlasting saluation of their soules, that they doe not suffer themselves to be hindred and discouraged by this scandall of the euill liues of hypocrites, and weake Christians, from the profession of Gods true Religion, and the practice of holy duties. And to this purpose, that they ascribe these enormities or frailties to any thing rather, then vnto the profession of the truth, or the outward practice of it in any Christian duties of Gods seruice: As namely, to the malice of the deuill, who with his tentations, assaulteth professours with more hellish policy & fury then other men, because their sins & fals doe most dishonor God, and blemish the beauty and brightnesse of his shyning truth, to the wily spite of worldlings, who with all their indeuour intice or compell those that make any shew of Religion, to accompany them in their wicked courses, that they may countenance their actions by their examples, or escape

escape their admonitions and reprehensions, when as they are now become alike faulty. Or to their deepe and poysonous corruptions, which notwithstanding their outward profession, doe still lye secretly lurking in their hearts, which cause them to breake out into those sinnes, which their owne consciences, inlightened with Gods truth, doe utterly condemne. Neither can they with more shew, impute their scandalous sins and foule falls, to the iust and pure Religion professed by them, then the crookednesse of the worke to the right and perfect squire, or the foulenesse of their hands to the pure cristall fountaine, which if it were rightly vsed, would wash and make them cleane. For what are all their faults, but crooked aberrations from this straight way of truth? What are they, but such sinnes as are continually condemned and beaten downe in the preaching of the Gospell? For how can they haue any encouragement to goe on in their wickednesse, by their often hearing of Gods Word, wherein his fearfull Iudgements are daily denounced against all those who liue in their sinnes? And therefore accursed be that foule mouth, if it bee not washed in the teares of vnfeined repentance, that dare belch out such a blasphemie against Gods holy truth, as to say, that if there were lesse preaching and hearing of the Word, there would be more obedience towards superiours, and more loue and charity towards equalls and inferiours. And likewise thrice vnhappy they, who will so stumble at this stone of offence, cast into their wayes by the euill liues of hypocrites, as that they refuse to take vpon them this holy profession, or to bring forth better fruits then they in their Christian practice. As if all should refuse physicke, because some dye that take it; or wholsome food, because some who haue their stomackes full of corrupt humours, are not nourished thereby, but becomming more sicke, doe presently cast it vp againe without profit. Finally, let no weake Christians bee discouraged by the euill liues of hypocrites, from making open and bold profession of Gods truth, and bringing forth the outward fruits of it in the practice of all Christian duties, because they would not be thought like vnto them. For what were this, but to deny Christ before men, because we would shun their reproches? and to be in truth impious in the neglect of Christian duties, because we would shunne the suspicion of hypocrisie? What were this, but to esteeme more of the vaine and false censures of prophane worldlings, then of the approbation which our good actions, and holy duties shall haue from God and a good conscience? What were this, but to refuse to be Gods true treasure and pure gold, because there are in the world many counterfeit slips? to grow in his field, and to lye in his barne, like good wheat, because there are tares in the one, and chaffe in the other? What were this, but to giue ouer our lawfull callings, and honest labours in them, because there be some of the same trade that discredit themselves and their calling, by their fraudulent and deceitfull dealings? But if this preuaile with vs, let vs also be ashamed to eate wholsome food, because some haue surfeted on it; or to drinke such drinckes as others haue abused to drunkennesse. Yea rather, because others haue disgraced the pure and true Religion which we professe, by their wicked liues; let vs, who are sincerely minded, make open profession of it, that we may adorne it by our

holy conuersation; for the more it is blotted and blemished with their fruits of iniustice, the more it needeth the hands of innocents, to wash and restore it to its natue purity. And thus much of that scandall which ariseth from the euill liues of hypocrites; of that which is caused by the bad example of euill Ministers, I haue before spoken, and therefore refer the Reader to that which hath been said.

CAP. IX.

Of the impediments of a godly life, arising from the flesh: and first, such as arise from the intellectuall faculties.

§. Sect. 1.

That the most dangerous impediments arise from our owne corrupt flesh.

Heb. 12.1.

IF there were no other, or greater impediments, to hinder vs in the wayes of godlinesse, then those which are already handled; yet were there no cause why we should flatter our selues with a vaine conceit, that we may goe forward in this course with much ease, as being a thing so slight and ordinary, that the atchieuing of it needeth little care and small indeuour. But how much more will this fond opinion vanish, and the necessity of uniting all our forces cleerly appeare, for the attaining vnto any perfection in spirituall graces, and the outward practice of them in the duties of a godly life, if we further consider, that there are many more, and far more dangerous impediments which arise from our sinfull flesh, and the inbred corruption of our polluted nature, the which is so auerse and contrary vnto the sincere and spirituall seruice of God, that nothing in the world seemeth more irksome and tedious vnto it? In which regard, wee can no sooner set our selues seriously to serue and please God in those holy duties which he requireth, but presently it opposeth vs, discourageth vs in all good courses, hangeeth (as it were) about our neckes as an heauie burthen, and tyreth vs in our iourney, hampereth and fethereth vs, that we can but slowly, and not without much paines and difficulty, proceed in any Christian duties, and laboureth might and maine to shake off the yoke of new obedience, that it may regaine wonted liberty, and glut it selfe in the pleasures of sinne, with sensuall delight. Neither in truth would it be an hard thing for vs to ouercome all those difficulties, and remoue those impediments which the diuell and the world cast in our way, if our corrupt flesh did not betray our Christian resolution, and willingly admit these discouragements, and if it were not as ready to stumble at these blockes, that it may take occasion thereby to stand still, or turne out of the way, as our other enemies to cast them before vs. So that about all impediments which hinder vs in the course of Christianity, we carry those which are most dangerous, in our owne bosomes, even rebellious reluctations and oppositions of our owne sinfull flesh, which hinder vs wholly from all holy duties, or so interrupt vs in them, that we performe them at the best, with much weaknesse, and manifold wants and imperfections. And thus the flesh hindreth vs, either by its frailty and weaknesse, whereby it disableth vs to performe the duties of Gods seruice; as we see in the example of the Apostles, who through naturall drowzinesse, could

could not watch and pray, as their Lord inioyned them; according to that of our Saviour, *The spirit indeed is willing, but the flesh is weak*; or else by its maliciousnesse, which maketh it wilfully to oppose and hinder the spirituall part in all good duties; according to that of the Apostle, *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so as we cannot doe that good we would.* Of which impediments caused by the flesh, the Apostle pitifully complaineth; *To will, is present with me, but how to performe that which is good, I finde not. For the good that I would, I doe not, but the euill that I would not, that I doe. I delight in the Law of God after the inner man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sinne, which is in my members. O wretched man that I am, who shall deliuer mee from the body of this death? Which impediments if we would remooue, we must daily make warre against our sinfull flesh, and corruption of nature, from whence they arise, and strike at the root, if wee would kill the branches which spring from it. We must labour with God by prayer, for the assistance of his holy Spirit, that thereby we may be inabled to mortifie and subdue the flesh, and all its sinfull lusts, which fight against our soules, and quickened in the inner man, vnto new obedience and holinesse of life. And hauing gotten the mastery ouer this enemy, we must not content our selues with our first victories, but we must still keepe it vnder, like a slaue, and by daily buffeting and beating of it, hold it in subiection, that it may not rebell against the spirituall part, nor hinder it from performing the duties of a godly and Christian life. But this I will thus briefly passe over, because I haue already intreated of it at large, in the fourth part of my Christian Warfare.*

The speciall impediments which the flesh vseth, to hinder vs in the duties of a godly life, arise either from the corruptions of nature, or from those manifold obiections, whereby it discourageth vs from entring into, or proceeding in it. The impediments of the former kind are internall in the soule, or externall in our workes and actions. Concerning the first; the soule is so generally corrupted in all the powers and faculties of it, that it wholly disableth vs vnto all the duties of a godly life. The which corruptions are either in the mind and vnderstanding, or in the heart and affections. The mind and vnderstanding doe hinder vs in the practice of all Christian duties, both by ignorance, which hindreth and disableth vs from knowing those things which are necessary to saluation, and to the practice of all holy duties, and by curiosity, which maketh vs to affect the knowledge of such things as are needlesse and vnprofitable. For first, we are hindred in the duties of a godly life, by our naturall ignorance of God, who is to be worshipped and serued by them, especially when wee doe not vnderstand and know his sauing attributes; as that hee is omniscient to take notice of all our thoughts, words and actions; and omnipotent to reward them, if they be good; or to punish them, if they bee euill; that he is iust, and will call all we doe, to account; and mercifull, to pardon our infirmities and imperfections, if wee labour and indeuour to doe vnto him the best seruice we are able; that he is all-sufficient and infinite in all goodnesse, most bountifull and gracious, and a rich reward

Matth. 26. 41.

Gal. 5. 17.

Rom. 7. 18, 22, 23, 24.

1. Pet. 2. 11.

1. Cor. 9. 27.

6. Sect. 2.

That ignorance is a great impediment to a godly life.

der of all those who seeke and serue him. All which being singular mo-
 tiues and encouragements vnto all Christian duties, the ignorance of
 them must needs be a notable impediment to hinder vs in them. For who
 can with cheerfulnesse serue such a master as he knoweth not? or be faith-
 full and diligent in his duty, when as he cannot, vpon any well-grounded
 knowledge, be assured that his seruice is accepted, or shall be rewarded?
 Who can performe duties agreeable to Gods nature, when he vnderstan-
 deth not what it is, or performe any spirituall seruice, if he know not that
 he is spirituall vnto whom it is performed? Thus also wee are hindred in
 the duties of a godly life, by being ignorant of Gods reuealed will; for
 seeing no seruice is acceptable, which is not agreeable vnto it, all deuotion
 not guided by it, meere superstition, and all will-worship inuented by our
 owne braine, though with neuer so good intention, odious and abomi-
 nable; who seeth not, that he who is ignorant of Gods will, is no more
 able to walke in the way of his Commandements, then hee who wanteth
 his bodily eyes, to goe in a strange and difficult way, without a guide?
 Yea, suppose that we were set in this way, and led (as it were by the hand)
 by the directions of others, yet if we doe not see with our owne eyes, and
 be not able of our selues to discern the right way, by the light of Gods
 Word shining vnto vs; how easily (if our guides doe but a little leaue vs)
 shall we, through the malice of the diuell and our owne corruption, erre
 and goe astray? And if we be not able to try the spirits of our Teachers,
 and to examine their doctrines by the Touch-stone of Gods truth,
 how apt are wee to become a prey vnto seducers and false teachers, and
 to fall into sects, schismes, and damnable heresies? like blind men, who
 not seeing their way, doe stand wholly at the deuotion of their guides,
 to goe with them whithersoever they shall be pleased to leade them. A-
 gaine, ignorance of Gods speciall providence, is a notable pulbacke from
 pious duties, whereby in a gracious and iust maner, he doth euen in this
 life administer & dispense his rewards to those that serue him, preserving
 them from all dangers, and from the malice and fury of all enemies who
 oppose them in their Christian conuersation, and prouiding for them all
 things necessary for their soules and bodies, in such a competency and
 sufficiency, as is most fit for his owne glory, and their saluation: and also
 his iudgements and punishments to them who neglect his seruice, and
 spend their dayes in the workes of darknesse, performing ready seruice
 vnto sinne and Satan. For when we doe obserue no profit accruing vnto
 them, who are carefull to please God by doing his will; nor any discom-
 modity or punishment accompanying those, who walke in the sinful ima-
 ginations of their owne hearts, we are much hindred thereby in all Chri-
 stian duties, and ready to take any course which may further our worldly
 and wicked ends, seeing wee are neither restrained from euill by Gods
 feare, nor stirred vp vnto any good duty by his loue; neither terrified
 from sinne by his affrighting iudgements, nor encouraged vnto vertuous
 actions, by the expectation of his gracious rewards. Finally, ignorance is
 a notable impediment to a godly life, because if we doe not know the du-
 ties which are required vnto it, nor the chiefe things wherein it consisteth,
 it is not possible that we should performe them. If we doe not know what

1. Job. 4. 1.
 Act. 17. 11.

is pleasing, and what displeasing vnto God, what he requireth in our seruice of him, and what he forbiddeth and condemneth, as odious and abominable, we shall mistake the one for the other, yea, be much more ready to doe such things as he hateth, then such as are pleasing vnto him, because our corrupt nature is prone to the one, and auerſe and backward to the other. Besides, if we be ignorant, wee cannot ſee the excellency, profit, and neceſſity of all Chriſtian duties belonging to a godly life, which as they are ſingular motiues to perſwade vs vnto the embracing and praſtiſing of them; ſo the ignorance of them doth make vs vtterly careleſſe and negligent. In all which reſpects (if we would remooue this impediment) it is moſt neceſſary, that we labour after the ſauiug knowledge of God and his attributes, his will and providence, and of all thoſe duties of holineſſe and righteouſneſſe which he requireth of vs; and to this end, carefully and conſcionably uſe all good meanes whereby we may attaine vnto it; of which I haue ſpoken in the beginning of this Treatiſe. For be wee well aſſured, that ſo long as wee continue ignorant of theſe things, it is not poſſible to performe any duty acceptable vnto God. Neither let vs content our ſelues with a ſpeculatiue, idle, and fruitleſſe knowledge ſwimming in the braine, in which, though we excell all others, we ſhall not become more godly and religious; but rather more proud and vaine-glorious; but let vs labour after that ſauiug and experimentall knowledge of God and his attributes, his will and works, whereby we find and feele the things wee know, effectually for the ſanctifying our hearts and affections, and for the renewing of our liues in all holy obedience vnto Gods will.

The other impediment, reſpecting the vnderſtanding, is vaine curioſitie, when as neglecting to know thoſe things concerning God and his will, which he hath reuealed vnto vs in his Word, we pry into his ſecrets which belong not vnto vs; ſpending our wits in ſpinning ſuch Spiders webs, as are vtterly vnprofitable for any uſe. For whileſt we delight our ſelues in the ſtudy of theſe captious curioſities, we wholly neglect all uſe-ful knowledge of the mayne points of Chriſtian Religion, as being matters too obuiouſ and common for our ſublimated and ſubtle wits, yea, are ſo wholly intent vnto idle ſpeculations, that we can find no leaſure for the praſtice of any Chriſtian duties, like thoſe ſtar-gazing Aſtroglogers, who ſo fixe their eyes vpon them, to obſerue their magnitudes, motions, and influences, that they cannot diſcerne their way, but are ready to ſtumble at euery ſtone, and to ſlip and fall into euery ditch. Which impediment if we would auoyd, we muſt labour to mortifie our ſpirituall pride, which is the mother and nurſe of this idle curioſity. Secondly, wee muſt be wiſe vnto ſobriety, not preſuming to vnderſtand aboue that which is meete, knowing that the ſecret things belong vnto God, and onely things reuealed, vnto vs. Thirdly, let vs in the firſt place bend our ſtudies vnto the attaining of ſuch knowledge as is moſt profitable and neceſſary, wherein we ſhall find ſuch plenty and variety, ſuch high contemplations and diuine Myſteries, that we ſhall haue little leaſure or pleaſure, in looking after idle ſpeculations, and fruitleſſe curioſities. Finally, let vs propound uſe and praſtice, as the maine end of all our knowledge, and condemne as vaine and frivoulous,

§. Sect. 3.
That vaine curioſity is a great impediment to a godly life.

Rom. 12. 3.

1. Cor. 13. 2.

lous, that which doth rather hinder then aduance it; for the more we spend our time and strength about curious nicities, the lesse remaineth for the gayning of solid knowledge, and the practise of it in holy duties. Other impediments there are, which arise from the sinfull corruption of our intellectuall faculties, which respect either our mindes, imaginations, and discourse of reason, or our iudgements and conclusions which arise from them. In respect of the former, it is a notable hindrance of a godly life, when as all our cogitations are so wholly bent vpon worldly things, that we neuer enter into any consideration of our spirituall estate, whether we and our actions are accepted of God or no, or whether that wee doe please or displease him: Nor euer thinke with our selues, whether we are in the state of grace and saluation, or of corruption and condemnation, and whether wee take that course, and walke in that way that leadeth to life and blessednesse, or that which bringeth all that goe in it to hell and destruction. And finally, when as we as are so wholly sensuall and addicted to the present fruition of earthly vanities, that we neuer consider, whether the meanes be good or euill whereby wee may compassse them, nor take any notice of the manifold euils both spirituall and corporall, temporall and eternall, which our sinnes will bring vpon vs, if we continue in them without repentance; nor yet of the manifold and vspeakeable comforts and contentments, blessings and benefits which accompany a godly life, both in this world and the World to come. Which impediment, if we would remoue, we must often enter into consideration of these things, and into a serious examination of our estate, according to those directions which I haue before giuen, when I intreated of the meanes whereby we may be inabled to leade a godly life.

§. Sect. 4.
Of impediments arising from corrupted and erroneous iudgement.

The iudgement also corrupted with error and ignorance, is a notable impediment to hinder vs from the sincere practise of all Christian duties of a godly life. For heereby men be-foole themselves with idle conceits, that haue no ground or warrant in Gods Word, and thereby rest contented with their present estate, and neuer labour to attaine vnto a better. For so are they blinded with naturall ignorance, that they cannot discern their blindnesse, but thinke themselves as sharpe sighted as any other. So poore are they and destitute of the riches of Gods sauing graces, that they haue no sense of their pouerty, but please themselves with shadowes in stead of substance, like men replenished with winde, in stead of wholesome nourishment, and those who mistake the swelling of their dropsie humours, for sound and good flesh. So dead they are in sinne, that they haue no feeling of their deadnesse, and though they be neuer so much cut and lanced with the sword of the Spirit, and keene Razour of the Word, they haue no sense of it, nor euer complaine more then dead men of their wounds and gashes. Finally, lying in their sinnes, as in their proper element, though they be neuer so heavy and intolerable, yet like a fish vnder the water, they doe not all feele the waight of them. As wee see in the example of the proud Pharises, who thought themselves sharpe sighted and righteous, when as they were in Christs estimate starke blind, and wicked aboue all men, euen Publicanes and sinners: of the Iewes, who thought themselves free-men, and the children of Abraham, when as they were

Iob. 9. 49.

Iob. 8. 33.

were

were the sonnes and slaues of sinne and Satan; and of the luke-warme Laodiceans, who falsly imagined that *they were rich and increased with goods, and had need of nothing; when as they were wretched and miserable, poore, blind, and naked.* The which false and erroneous iudgement, is a principall impediment vnto a godly life; vnto which (as one saith of wisdom) many might haue attained, if they had not falsly supposed that they had already attained vnto it. For who laboureth to better his estate, that thinketh it is good enough already? or to attaine vnto more wealth, that contenteth himselfe with his portion, as thinking it abundantly sufficient? who goeth to the Physician, that assureth himselfe that hee is in perfect health? or to the Lawyer for counsell, that maketh no doubt of the validity of his euidences? or to the Diuine for instruction, who supposeth that he knoweth already as much as he can teach him? And who laboureth to better his spirituall estate, who thinketh it already so good, that it needeth no amendment? Which dangerous impediment if wee would remooue, let vs not measure our selues by the false ell of carnall reason, and an erroneous iudgement, nor compare our selues with our selues, or with other men, whom we thinke worse then we; but let vs examine our wayes and workes by the perfect rule of Gods Word, and try thereby how infinitely wee come short of that exact obedience which his Law requireth. Let vs thereby labour to come to a true sense of our owne misery, and to haue our blinde eyes so opened and inlightened, that we may discern the manifold wants and imperfections of our best actions, and so labour after more perfection. Finally, let vs know it for certaine, as an vndoubted truth, that we haue not yet set forward one foot in the wayes of Christianity and true godlinesse, when we thinke that we haue gone farre enough already; for true grace is in continuall growth; and he that hath attained vnto any measure of it in truth, seeing his wants and imperfections, striueth and laboureth after more perfection; wherein he, who hath made the greatest progresse, is most earnest in proceeding, like him that runneth a race, who maketh best speed when he approacheth neere vnto the goale; or like the naturall motion, which is slow at the beginning, but the longer it continueth, the swifter it groweth; as we see in the descent and fall of a stone, which mooueth fastest, when it draweth neere vnto the center. And this we see in the example of the Pharises and the Apostle Paul; For they hauing an opinion of their owne perfection, rested in their owne righteousness as sufficient for saluation, and neuer desired to be made partakers of the righteousness of Christ, for their iustification; whereas by Christs testimony it cleerely appeareth, that they had not so much as made an entrance into the way of life, and were much farther off from the Kingdome of God then Publicanes and sinners. But contrariwise, the Apostle hauing out-stripped almost all others, when he came neere the goale of perfection, made his greatest speed; *forgetting those things which were behind, and reaching forth to those which were before, and pressing towards the marke, for the price of the high calling of God in Iesus Christ.*

The speciall and particular errors in iudgement, which hinder men from resoluing to leade a godly life, are innumerable; and therefore I will content my selfe to set downe heere some few of them, and but slightly to touch

Apoc. 3. 17, 18.

Phil. 3. 13, 14.

6. Sect. 5.
Of impediments arising from speciall errors in iudgement.

touch them, because the bare naming of them, in respect of their inutility and weakenesse, is a sufficient confutation. First then, out of an erroneous iudgement concerning God, they falsly conceive, that hee is so mercifull, that either he will saue all men, or at least, them who performe some kinde of seruice vnto him, though they bee not like others, strict in their courses, but giue liberty to the satisfiing of their sensuall lusts, and to leade such a life as best pleaseth them. Whereby they make an Idoll of Gods mercy, in separating it from his iustice and truth, which hath denounced death and condemnation against all that neglect his seruice, and liue in their sinnes without repentance. So they thinke that God will accept of their good meaning, though being ignorant, they know not how to serue him as hee hath required, notwithstanding that the Lord in innumerable places of holy Scriptures, professeth his hatred to superstition and all will-worship. That he will accept of vs, if wee goe to the Church according to the Princes Lawes like other men, and offer vnto God the outward seruice of the body, in hearing the Word, and praying with the Congregation, and receiuing the Sacrament at Easter, although all bee done in meere formality and hypocrisie without any zeale and deuotion, or desire to serue and please God, or to profit by these spirituall exercises for the increasing of his graces in vs, notwithstanding that God in so many places reiects these heartlesse sacrifices, lip-labour, and hypocritical formalities, and being a Spirit, doth require of vs such a seruice as is performed in Spirit and truth. Thus they thinke that God is serued in an acceptable manner, when they repeat the Lords Prayer, though they doe not vnderstand any one Petition in it, and when they rehearse the Beliefe and the ten Commandements, which they also vse in stead of Prayer, not vnderstanding aright any one article of their faith, nor any precept of the Decalogue; and that they haue by this repetition blessed themselves sufficiently for the day following, though a little child, who is destitute of all sauing knowledge, is able to performe this taske as well as they. That they may liue in their sinnes without repentance vnto old age, or the day of sickenesse and death, and that God is so gracious that he will forgieue all their sinnes, if before they depart this life, they haue but leasure to say; *Lord, haue mercy vpon me*, though the Scriptures teach vs, that *he who turneth away his eare from hearing the Law, his prayers are abominable; that God abhorreth euen the very sacrifices of the wicked; and that those who stop their eares when God calleth, shall not be heard when they call and cry vnto him*. Finally, they suppose that they can repent when they list, though it be a free grace of God, which must be accepted when he offereth it, and cannot be reasonably expected, if it be refused and reiected when he tendreth it vnto vs. In respect of the Christian life it selfe, and the graces and duties required vnto it, they doe all delude themselves with a false and erroneous iudgement. For they cannot perswade themselves that the godly life is best and most blessed, nor that there is such necessity of it, as Preachers would beare them in hand; but that they may take heere their full swindge in pleasure, and set their hearts vpon riches and other worldly vanities, and yet bee assured of heavenly happinesse, as well as those who are most scrupulous and precise; though the Scriptures tell vs that

Esa. 49. 13.

Mat. 15. 8.

Ioh. 4. 24.

Pro. 28. 9. &

15. 8. & 1.

24. 28.

Zach. 7. 11, 12.

wee cannot serue God and Mammon; that if wee loue the world, the loue of the Father is not in vs, because the loue of the one, is enmity against the other, that without holinesse we cannot see God; and that the way to heauen is narrow, and the gate so straight, that without much strining wee cannot enter into it. Thus they imagine, that they neede not to take such paines in hearing many Sermons, seeing the Preacher can tell them no more then they know already, namely, that they must loue God aboue all things, and their neighbours as themselves, that the best faile in this, and that wee are all sinners, and must be saued onely by Iesus Christ. Though the Scriptures truely preached, are not onely the spirituall seed to beget vs, but the food also to nourish vs, the strong power of God to saluation to all that beleue, and the sword of the Spirit, to defend our selues, and beate backe our enemies: Our heavenly Schoole-master to teach the way, and the meanes also whereby wee may be enabled to walke in it, and finally, our guide to direct vs and leade vs by the hand, and our comforter to support vs when wee are ready to faint in our iourney. That it is sufficient, if wee leade a ciuill life, and be no heynous malefactours, as murthers, theeves, adulterers and such like; and that wee are good Christians, if wee doe no man harme, if wee doe no good, though he who hid his talent in the earth, and did not increase it, was cast into outer darkenesse: Dives tormented in hell, because he releued not *Lazarus*. And though our Sauour professeth, that hee will reject at the day of Iudgement, not onely oppressours, theeves and murtherers, but those also who haue not fed the hungry; and clothed the naked. Thus they thinke that they haue abundantly discharged their dutie, if they haue, for worldly ends, had some respect to some duties of the second Table, as keeping their word, and dealing iustly, and giuing now and then an almes; though they haue wholly neglected the duties of the first Table, and haue made no conscience of Gods seruice and Sabbaths; though piety be the ground and foundation of all obedience, without which, Iustice and morall honesty haue no true subsistence. That they neede not to labour after the knowledge of God and his will, because they are vnlettered and vnlerned, though without knowledge of the maine principles of Religion, there can be no Faith, and without Faith, no Saluation. That they haue good hearts towards God, though their speeches be filthy and prophane, and their actions wicked and mischieuous, notwithstanding that our Sauour hath told vs, *that the tree is knowne by its fruit*, and that such as the fountaine is, such also are the streames that flow from it. That wee are all sinners, and full of infirmities and humane frailties, and therefore they must be excused, when wittingly and wilfully they fall into grieuous sinnes, though the Apostle telleth vs, that he who thus sinneth, is *not borne of God*; but that he is of the *deuill*, if with full swinge of will, he doe him seruice. That they are in Christ, and therefore haue escaped condemnation, though the Apostle saith, that all who are in him, *walke not after the flesh, but after the Spirit*, and that all who haue put on Christ, are become new

Matth. 6. 14.

1. Ioh. 3. 15.

1. Iam. 4. 4.

Heb. 12. 14.

Matth. 7. 12.

Rom. 1. 16.

Matth. 7. 18.

15. 18. 19.

Rom. 8. 1.

2. Cor. 5. 17.

Job. 35. 2.

Matth. 9. 13. &
11. 28.

Rom. 8. 30.

Eph. 1. 4.

1. Pet. 1. 2.

Rom. 8. 29.
Eph. 2. 8.

2. Cor. 1. 10.

Matth. 25. 34.
35. 36.

Iam. 2. 17, 26.

Matth. 25. 34.
Rom. 6. 23.

Heb. 12. 14.

creatures, and being ingrafted into this Vine, doe bring forth fruits in him. Thus they erroneously alleadge, that because Christ came to saue sinners, therefore though they continue still in sinne, they may haue their part in this saluation, whereas this comfort onely belongeth vnto repentant sinners, who labour and grone vnder their sinnes, as vnder an heauie burthen, and being weary of it, doe flee vnto Christ for ease. Thus they abuse Gods eternall decree of predestination, concluding, that because he hath decreed and ordained all men, either to life and saluation, or to death and destruction; and his counsell must stand, being immutable and vchangeable; therefore it is no matter how they liue, for if they be ordained to life, they shall be saued, liue how they list; or if to destruction, they cannot attaine to saluation, though they take neuer so much care and paines in Gods seruice. The which their conceit is quite contrarie to the Scriptures, which teach vs, that God hath, in his decree of predestination, included the meanes with the end, so that it is not possible to be condemned, if wee conscionably vse the meanes, of attayning to saluation; or to be saued, if wee neglect these meanes and walke in the wayes of wickednesse which leade to destruction. For whom he hath predestinated to saluation, those also he calleth, iustificieth and sanctifieth. Those whom he hath *chosen*, he hath also ordained, that they should be *holy and without blame before him in loue*, and hath *elected them, through sanctification of the Spirit, vnto obedience, and sprinkling with the blood of Christ*. Those whom he hath ordained vnto glory, he hath *predestinated them to be conformed to the Image of his Sonne, and hath created them in him to good workes*. And therefore if wee be effectually called, iustified and sanctified, we may thereby be assured, that we are elected to saluation; but if none of these can be found in vs, wee still continue in the state of reprobation, seeing the meanes and end doe inseparably goe together. Finally, whenas the Scriptures teach vs, that Faith alone iustificieth, as being the onely instrument that applieth vnto vs Christ our righteousness; loose Libertines doe hence conclude, that that Faith which is alone, iustificieth, and therefore, so they beleue in Christ, they haue liberty to liue as they list, and need not to take any paines to serue & please God in the duties of a godly life. Whereas the Apostle plainly telleth vs, that *we shalbe iudged according to our workes, whether they haue bin good or euill*. And our Sauour hath taught vs, that he will pronounce the last sentence according to the workes of mercy, either performed or neglected by vs, as being the signes and vndoubted euidences of our Faith, whereby it is approued as sound and sincere, or condemned as counterfet & hypocriticall. And the Apostle *Iames* expressly affirmeth, that *Faith without works is dead*, & like a carcase without breath or life. And therefore, though good workes are not required as causes to the act of iustification, yet they are necessary as effects to the party iustified; though they doe not merit euermlasting happines, seeing it is a gracious inheritance, & Gods free gift, yet they are the way that leadeth vnto it, in which we must necessarily walke, if we wil be saued, for *without holinesse we shall neuer see the Lord*; as the Apostle telleth vs.

Againe,

Againe, the corruption of our intellectuall faculties, doth exceedingly hinder vs from seruing God in the duties of a godly life, not onely as it blindeth them with ignorance, and misleadeth them with error; but also as it poysoneth them with cursed infidelity, which is the roote of all other finnes, and the chiefe impediment of all Christian duties, the ground of all which is a lively faith. For as the Apostle speaketh, *No man can come vnto God, vntill he first know that God is,* nor performe any faithfull seruice vnto him, vntill he be perswaded that he is a rich rewarder of them who diligently seeke and serue him. Againe, *Without faith it is impossible to please God,* because *whosoever is not done of Faith, is sinne.* Without Faith wee cannot be ingrafted into Christ, seeing it is the bond of this vnion, nor bring forth in him any fruits of new obedience, *for without Christ we can doe nothing.* Vnlesse by Faith we be assured of Gods loue towards vs, we cannot loue him (for as the Apostle Iohn saith, *We loue him, because he loueth vs first.*) and without loue there is no obedience, seeing it is the summe of the whole Law. And therefore if we would leade a godly life, wee must with all care and indeuour remooue this impediment, then the which, none is more pernicious (for how should wee flee from that sinne, which we naturally loue, or practise those duties, vnto which our natures are auerse, if wee neither beleue Gods threatnings restrayning vs from sinne, nor his promises alluring vs to obedience?) And to this end wee must carefully vse all those meanes of which I haue before spoken, both of begetting Faith in vs, if it be wanting, and of confirming and increasing of it, if it be begun.

C A P. X.

Of those manifold impediments of a godly life, which arise from our sinnefull and corrupt hearts and affections.



And thus haue I shewed, how we may remooue those impediments of a godly life, which arise from the corruption of the intellectuall faculties. Those which respect the heart and affections, are many and dangerous. The first is, when our hearts are hardened through the deceitfulness of sinne, and so habituated and accustomed to euill courses, that it is death to vs, if we indeuour to forsake them, and to serue God in the duties of a godly life. Of this wee haue many warnings in the Scriptures, as being a most dangerous rocke, vpon which many haue suffered shipwracke: *To day if you will heare his voyce, harden not your hearts.* And, *Take heed, brethren, lest there be in any of you an euill heart of unbelieve, in departing from the liuing God.* But exhort one another dayly, while it is called to day, lest any of you be hardened through the deceitfulness of sinne. Which impediment if we would remooue, let vs withstand sinne in the first motions of it, and if at any time we be ouertaken, let vs carefully take heed, that wee doe not lie in sinne, but rise againe speedily by vnfeined repentance. Let vs beware that wee doe not often

§. Sect. 6.

That infidelity is a great impediment to a godly life.

Heb. 11. 6.

Rom. 14. 23.

Iob. 15. 2, 5.

1. Iob. 4. 19.

§. Sect. 1.

The first impediment is an heart hardened through the deceitfulness of sinne.

Psal. 95. 7, 8.

Heb. 3. 12, 13.

fall into the same finnes, after wee haue repented of them; seeing by many acts, wee come at last to an habit and custome. Or if this custome hath already preuailed, and is now come to haue in it the strength of a Law, and to be (as it were) a second nature, let vs not suffer it any longer to continue inuiolable, but bend all our power and strength to disanull and breake it. Neither let our corrupt nature pleade prescription for sinne, or the neglect of holy duties, as though because we haue long done that which God forbiddeth, or not done that which he hath commanded, therefore we must be borne with, if we doe so still; seeing this is no excuse at all, but rather the greatest aggrauation of our sinfulness and negligence. For though they might be somewhat excused, if they were done but once or twice, they are altogether intolerable when they grow common and customeable. And therefore our long liuing in sinne, and in the neglect of Christian duties, should be so far from excusing our continuing in these courses, that it ought to be a strong motiue to double our diligence in redeeming this lost time, as the Apostle exhorteth. And this reason the Apostle Peter also vseth to perswade vs, that we *should no longer liue the rest of our time in the flesh, according to the lusts of men, but according to the will of God, because the time past of our liues may suffice vs to haue wrought the will of the Gentiles, when we walked in lasciuiousnesse, lusts, excessse of wine, reuellings, banquetings, and abominable idolatries.* Now the means whereby wee may be enabled to breake off this custome in sinning, and to performe the contrary duties of a godly life, is, to labour to haue our hearts possessed and fraughted with Gods feare, partly in respect of his Iudgements denounced against sin, & partly in respect of his mercies and manifold blessings, promised to all that serue and please him. For nothing doth more powerfully ouer-master this tyrannicall custome, then the true feare of God; euen as the want thereof is the chiefe cause of falling into, and continuing in sinne. And secondly, our best course is to let our selues with a firme resolution to breake off, and discontinue our custome in sinning, and to performe the contrary duties of a godly life, seeing many acts of wel-doing will at last bring vs to an habit and custome, and make them easie and familiar, which at the first entrance seemed difficult and almost impossible. The like impediment vnto all Christian duties, ariseth from security and hardness of heart, which taking away all sense and feeling, both of Gods mercies and Iudgements, and putting away the euill day farre from vs, doth make vs also therewith to put off the day of repentance, to neglect all holy and religious duties, and to goe on securely in our former euill courses. Of the remouing of which impediment I will not here speake, because I haue handled it at large in my Treatise of carnall security, and hardness of heart.

Eph. 5. 16.
1. Pet. 4. 2, 3.

§. Sect. 2.
Of the second
impediment
respecting the
heart, which is
loue of the
world.

The second impediment of a godly life, respecting the heart, is worldly concupiscence, and immoderate and excessiue loue of the world and earthly things, and chiefly of honours, riches and pleasures, and that carking care which ariseth from it, for the getting or keeping of them. Concerning the former. As the loue of God and

and the loue of the world will not harbour together in the same heart, because the amity and friendship of the one, is enmity against the other, as the Apostles *John* and *James* teach vs; so neither can we performe faithfull service to them both; being Masters which stand in flat opposition one to the other, as our Sauour hath told vs. In which regard, *Demas* is said to haue forsaken the Apostle *Paul*, and with him, his Master *Christ* and his truth, as soone as he begun to loue this present world. For when men haue once fixed their hearts vpon earthly vanities, all their cogitations are so taken vp with them, that they haue no leisure to thinke vpon any Christian duties; and so wholly are they besotted with the loue of this painted strumpet, that they thinke all time lost, which is not spent in winning and gaining her. So that when *Christ* inuitheth them vnto his Marriage Supper, to feast them with spirituall delicacies, that Gods graces may bee so strengthened in them, as that they may bee inabled to serue him in all Christian duties, they presently pretend excuses, and will not come. For the remouing of which impediment, wee must vse all good meanes to weane our hearts from the loue of the world, that wee may contemne it as vaine and worthlesse, in comparison of spirituall grace, and heavenly glory. To which purpose we must consider, that the worlds prosperity which we dote so much vpon, will, being thus abused, become a notable temptation to draw vs into all manner of sinne, to our perdition and destruction; according to that of the wise *Salomon*; *The prosperity of fooles shall destroy them*: And, *What will it profit vs to gaine the whole world, and lose our owne soules?* as our Sauour speaketh. Let vs consider, that these worldly things are momentany and mutable, hardly gotten, and soone lost; vncertaine in the pursuie, whether after all our labour we shall obtaine them or no, and no more certaine in the possession, seeing they may euery day be taken from vs, or we from them. Let vs consider, that they are vaine, and satisfie not, but the more we drinke, the more we thirst; the more we abound, the more we want; and that they bring not any sound contentment to their owners, but labour in getting, care in keeping; and feare in losing them. That they doe not at all profit vs for the assuring of those things which are chiefly to be desired, nor at those times when wee shall stand in most need of helpe and comfort; namely, at the houre of death, and day of Iudgement. Yea, if we immoderately dote on them, they will become exceeding hurtfull and pernicious, being those thornes which will choke in vs the seed of Gods Word, from which all sauing graces doe spring; those snares of the diuell, which intangle vs to our perdition; those heauie burthens, which hinder vs in our iourney towards our heavenly home, and Cammell-like bunches, which will keepe vs from entring into that straight and narrow gate.

The cares also of this world are a great impediment to a godly life. For first, they hinder vs from performing religious duties, as we see in the example of those, who being inuited to the Marriage Supper of the Kings Son, refused to come; and of those, who being called to be Christs Disciples, were so taken vp with the care of their worldly businesse, that they could finde no present leisure to follow *Christ*. Yea of *Martha* herselfe, who though she were a good woman, yet was so cumbred with care,

1. *Job*. 3. 15.
Jam. 4. 4.

Math. 6. 24.

2. *Tim*. 4. 10.

Luk. 14. 16, 17.

Job. 12. 43, 43.

Prou. 1. 32.
Mark. 8. 36.

Math. 13. 12.

1. *Tim*. 6. 9, 10.

§. *Self*. 3.
The third impediment arising from worldly cares.
Math. 23. 5.
Luk. 14. 18.
and 9. 59, 61.
Luk. 10. 40.

Math. 13. 22.

Luk. 8. 14.

Psal. 37. 5.

Prou. 16. 3.

Heb. 13. 5.

1. Pet. 5. 7.

Math. 6. 25,
26, &c.

in providing for Christs entertainment, that she could finde no time to heare his heavenly Sermons, and enuied her sister, for performing this high and holy duty. Or if we set our selues to performe any service vnto God, these cares interpose themselves, and distract vs with worldly and wandring thoughts, so as we cannot performe it with any fruit and benefit: as we see in the Parable of the Sower, where *he that receiued seed among thornes, is* (as our Sauour expoundeth it) *he that heareth the Word, and the cares of this world, and the deceitfulnesse of riches choke the Word, and hee becommeth vnfruitfull.* In which regard, our Sauour giueth vnto vs a speciall caueat (whereby we may be fitted for his comming) *that wee should take heed to our selues, lest at any time our hearts be ouercharged with sursetting and drunkennesse, and the cares of this life, and so that day come vpon vs at vnawares.* For as the one furchargeth the stomake, and maketh vs vnfit for any bodily employment, so the other oppresse and intoxicate the mind and heart (as it were) with a kind of spirituall gluttony and drunkennesse, that they become altogether vnprofitable for any religious exercise. Now the meanes to remoue this impediment are first, to contemne these worldly things, as being of small value, in comparison of sauing grace, and heavenly glory: For what we can despise, we will not pursue with ouer-much care. Secondly, let vs learne to liue the life of faith, and not resting vpon our owne prouision, cast our selues vpon Gods all-sufficient providence, and neuer-failing promises, who will assuredly provide for vs, if we wholly depend vpon him. And this meanes and motiue the Scriptures offer vnto vs, to preserue vs from couetousnesse and carking care, according to that of the Psalmist, *Commit thy way vnto the Lord, trust also in him, and he shall bring it to passe.* And that counsell of the Wise man; *Commit thy workes vnto the Lord, and thy thoughts shall be established.* So the Apostle; *Let your conuersation be without couetousnesse, and bee content with such things as ye haue;* for he hath said, *I will not leaue thee, nor forsake thee.* And the Apostle Peter; *Cast all your care vpon him, for he careth for you.* But most excellently doth our Sauour Christ, with many strong arguments, arme vs against this carking care: *Take no thought* (saith he) *for your life, what you shall eate, or what you shall drinke, nor yet for your body, what ye shall put on.* First, because he that hath giuen vs that which is the greater and better, he will not, if we depend vpon him, deny vnto vs that which is lesse and worse. *Is not the life more then meate? and the body then rayment?* Secondly, because he who is so gracious, bountifull, and prouident, as to provide for the Fowles of the ayre, and the Lillies of the field, without their care and paines, will much more provide for his children that rely vpon him, and with their reasonable paines and moderate care, doe serue his providence. Thirdly, because this carking care is bootlesse and vnprofitable, seeing God, according as it seemeth best to his infinite wisdom, hath allotted vnto euery one a stint and proportion in their estate, as well as in their bodily stature, vnto which they shall come, and not exceed it. And therefore as no man can adde one cubit to his stature of body, though he take neuer so much care and paines; so also it is alike impossible hereby to adde one mite vnto that dimension of our estate, which God by his wise and powerfull providence hath allotted vnto vs. Fourthly,

ly, because this immoderate care is more fit for Infidels, who rest wholly upon themselves and their owne meanes, then for Christians, who acknowledge God, most wise, and all sufficient, to bee their Father; seeing he is omniscient, and taketh notice of all our wants, and omnipotent, and most gracious and bountifull, and therefore most able and willing to supply them. Fifthly, because the best meanes to be assured of all earthly blessings, in such a proportion as is most fit for Gods glory, and our saluation, is aboue, and before all things, to *seeke Gods Kingdom and righteousness*, because we haue his infallible promise, that if we so doe, *other things shall be added vnto vs*, as it were small advantages to this maine bargaine. The which Salomon found verified in his owne experience; who being put to his choyce, and preferring wisdome, before riches, honour, and long life, did not onely obtaine it at Gods hands, but all these things likewise for which he made no suit. Lastly, because it is extreme folly to anticipate future cares and troubles before they come, no not those of the next day, seeing when they come, they will bring griefe and vexation enough, though we doe not prevent them before they happen, and so redouble our sorrowes. Neither in truth can we tell whether those things whereof wee take care, will befall vs or no; and therefore what folly is it to vndergoe certaine trouble and care about vncertainties? or if they shall happen, we may haue wit to foresee them, but no power to prevent them; and therefore to vex our selues before they come, is to bee miserable before the time.

1. King. 3. 9, 10, 12, 13.

CAP. XI.

Of impediments arising from our corrupt affections, and first, from carnall hope and presumption.

IN respect of our carnall and corrupt affections, there are also many and strong impediments which hinder vs in the duties of a godly life. For whilest they remaine vnmortified and vnsubdued, they lust against the Spirit, powerfully drawing vs from the practice and performance of Christian duties, and violently carrying vs into sinfull courses. In which regard, the affections are called the feet of the soule, because they carry vs whither they incline and leade vs, either into the wayes of godlinesse, if they be sanctified, or of sinne and wickednesse, if they continue carnall and corrupt. The first vn sanctified affection, is carnall hope of escaping Gods heauie iudgements and punishments denounced against sinne, and of this long continuance of our liues, by benefit whereof we may safely ioy the pleasures of sinne, and need not to trouble our selues by entering into any strict course of godlinesse, seeing after wee haue long ioyed the world, we shall haue time enough afterwards to thinke of such a course, as may fit and prepare vs for the ioyes of life eternall. The which is a notable hindrance to keepe men from leading of a godly life. For whereas if men had learned rightly to *number their dayes*, they would apply their hearts

§. Sect. I.
That carnall hopes are great impediments to goodnesse.

Psal. 90. 12.

2. Pet. 1. 10.

1. Cor. 10. 12.

Luk. 12. 19, 20.

Mat. 24. 45, 46.

vnto wisdom; and if they were thorowly perswaded that our liues are so momentany and vncertaine, that death may seaze vpon them suddenly, to day before to morrow, it were not possible that they should so slightly put off a matter of such great importance, as the euerlasting saluation of their soules, vnto after and vncertaine times, but rather would instantly begin to make their Calling and Election sure, and to *worke out their saluation with feare and trembling*, by furnishing their soules with all sauving graces, and expressing them in the duties of a godly life: Now when as they promise vnto themselves long life and many dayes, they put off all these things, as being yet vnseasonable and vnnecessary, and with the rich foole in the Gospell, say vnto their soules; *Soule, thou hast much goods laid up for many yeeres, take thine ease, eat, drinke, and be merry*: which they would not be so desperately mad to doe, if that terrible voyce of God still sounded in their eares, *Thou foole, this night thy soule shall bee required of thee; then whose shall those things be which thou hast provided?* But contrariwise, if with the wise seruant, they well waighed the vncertainty of their Lords comming to call them to an account, they would still be prepared, and be in readinesse, that they might enter with him into his heavenly ioyes. Neither is there any better meanes to remooue this impediment, then to meditate often, not onely of the momentany shortnesse of our liues, but also of the great vncertainty of this short time. For if wee would seriously consider, that our life, in respect of eternity, is but as one day, yea an houre, a minute, a moment; that it passeth away as swiftly as a Weauers shuttle, as a tale told, as a Post; and is but a flower, a vapour, a shadow, yea as vanity it selfe: If we would also remember, that this short time is also vncertaine, seeing we may dye to day, as well as to morrow, this very houre, as well as the next, hauing no assurance of any more time then the present, as being tenants at will, who hold not life by lease, but onely at the Lords pleasure, without so much as a minutes warning; And finally, seeing in this short and vncertaine time, euerlasting life and saluation is either gotten or lost; what folly and madnesse is it to goe on in our sinnes, and neglect all Christian duties, in hope of long life, and to hazard our precious soules vpon so vncertaine and tickle a poynt? It may be thou shalt liue another yeere, and it may bee not another day. The which resteth not onely on a possibility, but vpon some probability likewise, in respect of those innumerable dangers which outwardly beset vs, and the inward infirmities of our fraile nature, which being the matter, or (as it were) the harbingers of death, wee carry still about, and in vs: which is also made more likely by the experience of many others, who haue been taken away suddenly, in the prime of their age, and chiefe of their strength, not hauing had so much as a dayes, or houres warning. And shall we venture our chiefe iewels, our precious soules, which are of much more price vnto vs then ten thousand worlds, vpon may-bees and vncertaine hopes, which being once lost, can neuer be recouered? Shall we hazard the euerlasting ioyes of heauen, which are vnspeakable and inestimable, and in danger our selues to intolerable and endlesse torments in hell fire, vpon some likelihoods onely, which haue so often failed? It may be thou shalt liue as long as thou expectest. And what then gainest thou

thou in this course of wickednesse, but the pleasures of sinne, accompanied with the present checks and terrors of an euill conscience, and the feares of imminent and approaching iudgements, and attended vpon at the best, with continuall sorrow and repentance euen to the day of death. And it may be thou shalt die before thou art prepared for it, by repenting for thy sinnes, and deuoting thy selfe to Gods seruice. And then what loest thou, in lieu of the former gaines, which are so vaine in true value, and momentany in continuance? Surely those pleasures which are at Gods right hand for euermore, the ioyes of heauen, the fellowship of the Saints, and the vision and fruition of God and his Christ, who being infinite in all goodnesse, beaurty, glory, and all perfection, doe make all those perfectly and eternally happy, who hauing faithfully serued them in this life, shall see and inioy them in the life to come.

The second corrupt affection which hindreth vs in the duties of a godly life, is carnall presumption, which carrying with it some shew and semblance of a strong faith, in the opinion of those who are blinded with ignorance, becommeth vnto them a notable impediment, hindring them from the profession and practice of true godlinesse. Yea, it is the deuils ordinary preuailing weapon, wherewith hee assaulteth secure worldlings, which hee findeth by common experience so powerfull for his purpose, that for the most part hee vseth no other, vnlesse they haue wounded their consciences, with committing of some horrible and outrageous sinnes, which will suffer them to entertaine no hope of Gods fauour and mercy in the forgiuenesse of them. In which case hee possesseth them with terrors and feares, and driueth them into the contrary extreme of desperation. The which hee also doth, when hee hath to deale with melancholike persons, who being naturally of a timorous and fearefull disposition, cannot so easily be perswaded to presume when there is no cause. Otherwise hee seldome awakeneth their sleeping consciences, but carrieth them quietly to hell and destruction without noise. For the more sensible we are of our disease, the more we feare the issue of it, and the more earnest and diligent we are to seeke all meanes of helpe, vnlesse we haue no hope of cure. In which regard, it may be truly said, that whereas one perisheth through despaire, many hundred are plunged into destruction by security and presumption; so much more dangerous this is then the other, although nothing so horrid and terrible to looke vpon. Now this presumption may be considered in respect of the obiect, either generally or more specially. Generally, when as we presume of Gods mercy and goodnesse, of the pardon of all our sinnes, and of the saluation of our soules, without any sound ground or warrant out of Gods Word, when as wee are in no sort qualified and fitted to receiue them. The fruit and effect of which perswasion, is a purpose and resolution to continue still in our sinnes, because God is mercifull to forgiue them, and to neglect the duties of a godly life, because they are not onely tedious and irksome vnto vs, but also of no great necessity, seeing God respecting our frailty and weakenesse, will receiue vs to grace and mercy. Whereas contrariwise, a true and liuely faith doth alwayes bring forth the fruits of vnfeigned repentance, and perswading vs of Gods loue, doth worke in our hearts

true

§. Self. 2.
That carnall
presumption is
a great impe-
diment to a
godly life

true loue towards him againe, and a desire and indeuour to expresse it in all holy obedience to Gods will, that we may thereby glorifie him who hath beene so good and gracious vnto vs. With like presumption men are hindred from entring into the wayes of godlinesse, and heartned to continue in their finnes, whilest they plead that Christ came to saue sinners, and that his deare and merits, as they are sufficient in themselves to satisfie Gods iustice, so they will bee effectuell vnto them for their iustification and saluation, though they bee not so strict and precise in making conscience of all finnes, or in practising the duties of a godly life.

§. Sect. 3.

Of the meanes
to remoue the
former impe-
diment.

Now if we would auoyd these impediments, let vs know and consider first, that this is a shamefull and horrible abuse of Gods mercy and goodnesse, which hee will neuer let goe vnpunished, to take occasion thereby, the more to offend and displease him by wilfull continuing in sinne, and neglecting the duties of his seruice. To prouoke God to wrath, because he is patient and long-suffering, and to sinne against him, because hee is good and gracious, and ready to forgiue. And finally, to neglect all duties of his seruice, because he is such a bountifull Master, that he giueth of his free grace and mercy, rich wages and rewards, without all merit and desert. For these should rather be arguments to inflame our loue towards him, and to make vs so much the more zealous of his glory, and tearefull to offend so gracious a God; according to that of the Psalmist; *There is mercy or forgiuenesse with thee, that thou mayest bee feared.* Or if through frailty and infirmity, we haue, contrary to our purpose and resolution, been ouertaken of any sinne; this patience and loue of God should be a strong motiue, to make vs to rise out of it by vnfeined repentance; according to that of the Apostle; *Despisest thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance?* Secondly, let vs consider, that as the Lord is infinite in mercy and compassion, so hee is no lesse infinite in iustice and truth; that as he is mercifull and gracious, long-suffering, and abundant in goodnesse and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sinne: so also hee is iust in all his wayes, and holy in all his workes, and will by no meanes cleare the guilty, visiting the iniquity of the fathers vpon the children, vnto the third and fourth generation: that as he is a mercifull Saniour, so also a iust God, and a righteous Lord, who loneth righteousness, and will not let sinne goe vnpunished, but will iudge euery man according to his workes; and that he is a terrible Iudge, especially to those who abuse his mercy and long-suffering. And therefore let vs not disioyne these things which cannot be seuered, nor imagine such a mercy in God, as will not stand with his iustice, which were to mayme the Diuine nature, and to pull (as it were) one of his hands from him; which outrageous violence offered vnto his holy Maiesty, hee will neuer suffer to goe vnpunished. Let vs, with Dauid, so acknowledge that hee is good, as that wee doe not deny that hee is also vpriight, and in our songs so sing of his mercy, as that wee doe not disioyne his Iudgement from it. Let vs remember, that in God and in all his workes, mercy and truth doe meete together, righteousness and peace doe kisse each other. Let vs not say, His mercy is great, he will be

Psal. 130.4.

Exod. 34.6,7.

Psal. 145.17.

Isa. 45.21.

Psal. 11.7.

2. Cor. 3.10.

Psal. 35.8.

Psal. 101.1.

Psal. 81.10.

ecclus. 5.6,7.

be pacified for the multitude of my sinnes: for mercy and wrath come from him, and his indignation resteth upon sinners. Neither let vs, presuming on Gods mercy and patience, make any tarrying to turne vnto the Lord, nor put it off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. Thus the Apostle telleth vs, that if we despise the riches of Gods goodnesse and forbearance, which should leade vs to repentance, we shall after our hardnesse and impenitent heart, treasure up vnto our selues wrath, against the day of wrath, and reuelation of the righteous iudgement of God, who will render vnto euery man according to his deeds. And the Lord threatneth, that if any man hearing the words of his curse against sinners, doe blesse himselfe in his heart, saying, I shall haue peace, though I walke in the imagination of my heart, to adde drunkennesse to thirst; that he will not spare him, but that his anger and ielousie shall smooke against that man, and all the curses that are written in the booke of the Law, shall lie vpon him, and the Lord shall blot out his name from vnder heauen. Let vs remember what the Apostle teacheth vs, namely, that no outrageous sinners, continuing in their wickednesse without repentance, shall inherit the Kingdome of Christ and of God, and therefore exhorteth, that wee suffer no man to deceiue vs with vaine words; seeing, because of these things commeth the wrath of God vpon the children of disobedience. Finally, let vs consider, that though Gods mercies be in themselves infinite, and aboue all his workes, and all his gracious promises which are in Christ, yea, and Amen; yet they are limited by his infallible truth, and appropriated vnto repentant sinners, and therefore cannot extend to the presumptuous, who take occasion from his mercies to continue impenitently in their sinnes, but he will glorifie his iustice in punishing them, as hee glorifieth his mercy, in pardoning the sinnes of all those who turne vnto him by vntained repentance. And therefore let vs acknowledge with the Psalmist, that the Lord is good and gracious, yet not to all, but onely to Israel, even to such as are of a cleane heart; and that as the eyes of the Lord are vpon the righteous, and his eares open to heare their cry: so the face of the Lord is against them that do euill, so cut off the remembrance of them from of the earth. Let vs not presume vpon Gods mercy whilst we continue impenitently in our sins, but let vs stand in awe of Gods iustice and iudgements, and sin not, and offer first the sacrifice of righteousness, and then put our trust in the Lord. Those likewise, who presuming vpon the all-sufficiencie of Christs death, merits, and satisfaction, doe take occasion thereby to continue in their sinnes without repentance, and to neglect the duties of a godly life, may easily remooue this dangerous impediment out of their way, if they will but seriously consider, that this is a most fearefull abuse of his inestimable loue, who hath done so much for vs, when as we vse his helpe to vphold vs in our sinnes, and his death and merits, as a pillow whereon we may sleepe more securely in our wickednesse. Whereas he came not to ratifie and confirme, but to dissolve and abolish the workes of the deuill: And gaue himselfe for vs, not onely to free vs from all sinne, in respect of the guilt and punishment, but also to purge vs from all iniquity, and that being his peculiar people, we should bee zealous of good workes. He hath redeemed us out of the hands of all our spirituall enemies, that wee may serue him in holinesse and righteousness before him all the dayes

Rom. 2. 4, 5, 6.

Deut. 29. 19, 20.

Eph. 5. 5, 6.

Psal. 73. 7.

Psal. 34. 15, 16.

Psal. 4. 4, 5.

1. Iob. 3. 8.

Tit. 2. 14.

Luk. 1. 74, 75.

1. Cor. 6. 20.

Eph. 5. 25, 26.

1. Pet. 1. 18.

Mat. 9. 13.

Esa. 59. 20.

Esa. 55. 6, 7.

Pro. 28. 14.

Phil. 2. 13.

1. Cor. 10. 12.

1. Pet. 1. 17.

§. Sect. 4.

Of presumption
in neglect-
ing the meanes
of holinesse.

Rom. 10. 20.

Act. 2. 13, 37.

dayes of our liues. He hath bought vs with a price, that we should glorifie God in our bodies and in our spirits, because they are his. He hath giuen himselfe for vs, not onely that hee might iustifie vs in the remission of our sinnes, but also sanctifie and cleanse vs with the washing of the water by the Word; that he might present vs vnto himselfe, as a glorious Spouse and Church, not hauing spot or wrinkle, or any such thing, but that we should be holy and without blame. Finally, he hath redeemed vs, not onely from the guilt of sinne, but also from our vaine conuersation, by shedding his most precious Blood, as the Apostle Peter speaketh. And therefore if wee doe not finde and feelee the vertue of Christs death and merits, as effectually for our sanctification as for our iustification, and to free vs from the corruption of sinne, as well as from the guilt and punishment, wee haue little cause to presume of their efficacy for our saluation, seeing these are alwayes inseparably linked and conioyned. Lastly, let vs consider, that as our Sauour Christ came to saue sinners, so withall to call them to repentance. And that the Redeemer came only to Sion, and to them who turne from transgression in Iacob: and therefore let vs not foolishly presume, that we shall be his redeemed, if wee continue in our sinnes without repentance. Let vs not putt off God to another time, when he offereth vnto vs mercy and forgiveness: But let vs seeke the Lord, while hee may be found, and call vpon him while hee is neere. Let the wicked forsake his wayes, and the vnrighteous man his thoughts, and let him returne vnto the Lord, and then hee will haue mercy vpon him, and abundantly pardon, as hee hath promised. Let vs not presume on Gods mercy, whilest we continue in our sinnes; yea, rather after that wee haue vnfaignedly repented of our sinnes, let vs feare alwayes, considering our owne frailty and infirmity, which maketh vs apt to relapse into them, and so to prouoke Gods wrath against vs. Let vs worke out our saluation with feare and trembling, and whilest we presume of standing, take heed of falling. And if we call God, Father, who without respect of persons iudgeth according to euery mans workes, let vs passe the time of our sojourning heere in feare, as the Apostle Peter exhorteth vs.

And thus wee see how carnall presumption generally hindereth vs, from entring into, or proceeding in a godly life, and how we may remove this impediment. More especially, we are hindered thereby, when as wee presume, that we may performe all duties required vnto it, notwithstanding, that wee neglect all meanes of sanctification and holinesse, which God hath ordained for the working his graces in vs (as hearing the Word, receiuing the Sacrament, Prayer, and the rest) by the extraordinary operation of his holy Spirit in vs. For the remoouing of which impediment, wee are to know, that howsoever God sometimes, to shew the infinitenesse of his mercy, goodnesse, and power, which are free, and not tyed vnto any meanes, doeth, when wee least thinke of it, and when wee haue not so much as a desire and indeuour to serue and please him, regenerate and conuert vs, according to that of the Apostle, *I was found of them that sought me not; I was made manifest vnto them that asked not after mee.* As we see in the example of those, who comming to heare the Word onely for forme and fashion sake, without any desire to profite by it, are notwithstanding effectually called and truly conuerted

converted by the mighty operation of Gods Spirit working with his owne holy ordinance. And though also when greater meanes are wanting, as in the time of persecution, the Lord giueth an extraordinary blessing to such as are meane and sinall, causing his seruants (like *Moses* and *Elias*) to goe on constantly for many dayes in the waies of godlinesse, in the strength of one meale; to the end it may appeare that the worke of conuersion and sanctification, is not effected by any vertue inherent in the meanes, but that it is a gift of his grace, and conuayed vnto vs by the powerfull working of his holy Spirit: yet this is not Gods common course, and ordinary manner of working his graces in vs, but ordinarily hee will haue vs to vse the meanes, and sanctify them as his owne holy ordinances, that they may bee effectuell to the ends for which we vse them; which if wee neglect, we doe in a presumptuous maner tempt the Lord; and can haue hereby no more hope, that God will worke his graces in vs, or enable vs vnto the duties of a godly life, then if we rest vpon his immediate prouidence, and in the meane time neglect our meate, which hee hath ordayned to nourish vs, or our clothes, which hee hath appointed vs to vse for the keeping of vs warme.

CAP. XII

Of the third sort of carnall affections, which are impediments to a godly life; as superstitious scrupulosity, deiection of minde, feare and desperation.

THe third sort of carnall affections which are impediments to a godly life, are such as are in the quite contrary extreme to the former, as anxious and superstitious scrupulosity, heauinesse and too much deiection of minde, feare and desperation. Superstitious scrupulosity is, when through naturall blindnesse and want of sound knowledge, we doubt of all our actions, whether they be lawfull or vnlawfull, and call euery thing into question, being ready to yeeld vnto euery temptation which abridgeth vs of our Christian liberty, when some fearefull iudgement is suggested and threatned by the deuil and our owne corruption, if we forbear not the vse of things lawfull, or doe not such things as are vnlawfull. The which, we mistaking for our owne thoughts, and concluding that wee haue giuen our full consent vnto them (though in truth they are the meere suggestions and tentations of our spirituall enemies) doe yeeld our selues ouer vnto them, as though wee were bound vpon some fearefull penalty, to obey them, though they haue no ground or warrant out of Gods Word, yea in truth are expressly contrary vnto it. The which is a notable impediment to a godly life; First, because it maketh vs to spend our thoughts and time about toyes and trifles, as the vsing or not vsing such creatures, the doing or not doing of such actions, as are in their owne nature indifferent; and of small importance; whilst in the meane while, wee neglect the maine duties of Gods seruice and of a godly life. Secondly, because these

§. Sect. I.
That scrupulosity is a great impediment to a godly life.

scrupulous and superstitious feares, apprehending vpon euery vaine suggestion and slight occasions, some dreadfull iudgement threatened, if we doe not yeeld to the tentation, doe disturbe and disquiet the minde, and take away all inward peace and tranquillity which should comfort and incourage vs in well-doing, and so maketh vs to neglect altogether all good duties, or to performe them to no purpose and profit, by reason of our doubting and incredulity, our trouble of mind and disquietnesse. Yea oftentimes the body is so infeeble, partly by these inward vexations, griefe and heauinesse, and partly by beeing restrayned from the comfortable vse of Gods creatures, that they are disabled vnto all good duties, and become weake, sicke, and vnfit instruments to be vsed by the soule in the seruice of God. Now the cause of these scrupulous feares and troubles of minde are diuers. For first on Gods part, they are either fruits and effects of his iustice, hereby punishing our former sinnes, and especially because wee haue neglected his holy feare, and to performe vnto him the duties of his seruice which he hath required of vs; it being iust with God, that because we would not harbor his feare in our hearts, we should haue the replenished & vexed with causles feares of Bug-beares & shadows, & because we would not serue him by yeelding obedience vnto his will, that therefore wee should become slaues to our owne superstitious phantasies, sometimes imposing vpon vs obedience vnto them, and when wee are ready to performe it, pulling vs backe with some new suggestion, so that wee stand in an astonished manner, neither daring to doe it, nor leaue it vndone, seeing both alike threaten the same danger. Or else it is an effect of Gods mercy, when as he conuerteth these effects of his Iustice to their good; vsing them as meanes of their contrition and humiliation, whereby they are fitted and prepared for true repentance, and haue a resolution and indeuour wrought in them of seruing God in all good duties, that so they may either be freed, or at least secured from all those euils, which these scrupulous feares doe threaten against them. Secondly, on our part they are caused, first, by our sinnes, whereby we haue iustly brought these vexations vpon vs. Secondly, by our ignorance and want of iudgement, which maketh vs that wee cannot distinguish betweene the suggestions and tentations of Satan and our owne thoughts; betweene the bare imaginations of our mindes, vnto which we giue no entertainment, and the consent of our wills vnto them. By reason whereof, wee either condemne our selues of such sinnes as we neuer committed, seeing we haue at the first entrance of such thoughts and suggestions resisted, and like Wilde-fire haue cast them out of our mindes and hearts, or that our sinnes in this kinde are much more grievous then they are, as though we had giuen full consent vnto them, because we haue a while harboured them in our mindes, by reuoluing and thinking too long on them, before we haue bearen them backe, and quenched them by the shield of faith. Thirdly, such scrupulosities and superstitious feares, arise commonly from the naturall humour of melancholy abounding in vs, which maketh fearful impressions in our
imaginations,

imaginations, and disquieteth our mindes and hearts with terrible apprehensions, which haue no true ground in themselues; especially when as this humour is (as it were) leauened and set a working and boiling with the guilt of sin, tormenting the conscience, or with the sense and smart of some great and extraordinary crosses and afflictions. Lastly the diuell laboureth to hinder vs in the duties of a godly life, by making vs scrupulous and superstitious. For when he can keepe vs no longer in carnall security, by reason that wee are naturally timorous, and haue some feare of God, through the sight of our sins, and apprehension of his iudgements begun in vs, then he induceth to turne our feare to false objects, that so fearing those things which are not to bee feared, he may keepe out of our hearts the true feare of God, which should be in vs the fountaine of true obedience. And when he can no longer continue vs in open prophanesse, being now resolved to performe some seruice vnto God, he will moue vs, all he may, to spend all our time and strength about trifles and things of no worth, that in the meane while, we may neglect mayne and substantiall duties, which are necessary for the setting forth of Gods glory, and the furthering and assuring of our saluation. Secondly, by these scrupulous feares hee distracteth our mindes, turmoyleth our hearts, and disturbeth and disquieteth our consciences, so as we cannot at all performe any duties of Gods seruice, or if wee doe, yet so vncomfortably, and with such anxiety and distraction, with such doubting and infidelity, that they can neither bee acceptable to God, nor profitable for our owne saluation. Lastly, when our hearts are possessed with these scrupulous feares, he easily withholdeth vs thereby from performing those holy duties which God requireth, whilst hee suggesteth that some fearefull iudgement shall befall vs, if we doe them, because we are vnworthy or vnprepared; or else presseth vs to doe them out of these feares, that wee may escape that which he threatneth to impose: And so to performe Christian duties not out of true grounds, and to right ends, as loue, filiall feare, and obedience to God, to the end we may glorify him, but out of slauiish terrour, that we may escape that violence which he threatneth vpon our neglect. Whereof it will come to passe, that the best duties thus performed, are not any true seruice of God, but rather of the deuill, seeing feare of him, & not the loue of God; his terrible threatnings, and not faith in Gods promises moueth vs vnto them.

Now the meanes to be freed from this impediment, are, First, that wee forsake our sinnes, and turne vnto God by vnfained repentance, and so apply his gracious promises vnto vs by a liuely faith, that being reconciled vnto vs, he may keepe vs safe vnder his prouidence and protection, and not iustly for our sinnes giue vs over to the Tempter, to be terrified with his feares, and turmoyled with his false suggestions. Secondly, wee must labour to haue our mindes illuminated with sauing knowledge, the light whereof will easily discouer the falshood and vanities of these superstitious scruples and feares, and to attaine vnto spirituall wisdom and sound iudgement, that thereby wee may be enabled to discerne betweene our owne thoughts, which we enter-

6. Sect. 2.

Of the meanes whereby we may be freed from superstitious scrupulous.

taine with consent of will, and the tentations of the deuill which wee haue resisted; the good motions of Gods Spirit which are alwaies agreeable to his Word, and the suggestions of the diuell, which haue no ground or warrant from it. Thirdly, we must take heed, that we doe not take any thing vpon the deuils bare suggestion, seeing he is a lyer from the beginning, who by his falshood laboureth to deceiue & destroy vs (for what were this, but to beleue in him by an absolute faith, when there is no reason for it?) but wee must examine his tentations by the rule of Gods Word, which will easily discouer the fraud, weakenesse, and maliciousnesse of them. For nothing giueth Satan more aduantage against weake Christians, then their readinesse to giue credit to his tentations, without bringing them to the touchstone of Gods Truth. Fourthly, if Satan taketh aduantage from the humour of melancholy abounding in vs, to fill and fraught our hearts with these scruples & feares, we must vse the helpe of the skilfull Physician for the remouing of this cause, that so the effects may cease: And withal aske the counsell of some iudicious & faithful Diuine, who may direct vs in our wayes, & resolue our doubts, vpon whose iudgement, grounded vpon Gods Word, we must more rest, then vpon our owne weake conceit and opinions, especially being thus blinded with those blacke and foggie mists, which false feare and melancholy haue cast before them. Fifthly, wee must labour to haue our hearts possessed and replenished with the true and filiall feare of God, springing from Faith and Loue, whereby we shall be made zealous in Gods seruice; and then there will be no roome for these Panicke and superstitious feares, nor any aduantage giuen to Satan of seazing vpon vs with his suggestions. Lastly, we must carefully take heed, that we doe not yeeld our selues ouer to be ruled by these scruples and feares, either to doe, or not to doe any thing, because of some euill threatned; but in things indifferent, it is our best course to resist the temptation, by doing the contrary to that which is suggested, if Christian prudence tell vs, that it is conuenient, all circumstances considered. And in things lawfull or vnlawfull, we are to performe or omit them, not out of scrupulous feare of any euils threatned by the tempter, from which God is al-sufficient to shield vs, but in obedience to God, because he in his Word hath commanded or forbidden them.

§. Sect. 3.

That carnall feare is a great hinderance vnto godlinesse, and the meanes to be freed from it.

Secondly, we are hindred by carnall feare in the duties of a godly life, whilst thereby we are moued to thinke, that we shall neuer be able to performe them, though we vse all our indeuour; or if we haue begunne well, yet we shall neuer hold out vnto the end, by reason of our owne frailties and infirmities, the afflictions and troubles which crosse vs in these courses, and the manifold and malicious tentations and persecutions, which are raised against vs by the enemies of our saluation. By which feares our mindes are troubled, our hearts vexed and turmoyled, our courage quailed, our resolutions weakned, and we vtterly disabled and discouraged from entring into this course of Christianity, when as we haue little or no hope of proceeding & continuing in it vnto the end, that we may be saued. The which temptation

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is much strengthened, when we see the many faintings and faylings of others that haue gone before vs, who professing Christianity, haue either neglected the duties belonging to it, or performed them to little purpose in a cold, formall & carelesse maner; and in the end haue wholly desisted & returned back to their old prophanenes. Which impediment if we would remoue, we must know that neuer any did seriously & sincerely seeke God in the waies of his commandements, but they haue assuredly found him. And therefore we must not be discouraged with the faylings and relapses of hypocrites & temporaries, if our owne consciences testifie vnto vs, that we labour to serue and please God in the vprightnesse of our hearts. Secondly, our faintnes and weaknesse must not discourage vs from entring into, and proceeding in the waies of godlinesse, seeing we walke not in our owne strength, but by the power of God assisting vs, nor by vertue of our own resolutions & indeuours, but of Gods gracious and free promises made vnto vs in Christ, that he will not onely iustifie, but also sanctifie vs, & free vs as well from the corruption of sin, as the guilt and punishment. The which if we apprehend by a true & liuely Faith, we shalbe able to ouercome all difficulties, and to serue God in some good & acceptable maner; as I haue more fully shewed in the beginning of this Treatise. Finally, we need not to feare our perseuerance in the duties of godlinesse vnto the end, if disclayming our owne strength, we rest and rely wholly vpon Gods power and promises, seeing he is able and al-sufficient to perfect that good worke which he hath begunne, to enable vs likewise, who are impotent in our selues, to doe all things necessarie for his glory and our saluation, through the power of Christ which strengtheneth vs. To arme vs against all the tentations of the deuill, the world and our owne flesh, so that all the power of hell, the prosperity or persecutions of the world, nor any thing else whatsoever, shall be able to separate vs from the loue of God, or to put out and extinguish our loue of him in our hearts, or to hinder our proceeding in the wayes of godlinesse, vntill by walking in them, wee attaine vnto euerlasting ioy and happinesse.

Againe, we are much hindred in the duties of a godly life, by carnall sorrow and lumpish heauinesse. For if (as the Apostle saith) worldly sorrow causeth death, both in respect of the life of grace and glory, then must it needs also disable vs vnto all actions of life, being made as vnfit for them hereby, as a man in the state of death, to performe any works of the liuing. Now this heauines & excessiue sorrow ariseth from diuers causes, as first, from the sight & sense of our innumerable & grievous sins, when as it is not mixed with faith & the loue of God, but meere ariseth out of seruil feare & self-loue, apprehending Gods terrible Iudgments against vs for our sins. Secondly, from the imperfection in our sanctification, whereof it is, that our vnmortified corruptions doe rage & sway in vs, disabling vs vnto Gods seruice, and making vs prone vnto sin. That the duties which we performe, are so full of wants & weaknesse, that we can with no comfort looke vpon them. That the graces of Gods Spirit are imperfect, & continually assaulted with our contrary corruptions; our faith with doubting; our affiance with

Phil. 1. 6. & 4.

13.

1oh. 10. 28.

Rom. 8. 35, 36, 38.

6. Sect. 4.

That carnall sorrow is an impediment to a godly life. 2 Cor. 7.

diffidence; our humility with pride; our repentance with security and hardnesse of heart, and so in the rest. Thirdly, from our weaknesse in faith, perswading vs of the remission of our sinnes, and of our reconciliation and peace with God. Fourthly, from spirituall desertions, whereby God estrangeth himselfe from vs, and seemeth to haue left and forsaken vs. Fifthly, from our fainting and failing in the waies of godlinesse, and often relapses into sinne. Sixthly, from our manifold and sharpe afflictions, which are so bitter and vnpleasant to the flesh, that they make vs immoderately sorrowfull, and to breake out into some impatency, as though they were signes of Gods wrath and displeasure, and not of his fatherly loue correcting vs for our amendment. Seuenthly and lastly, this sorrow ariseth in the hearts of weake Christians, when as they compare themselves with others that haue made a better and greater progresse in the graces of Gods Spirit, and in the duties of a godly life; being hereby moued to think, that the graces which they see in others, are wholly wanting in themselves, because their lesser light is obscured by a greater, and seemeth nothing, because it is not of equall brightnesse. Or if they haue any at all, yet that it is false and hypocriticall, because it is but of slender growth, and much inferiour to those which we obserue in many others, whom notwithstanding we haue as much exceeded in meanes, as they vs, in the fruits of them. By which sorrowes and heauinesse, arising from these and such like causes, the poore Christian doth more & more weaken the operation of Gods graces in him in the duties of a godly life, because he doth too much already apprehend their weaknesse, and more disableth himselfe, because he seeth his inability. For hauing with immoderate griefe weakened his body, and spent his spirits; oppressed his heart, and terrified his conscience, he is made lumpish and dull, vncheerfull and vncomfortable in all the duties of Gods seruice. For the remouing of which impediment, we must carefully take heed that we doe not disioyne faith from our repentance; but as wee haue one eye vpon our sinnes, that wee may sorrow for them, so the other eye vpon our Sauour Christ, who hath fully satisfied for them. Secondly, we must not dreame vpon any perfection of sanctification in this life, though we labour after it, and then we shal not be too much dejected, and mourne immoderately for our imperfection; whereas if we fancy vnto our selues a farre greater measure of grace and holinesse then it is possible for vs to attaine, it will be a cause of excessive sorrow, when we finde how farre we come short of our hopes. Thirdly, we must looke vpon Gods graces, and the fruits of them in holy obedience, as testimonies of Gods loue, and euidences of our sanctification, and not as being any meritorious causes of his fauour, and our saluation. For then we need not to stand so much vpon the quantiry and degree of them, as vpon their sincerity and truth, which when we finde, we may reioyce in the assurance of Gods free grace and loue through Iesus Christ. Whereas if we looke vpon them in their worth and worthinesse, the sight of their imperfections will bereaue our hearts of all sound comfort. Fourthly, we must consider, that the first and least degrees of true grace are accepted of God, and will make vs also acceptable vnto him. For hee will not breake the bruised reed, nor quench the smoking flax. He respecteth

eth and tendreth his younglings and weaklings, as well as those who have attained to greater strength; and he hath pronounced them *blessed, who hunger and thirst after righteousness*, as well as those which are perfectly righteous. Finally, as we must take notice of that wee have not, that wee may labour after it, so also we must not neglect what wee have, that wee may be truly thankfull vnto God, from whose free grace we haue receiued it; among which we may number spirituall life, whereby onely we can be sensible of our wounds and weaknesse, the fight and sense of our sinnes, by which we are moued to deny our selues, and to fly vnto Christ, hungering desires of grace and holinesse, seeing wee haue Gods promise that they shall be satisfied. And so we shall ioyne faith with our repentance, ioy with our mourning, loue and thankfulnesse with our meeknesse and humility.

Finally, these scrupulous feares, and carnall sorrow, if they bee not remoued or moderated, will bring vs by degrees, into that fearefull gulph of deepe despaire, whereby we shall cast off all hope of Gods mercy, and reiect the all-sufficient merits and satisfaction of Iesus Christ, through our incredulity, as though the multitude and hainousnesse of our sinnes, did farre exceed them. And this is the very cut-throat of all piety, and the diuels strongest and most horrid chaine, to inflaue men in his seruice, and to hinder them from entertaining so much as a thought or desire of seruing God in the duties of a godly life. For it wholly discourageth a man from proceeding in such a way, as offreth no hope of bringing him to his journeys end. It maketh a seruant wholly to neglect his duty, when as hee is quite cut off from all expectation of reward. It causeth men to giue themselues to all sensuality, voluptuousnesse, and prophanesse, when they haue no other hopes, but what this present life offereth vnto them; and the rather, that they may hereby put off, for a little while, their terrours of conscience, and griefes of minde; as it were by drinking of cold water in the fit of a seauer. And wanting faith, by which wee are vnited vnto Christ, in whom alone we can bring forth fruits of holinesse and righteousness, how can we otherwise chuse but be vtterly barren in all true obedience, and like wild Oliue trees, bring forth onely fruits of impiety and wickednesse? Which impediment if we would remoue, we must remember, that the Lord is infinite in grace and mercy, as he describeth himselfe in his Word, so that though our sinnes be many and grievous, yet they are infinitely exceeded by them, for his mercies are aboue all his workes. That he taketh delight in shewing mercy toward repentant sinners; seeing hereby he exerciseth his nature, and magnifieth his holy name in the manifestation of his grace and goodnesse. That he loued vs when we were his enemies; yea so loued vs, that he sent his onely begotten and dearly beloued Sonne to dye for vs, and therefore will not now reiect vs, when as through Christ we sue and seeke to be reconciled vnto him. That he hath made his free couenant of grace with vs, wherein hee hath promised the remission of all our sinnes, vpon the alone condition of faith, bringing forth the fruits thereof in vnfeined repentance, and that his promises are indefinite, without exception of any sinners, and therefore shall assuredly belong vnto vs, if we doe not reiect them through vnbelieve. That the me-

Math. 5. 6.

§. Sect. 5.
Of desperation, and that it is a great impediment to godlinesse.

Exod. 34. 7.

Micah 7. 18.

Iob. 3. 16.

rites and satisfaction of Christ are of infinite value, and an all-sufficient satisfaction for the finnes of the whole world, if they were applyed by faith; and that he hath giuen vnto vs his couenant in writing, and ratified it by his Sacraments, which he hath annexed as seales to the great Charter of our peace, that there might no place be left to doubting. Finally, that our Sauour Christ continually maketh intercession for vs, pleading the all-sufficiency of his merits and satisfaction for our iustification and saluation. So that though *we sinne*, yet this is our comfort, that *we haue an Advocate with the Father to pleade our cause, euen Iesus Christ the righteous, and he is the propitiation for our finnes.*

1. Iob. 2. 1, 2.

6. Sect. 6.
That pride is a
singular impe-
diment to a
godly life.

Iob. 9. 31.

Apoc. 3. 17.

Math. 19. 30.

Luk. 1. 52, 53.

Apoc. 3. 18.

Besides these, there are diuers other carnall corruptions, which are notable impediments vnto a godly life. The first wherof is naturall pride, whereby we haue an high conceit of our selues, and of euery shadow and shew of grace in vs, and imagine that we haue so much already, that wee need not to labour after more, nor to vse any meanes for enriching of our selues with those graces whereof we stand in need. An example whereof we haue in the Pharises, who thought they saw, when as they were blind, and therefore neglected the light of truth, when as the Sunne of righteousness did shine vnto them. In the Laodiceans, who thought that they were rich, and had need of nothing, when as they were poore and miserable, blind and naked. In the young Iusticiary, who thought hee had done all that God required of him, and attained vnto perfection, when as yet hee had done nothing, but still remained the slaue of sinne, loaded with corruptions and imperfections. And in the Corinthians, who proudly conceited that they were rich, and raigned as Kings, not needing any helpe from the blessed Apostle, when as still their lusts raigned in them. The which, aboue all other corrupt affections, hindreth vs from proceeding in the wayes of godlinesse. First, because God denyeth to giue his graces to such as being proudly conceited of themselves, doe not acknowledge that they stand in need of them, and consequently would neuer be thankful for them. For he exalteth the humble, and pulleth downe the proud, he filleth the hungry with good things, and sendeth the full empty away. Secondly, because they, thinking that they haue enough already, neuer labour after more, but neglect all good meanes which God hath ordained for the begetting and increasing of all his graces in vs; and hauing scarce set one foot forward in the course of Christianity, yet conceiting that they haue almost attained vnto the Goale of perfection, & that they haue far outstripped all others, they stand still, as though there were no need of further proceeding. Now if we would remooue this impediment, wee must mortifie our camall pride, and labour after true humility, that hauing a sight of our sinne and misery, we may not content our selues, but labour to come out of this wretched estate. Wee must strue to see and feele our wants and weakneses, that so we may vse all good meanes whereby they may be supplied, and we strengthened; and the imperfections of our best actions, that so we may labour after more perfection. Wee must acknowledge our selues wounded and sicke with sinne, that Christ may heale and cure vs; weake in grace, that he may strengthen vs; naked, that he may clothe vs; poore, that he may enrich vs; blind, that hee may giue

vs sight, and lost in our selues, that he may saue vs. The second, is vniust anger, frowardnesse, and peeuihnesse, which for the time take away the vse of reason, and much more the power of Religion, making vs vnfit to pray, reade, or heare the Word of God, or to performe any other Christian duty, either vnto God, our neighbour, or our own person; and for the time so stifeth and hindereth the operations of Gods Spirit, and the holy motions of his Diuine graces dwelling in vs, that scarce any semblance or shew of them will appeare, either to others or our selues; as wee see in the example of holy *Dauid*, who in his cooler thoughts and well tempered affections, made some scruple of cutting *Sauls* garment, but being enraged with fury, resolueth on the death not onely of *Nabal* who had offended him, but of his whole family, who were innocent, and rather on his side then against him. For the remoouing of which impediment, it is necessary that we doe not giue way vnto this vnruely passion, according to the Apostles admonition, but that we subdue and keepe it vnder, not suffering *the Sunne to goe downe on our wrath*; vsing all good meanes to mortifie these carnall passions, and to attaine vnto the contrary grace of meekenesse and gentlenesse, of which I haue written at large in my Treatise of Anger.

The third corrupt affection, is sloth and lazinesse, which maketh men loth to take paines in performing the duties of Gods seruice, as watchfulnesse, Prayer, hearing the Word, Meditation, and the rest. For many hauing proceeded thus farre, as to approoue these things in their iudgements, and haue some desires and faint resolutions to put them in practice, yet when they finde that they cannot be done without some paines, being of an idle and sluggish disposition, they are presently discouraged, and hauing found the treasure which is sufficient to make them rich, chuse rather to remaine in their spirituall beggery, then they will spend any sweat in digging for it. Needs then must this be a great impediment to the duties of a godly life, when as men are so luskish and lazie, that they flie that labour which is required vnto them. Needs must such sluggards liue in pouerty, seeing it is onely *the hand of the diligent that maketh rich*. And farre off are they from archieuing any excellent worke, who sit idly still, pretending excuses of danger and difficulty, and that *there is a Lyon without*, ready to slay them, if they goe out into the streer; which impediment if wee would remooue, let vs consider, that howsoeuer such men please themselves with idle desires, yet they wil nothing profit them, vnlesse they shake off their sluggishnesse, and vse all diligence in their spirituall businesse. So *Salomon* saith, that *the soule of the sluggard desireth, and hath nothing; but the soule of the diligent shall be made fat*. Yea, such desires, if wee rest in them, doe hurt, rather then helpe vs, according to that of *Salomon*; *The desire of the slothful killeth him, for his hands refuse to labour*. Secondly, let vs consider, that by this sloth we doe not only not get any spiritual riches, but also that wee consume that we already seeme to haue. For as our Sauiour speaketh in another case, *He that gathereth not, scattereth abroad*; in which respect, *Salomon* maketh that man which is slothfull in his worke, a brother to him that is a great waster. Thirdly, let vs consider, that the Lord hath appointed this world to be a place of paines & labour, and reserueth his

1 Sam. 25.

Eph. 4. 26.

§. Sect. 7.
That sloth and lazinesse is a great impediment to a godly life.

Pro. 32. 13.

Pro. 13. 4.

Pro. 21. 25.

Mat. 13. 30.

Pro. 18. 9.

his Sabbath of rest for the world to come, after wee haue finished our worke. Heere we must worke in his Vineyard, and the night of death must come, before wee shall bee called to receiue our wages. Heere wee must keepe our markes, and there inioy the riches which wee haue gotten by our spirituall trading. Heere wee must fight the Lords battels, being couered with sweat and blood, and there wee shall obtaine the Crowne of victory. Finally, heere wee must trauaile like poore Pilgrims, and then take our ease when we haue finished our iourney, and are come safe to our heauenly home. Fourthly, let vs call to minde the labours of the Saints which haue gone in this way before vs, and especially of our Saviour Christ himselfe, who trauailed for our sakes, not onely vnto wearinesse and sweat, but euen vnto blood, and not foolishly imagine that wee may take our ease, and yet come timely and safely to the end of our hopes; seeing our Saviour hath told vs, that the *Kingdome of heauen suffereth violence, and the violent take it by force*, and that wee must *strive to enter into the straight gate with all earnestnesse and constancie*, because many shall *seeke to enter, and shall not bee able*. Lastly, let vs consider the punishments denounced against those who idly sit still, and refuse to travell in the wayes of godlinesse. For it casteth them into a deepe sleepe, whereby all the operations of Gods graces are hindred, yea, it emptieth the sluggard of them all, like him, who wanting meate, is famished with hunger: According to that of *Salomon; Sloathfulnesse casteth into a deepe sleepe, and the idle soule shall suffer hunger*. And as it depriueth him of all grace in this life, so also of glory and happinesse in the life to come; for hee onely must haue the wages, who hath laboured in Christs Vineyard. And contrariwise, plungeth him into euerlasting death and destruction. For the *sloathfull and vnprofitable seruant must bee cast into ouer darkenesse, where shall bee weeping and gnashing of teeth*. And therefore, if nothing else will mooue vs, yet at least, let vs take some paines in Gods seruice, which being small and momentany, shall bee euerlastingly rewarded, that wee may escape the endlesse paines of hell. For if wee cannot for a little while indure the kindly heate of the Sunne, how shall wee bee able to suffer the skorching and tormenting flames of hell fire? If wee are impatient of a little sweate and labour in the duties of Christianity, and of our callings, let vs thinke with our selues how much more intolerable the endlesse torments of the damned will bee vnto vs.

Mat. 11. 21.

Luk. 13. 24.

Pro. 19. 15.

Mat. 25. 26, 30.

§. Sect. 8.
Of wearinesse
in well-doing,
and how it hin-
dreth vs in all
Christian du-
ties. And first,
that which
proceedeth
from an ill dis-
position of the
body.

The last impediment which hindreth vs in the duties of a godly life, is wearinesse in well-doing, which proceedeth from a twofold cause. The first outward, which is the ill disposition of the body to the performance of Christian duties; proceeding either from externall causes, as hunger, thirst, heate, cold, excessiue labour in worldly employments, and such like, or from inward infirmities and diseases, which make the body faint and feeble, weake, and vnable to take any paines in the duties of a godly life. For seeing the soule vseth the body as its organ and instrument, for the performing of all outward actions, and seeing there is such sympathie and familiarity betweene them, that they mourne and reioyce together; hereof it must needs follow, that when the body is indisposed to the duties of

of Gods seruice, the soule is thereby vsfitted for them; when the body is feeble and faint, the faculties of the soule cannot be strong and vigorous in their actions and operations. When the body is weary and full of paine, it must needs affect the mind, and much distract it in all good duties. And finally, when the tooles and instrument is blunt and dull, vsfit and vnward, the most cunning Artificer must needs be hindred, and much faile in his curious workmanship. For the remoouing of which impediment, wee must vse our best indeuour, that wee may haue a sound minde in a sound body, and to vse all good meanes of diet and Physicke for the preseruing or recouering of our health, and to auoid intemperance, infobriety, and excessiue labour about worldly employments. Yea, wee must auoyd immoderation and excessse, euen in the exercises of mortification, as fasting, watching, and the rest; For as luxuriousnesse, delicacie, and sloth, doe weaken the body for want of exercise, and intemperance and infobriety doe make it feeble and vsfit for any employment: so likewise the contrary extremes, and ouer-rough and rigorous handling of it, doe exhaust and consume the spirits, and make it so weake and faint, that it is ready to sinke vnder euery burthen. And therefore wee must carefully obserue the meane, and auoyd both extremes, especially that vnto which our corrupt nature inclineth and carryeth vs, whether it bee to sensuality, which pampereth the body with excessse, or will-worship and superstition, in not sparing of it; which is not much lesse dangerous then the other, although it bee nothing so common and ordinary. For as if we would make speedy iourneys, our Horse must neither be pampered nor starued, seeing by the one he is made either resty or out of breath, and by the other so enfeebled, that hee will not be able to beare vs: so is it with our bodies which carry our soules, and therefore they must be vsed with like prudence and prouidence.

The second cause is internall, which is the ill disposition of the minde and will, being auerse vnto all good duties and vertuous actions, and prone vnto all euill; delighting in worldly vanities, and pleasures of sinne, and dis-affecting and lothing spirituall exercises, as being wearisome and tedious, difficult and troublesome to our corrupted nature. The which is a notable impediment to our well proceeding in the wayes of godlinesse; for either this vnwillingnesse causeth such wearinesse, that it will make vs either not to enter into the Christian course, or soone desist and returne againe into our former wayes of wickednes & sensual delights, or else it will make vs vsfettled and vnconstant in all good duties, doing them onely by fits and startes, when the good mood of deuotion commeth vpon vs, and neglecting them, when other things which better please vs come in the way; or finally, it quencheth our zeale and seruour of loue vnto the duties of Gods seruice, so that wee performe them weakely and wearily, coldly and formally, with much dulnesse and spirituall deadnesse. The which impediments, if wee would auoyd, wee must labour and strue against this wearinesse and faintnesse in well-doing, and indeuour all wee may, to take away both these causes and effects of it. And first wee must rowze vp our spirits, and stirre up Gods graces in vs, as the Apostle exhorteth, that wee may not be weary of well-doing, by

considering

Col. 3. 23.

§. Sect. 9.
Of wearinesse
in well-doing,
arising from
the auersenesse
of our wils vnto
good duties.

2. Tim. 1. 6.

2. Thes. 3. 13.

Matth. 24. 13.

Apoc. 2. 10.

Luk. 9. 62.

considering the waight and worth, the profit and necessity of Christian and religious duties, in comparison whereof, all worldly things ought to be neglected as vaine and of no value. Let vs remember, that all the promises of grace, life and saluation shall be assured vnto vs, if we faint not; whereas we shall haue no part or interest in them, though we haue made neuer so good beginnings or proceedings, if we doe not still goe forward and hold out vnto the end. For if we *indure to the end, we shall be saued: if we fight vnto the death, we shall receive the Crowne of Life.* But if wee lay our hand vpon the Plough, and looke backe, we shall not be thought worthy of the Kingdome of heauen. Finally, let vs dayly renew the meanes of Spirituall life and strength, that so they also may be renewed and repayred, as hearing, reading, meditation, prayer, watchfulness, holy conferences and the rest, without which the soule will grow faint and languish, like the body which is depriued of corporall food; but especially when we feele our faintnesse, and languishing wearinesse, let vs vnite all the powers of our soules in prayer vnto Almighty God, desiring him by the inward operation of his holy Spirit, to quicken our deadnesse, and strengthen our weakenesse, that we may not waxe wearie of well doing, but continue constant vnto the end. Now concerning the effects of this slothfull wearinesse, which are also great impediments to a godly life, as hindring vs from entring into it, or proceeding in it; inconstancie and vnsettlednesse in performing Christian duties, and want of seruencie in our loue and zeale in doing of them; I shall not neede to adde any thing here for the remoouing of them, seeing I haue spoken before of perseuerance, and constancie in the dayly performance of all Christian duties, and of that seruour of loue and zeale, which ought to be vsed in doing of them. And therefore thus much shall suffice to haue spoken of those impediments which arise from the flesh and corruption of our nature, and also of the helpes and meanes whereby wee may remoue them.

CAP. XIII.

Obiections against a godly life made by the flesh, answered, and first, such as pretend impossibility and difficulty.

6. Sect. 1.

That a godly
life is possible
vnto vs.

Iob 34. 4.



Vt the flesh doth not onely hinder vs in the duties of a godly life, by those reall impediments, which it casteth in our way, of which I haue before spoken; but also by suggesting into our mindes, many strong obiections, which tend to this maine end, that wee may be discouraged from entring into the course of Christianity. And first, the flesh is ready to object, that in this state of frailty and corruption, it is vtterly impossible to lead a godly life, in that manner as it hath beene before described. For *who can bring that which is cleane, out of that which is vncleane?* Who can leade such a life as is pleasing and acceptable vnto

vnto God, whose pure eyes can indure nothing which is impure and imperfect, seeing the Prophet telleth vs, that *our best righteousnesse is as a polluted cloth*; and the Apostle, who so farre exceeded vs that now liue in piety and righteousnesse, notwithstanding complayneth, that he could *not doe the good he would*, but contrariwise did *the euill he would not*. And therefore it is in vaine to wearie our selues about impossibilities, and so to lose both the pleasures of this life, and that which is to come. And thus the flesh perswadeth vs to play the bankrupts, and to resolute, that because we cannot pay all our whole debt, that therefore wee will pay nothing at all. To which I answered with our Sauour Christ, that those things which are impossible to vs, are both possible and easie vnto God, who hath promised to assist vs, if we desire and indeuour to serue and please him. Secondly, I answered, that though nothing will please God, but that which is pure and perfect, & all our best actions are full of corruption & imperfection; yet this need not to discourage vs from doing the best we can, seeing Christ, who hath perfectly fulfilled the Law for vs, couereth our imperfections, with his most perfect righteousnes, & washeth away our corruptions, in his most precious blood, so that we may doe the best we can, & then what is wanting on our part, shalbe supplied on his. *For what the Law could not doe, in that it was weake through the flesh, God sending his owne Son, in the likenes of sinfull flesh, and for sin, condemned sinne in the flesh, that the righteousnes of the Law might be fulfilled in vs, who walke not after the flesh, but after the Spirit*; as the Apostle speaketh. Thirdly, though that perfect obedience which the Law requireth, be impossible vnto vs in respect of our frailty & corruption, yet that Euangelical obedience, required in the couenant of grace, (namely, that beleeuing in Christ, we desire, resolute & indeuor to please God in all things) is not so. Though we haue no ability to performe seruice vnto God, in that exact perfection which the Law requireth; yet if we doe that which we are able, in sincerity & truth, with vpriht hearts & good consciences, we shal through Christ be accepted of God. For he reiecteth not the least indeuours of his faithfull seruants, *who desire to feare his name. He will not breake the bruised reed, nor quench the smoking flax, till he bring forth iudgement vnto victory. He spareth vs as a father spareth his sonne that serueth him*, and if we haue a willing mind, we shalbe accepted according to that we haue, and not according to that we haue not. He pittieeth our frailties and infirmities, *like as a father pittieeth his children that feare him*, & out of this pittie pardoneth them; *For he knoweth our frame, & remembereth that we are but dust*. And though he hath most pure eyes, which can indure no pollution, yet *he beholdeth not iniquity in Iacob, neither doth he see peruersnes in Israel*. Nor is he any acceptor of persons, but in euery nation he that *feareth him, & worketh righteousnes* (not according to the rigor of the law, from which Christ hath freed vs, but in the truth and vprihtnes of his heart) *is accepted of him*. And thus was *Dauid* accepted as a man according to Gods own heart, because he applied himselfe to obserue his precepts *alwaies & to the end*, notwithstanding his grieuous sins and fearefull fals. Thus *Zacharias & Elizabeth* were reputed righteous & perfect, because in the sincerity & vprihtnes of their hearts, they did labour and strue

Esay 64. 6.

Rom. 7. 15.

Rom. 8. 3.

Nebem. 1. 11.

Matth. 12. 20.

Mal. 3. 17.

2. Cor. 8. 13.

Psal. 103. 13, 14.

Num. 33. 21.

Act. 10. 35.

Psal. 119. 112.

1. King. 15.
11, 14.
2. Chro. 24. 2.
compared
with Chap.
15. 7. and 16.
2, 7, 10, 12.

Math. 25. 29.

§. Sect. 2.
To whom a
godly life is
difficult, and
the causes of
it.

Pro. 26. 13.

after righteoufnesse and perfection. And thus *Asa* is said to haue done that which was right in the sight of the Lord, notwithstanding his manifold slips and great infirmities; because his heart was perfect or vp-right before him. So that the impossibility of leading a godly life need not to discourage vs, seeing the Lord is all-sufficient to make it possible vnto vs, for he that could create vs pure and holy, according to his owne Image, is as able to restore vs to this purity and perfection. Vnto which, though it be not his pleasure, that wee should attaine in this life, because he would traine vs vp in humility, and moue vs to ascribe vnto him the whole glory of our saluation; yet will he enable vs vnto such a measure and degree as himselfe will accept of, as it were in full perfection; and dayly adde vnto his owne gifts of grace, vntill we come to a full age in Christ; for vnto every one that hath, shall be giuen, vntill he haue abundance, as our Sauour speaketh.

Secondly, the flesh is ready to obiekt, that though the duties of a godly life are not absolutely impossible, yet at least they are so full of difficulty, and vnpleasant, so tedious and troublesome to our feeble and fraile natures, and so vncomfortable and painefull, that there is no likelihood, that euer wee shall hold out in the doing of them; and therefore it is as good for vs to neglect them altogether, as to take vpon vs such an insupportable burthen, as wee shall be forced to cast off, before we come halfe way to our iourneyes end. The which objection our corrupt flesh doth much strengthen against vs, to hinder our Christian resolution, and both our ingresse and progresse in the wayes of godlinesse, by setting before vs the manifold examples of those, that haue liued in formertimes, and in our owne dayes, who hauing made some good beginnings, haue false backe and relapsed into their former courses; and hauing begunne well with a purpose to proceede, haue through wearinesse desisted, before they could attaine to their iourneyes end. And thus, like the slug-gard, the flesh perswadeth vs to sit still in the house, because there is a Lyon in the streetes. And like the murmuring spies, though it confesseth that the spirituall and heavenly Canaan be worth the desiring, as abounding with all Gods blessings, yet it bringeth vp an euill report of it, in respect of the manifold difficulties whereby we must passe vnto it, and the sonnes of *Anachim*, the mighty enemies of our saluation, which must be ouercome by vs, who are so farre inferiour vnto them in strength, before wee can attaine vnto that place of rest and ioy. The which tentation is exceeding dangerous, and a notable impediment to hinder many from once entering into the course of Christianity, because they imagine it to be so irksome and painefull, that they shall quickly be tyred, and neuer be able to hold out vnto the end. For the answering whereof, that it may be no impediment vnto vs in the wayes of godlinesse, wee are first to know and acknowledge, that it is true in part; namely, that the course of Christianity is full of difficulties, hard and tedious, vnpleasant, and euen intolerable and impossible in some respects. For the Deuill, which is that strong man, who holdeth all

all that he possesseth in peace, will not easily leaue his hold, nor be cast out without many combates and conflicts. And howsoeuer he seemeth deafe and dumbe, whilest he is in quiet possession, and lulleth vs asleepe in the cradle of carnall delights, yet when our Saviour Christ by the Ministry of the Word and Gospell, seeketh to dispossesse and cast him out, then he both heareth and cryeth out, rageth and resteth vs, with the violence of his tentations, making vs to seeme both to our selues and others, as if wee were quite depriued of all spirituall life. And though this infernall *Pharaoh* suffereth vs, whilest wee doe him seruice, to sit quietly by the fleshpots of worldly and sensuall delights, and euen to glut our selues, and take our fill of the pleasures of sinne, without any great disturbance; yet no sooner doe wee inwardly resolute, and outwardly make mention of departing out of his bondage, that we may serue the Lord, but presently he rageth against vs, and pursueth vs with hellish furie, that he may hinder vs in our Spirituall iourney towards the heavenly Canaan, and againe recouer vs into his captiuitie. Again, the practice of Christianity becommeth vnto vs tedious and difficult by reason of our sloth, which maketh vs vnwilling to take any paines in the duties of a godly life; and euery thing seemeth tedious and wearisome to a minde that is indisposed and auerse vnto it. And also because of our carnall sensuality, which maketh vs thinke that we are not at liberty, if we may not runne with full careere into all manner of licentiousnesse. And like vnto those Heathen Rulers, to fret and fume, when we are restrained from going on in our wicked courses by Gods Law; saying, *Let vs breake his bonds asunder, and cast away his cordes from vs.* And hereof it is, that the godly life is in the Scriptures compared to a wearisome pilgrimage, which cannot be finished without much paines and trauaile; to a dangerous Warfare, in which wee must haue many a sore and dangerous conflict, before wee get the victorie; to a narrow and afflicted way and strait gate, thorow which wee cannot passe without much struing. So likewise to the mortification and cutting off our bodily members, which cannot be without much griefe; To a circumcision, yea, the circumcision of the heart: and how can the heart strings be cut, without much sense of paine? And finally, to the birth of a childe, which cannot be without sore trauaile going before. Now if the infant which hath continued but nine moneths in the mothers wombe, cannot in the ordinary course of nature bee borne without much paine and many sharp throwes; then how much lesse can we be spirituallie borne againe without great griefe and labour, who haue lyeen for the space of many yeeres in our finnes, and strengthened our naturall corruptions with long and continuall custome; seeing this is a worke contrary vnto and aboue nature?

Again, the duties of a godly life are somewhat tedious and troublesome, euen vnto the regenerate, who haue made some entrance into them, because this worke of regeneration is not perfected at once, but only inchoate and begun. And therefore, as they are delighted with

Mat. 9. 37, 38.

1. 2. 3.

1. 2. 3.

Psal. 2. 1, 3.

Math. 7. 12, 13.

§. Sect. 3.

The causes
why the duties
of a godly life
seeme difficult
and tedious
euen to the
regenerate.
Rom. 7. 5.

Rom. 7. 23, 24.

Gal. 5. 17.

Heb. 12. 1.

the Law of God in the inner man, so they finde another law in their members, warring against the Law of their mindes, and leading them captive to the law of sinne. The which spirituall bondage affecteth them with such griefe and sorrow, that it forceth them to cry out with the Apostle, *O wretched man that I am, who shall deliuer me from the body of this death?* We are not wholly and perfectly sanctified, but remayne partly flesh, and partly spirit, like a city which is at ciuill warres within it selfe. And these doe continually lust the one against the other; So that no sooner doe we set our selues to performe any Christian duties of a godly life, in the spirituall part; but presently the flesh opposeth and interrupteth vs in it. No sooner doe wee resolue to goe forward in the waies of godlinesse, but forthwith the corruption of our nature, like an heauy burthen, incompasseth vs, and (as it were) clingerh about our neckes, so as wee cannot proceede without much labour and wearinesse. All which and many other the like impediments, as they doe much disturbe and distra& all in the duties of a godly life, so especially yong beginners at their first entrance into it. For then the flesh is strongest to oppose, and the Spirit weakest to make resistance. Then the world and worldly wicked men, doe vse most indenuour to regaine vs into their wonted society in the works of darkenesse, when wee haue newly left their company; and the pleasures of sinne, and the baytes of worldly profits, alluring vs to continue in our wonted courses, are freshest in our memories, when as wee haue lately renounced and forsaken them, so as they are still scarce out of our sight. Then the deuill bendeth all his might and malice, his stratagems and engins of battry against vs (as *Sennacherib* against *Hezekiah*) when wee doe disclaime his seruice, and refuse to pay him tribute. Then wee meete with greatest difficulties, and haue least strength to ouercome them. Then wee goe in the waies of Christianity, like little children, when they first learne to goe alone, who at eue-ry step are ready to stagger and fall, through weakenesse and want of practice; whereas when wee haue accustomed our selues to these courses, for some moneths or yeres, wee goe both more steadily and with much greater safety and delight. Finally, then wee are like vn-to sluggards, who leaue their down-beds with much irkesomnes & discontent, but when they haue once risen and shaken off their sloth, they are sorry that they haue slept so long, and goe cheerefully about their businesse. Neyther did euer man repent of his repentance, though at the first entrance it seemed vnpleasant & difficult, but rather feeleth such ioy and comfort in it, that he much grieueth in his soule, that he was no sooner griued for his sins. Now this difficulty is much increased vnto yong beginners by diuers meanes. First, because they are apt to trust too much vnto their owne strength, which most faileth those that most rest vpon it, and doe not walke in the life and strength of faith, relying themselues wholly vpon Gods power and promises. For so naturally are we, through pride and selfe-loue, addicted to our selues, that we will not casily seeke for helpe abroad, so long as any hope remaineth that we shal finde it at home. Secondly, because in our

first

first beginnings we are more fickle, vnconstant, and vnsettled in our Christian courses. For how can he make any good proceedings in his way, who sometimes goeth forward, and sometimes backward? how can he dispatch his businesse, who vndoeth one day that which he did in another? or how should a man preferue his health and strength, who one day carefully vseth good dyet or physicke, and the next day neglecteth both, and impayreth and hindreth them by the quite contrary courses? Finally, because we looke more vnto our selues then vnto God, and so seeing the difficultie of the worke, and comparing it with our owne weakenesse, wee beginne to despaire of euer atchieuing it; but in the meane time seldome or neuer looke vnto God, who is all-sufficient to strengthen vs, and to make vs perfect vnto euery good worke. We apprehend our weakenesse to goe alone, and are thereby discouraged, because we consider not that wee are led and supported by the hand of our heauenly Father. We see our wounds and weaknesses, but not the salues and remedies. We behold with *Elias* seruant, who are against vs, but through our spirituall blindness cannot discern the more numerous and potent aydes that are on our side. And finally, we are ready with the Apostle to take notice of the *Law of our members, warring against the law of our mindes, and leading vs captiue to the law of sinne*; but not with him to acknowledge with thankfulness our deliuerance by Iesus Christ: And to be discouraged with the sight and sense of our *infirmities*; but not to consider, that Gods grace is sufficient for vs.

In all which respects it cannot be denyed, but that there is some difficulty in leading of a godly life, and much paines and labour required for the right performance of the duties which belong vnto it. Notwithstanding this must bee no impediment to hinder vs from entering into, and proceeding in the course of Christianity. Yea rather, because this aboue all things is most excellent, profitable and necessary, as concerning vs, no lesse then the euerlasting saluation or condemnation both of our bodies and soules, the difficulties which we finde in this way, should bee so farre from discouraging and making vs sit still, or turne backe againe to inioy our sinfull pleasures; that they should rather inflame our desires, wher and confirme our resolutions, and make vs much more painefull and diligent in our indeuours, that wee may attaine vnto it, seeing though the difficulty were much greater, yet the excellency, profit, and necessity of leading such a life doe farre exceede it. And this vse our Saujour Christ maketh of it; For from the consideration of the small number which shall be saued, and the difficultie of attayning vnto heauenly happinesse, hee enforceth this exhortation; *Striue to enter in at the straight gate, for many, I say vnto you, will seeke to enter in, and shall not bee able. Because straight is the gate, and narrow is the way which leadeth vnto life, and few there bee that finde it.* So he telleth vs else-where, that the *Kingdome of God suffereth violence, and the violent take it by force.* And the Apostle *Peter* hauing said, that the *righteous shall scarcely be saued*, that is, not without much difficulty and laborious diligence, taketh thereupon occasion to perswade all, both to patient

Rom. 7. 24, 25.

2. Cor. 12. 9.

6. Sect. 4.
That the difficulty of a godly life must not discourage vs from it.

Luke 13. 24.
Matth. 7. 13, 14.

Matth. 11. 12.

1. Pet. 4. 12, 13.

In omni
est vultus

tient suffering what God imposeth, and diligent doing that which hee inioyneth. And surely if we had hereby no other benefit, but the escaping of the euerlasting torments of hell fire, which are easelesse and endlesse, it were me thinks a motiue strong enough to make vs arme our resolution against all difficulties, and to spare for no labour, that we may secure our selues from this dreadfull condemnation. He that is in danger of drowning, doth not dispute of the great paines which he must take before hee can come to land, but thinking that his strength can bee no wayes better spent, then in sauing his life, he vseth all diligence, and laboureth euen to extreme wearinesse, to secure his safety, yea euen then when hee is doubtfull of the successe. And shall we thinke all labour little, to preserue a momentary and miserable life, from a naturall death: and can wee thinke any too much for the escaping of those euerlasting torments of hell fire? O that our fore-wit were as good as our after-wit! and that we could be as wise by instruction and discourse of reason, as wee are by feeling and experience! O that we could consider with our selues, when we stumble at small difficulties, and are discouraged from performing the duties of a godly life with a little labour; how much lesse we shall be able to indure those intolerable and endlesse torments, which are prepared for those who neglect Gods seruice, and are slaues to Satan, and their owne sinfull flesh, to obey it in the lusts thereof! If the easie paines of a godly life bee not to be indured of these nice and worldly wantons, which are also of such short continuance, how intolerable will those torments bee vnto them which shall neuer haue end? If the damned spirits might haue liberty to resume their bodies, and liue vpon the earth againe for a further triall, that amending their liues, they might bee saued, or returning vnto their former sinfull courses, they might be cast backe againe into hell fire: O how would they melt, and be euen resolu'd into teares of hearty repentance for those finnes which haue made them obnoxious to such fearfull condemnation! How would they labour and spend their strength in the exercises of mortification, and make their throats hoarse with prayers and strong cries, that they might obtaine mercy and forgiuenesse? How diligent would they be in hearing, reading, and meditating in the Word, that they might attaine vnto a liuely faith, and thereby apply vnto themselves Christ Iesus and his righteousness, for their iustification and saluation? How fruitfull would they be in good workes; and how liberall and bountifull in almes-deeds, and in relieuing the poore members of Iesus Christ? And yet most certaine it is, that their case shall be ours, if wee run on in the same courses which they haue gone before vs, seeing God is no respecter of persons, but is alike iust and true to all. Our punishments shall be as great, if we neglect Gods seruice, and liue in our finnes; our too late repentance as desperate and comfortlesse, if wee abuse Gods patience and long-suffering, and let passe the acceptable time and day of saluation.

§. Sect. 5.
That the recompence of reward must make vs to overcome all difficulties.

And yet there is a farre stronger motiue to make vs overcome all difficulties, and to vse all painefull diligence in the duties of a godly life, namely, the riches of reward promised to all those who spend their time and strength in Gods seruice, euen the euerlasting ioyes of his Kingdome, vn-

to which, both all the sufferings and doings of this life are not to worthy to be compared. In which regard, Gods precepts are more to bee desired then gold, yea then much fine gold, and to be esteemed sweeter then the honey, and the honey combe; because by them we are warned, and in keeping of them there is great reward. For who would not serue such a Master, as is so bountifull in requiting his paines? Who would not vndertake any labour (seeing the greatest is light, and the longest momentary) to bee assured of that super-exceeding and eternall waight of glory? Who would not patiently indure a sorrowfull seed-time, for so ioyfull an haruest? or refuse to worke in Gods Vineyard with all painfull diligence, and comfortable cheerfulness, who is assured of such liberall wages when hee hath ended his worke? And therefore though there were neuer so much difficulty in the duties of a godly life, and neuer so much paines required vnto the seruice of God, this should not discourage vs from entring into the course of Christianity, seeing our wages and reward will infinitely exceed our worke and labour. Especially considering that these holy and religious duties are only vnpleasant and tedious to the flesh and corrupted nature, vnto which (as the Apostle speaketh) wee are no debtors that wee should liue according to the lusts thereof; and so by pleasing of it, to displease God, and purchase vnto our selues eternall death and hellish condemnation.

Neither in truth are the duties of a godly life vnpleasant and burthensome, tedious and troublesome vnto the spirituall and regenerate part, but sweet and delightfull, easie and full of comfort. For Gods Commandments are not gricuous, as the Apostle Iohn speaketh; and our Sauour telleth vs, that his yoke is easie, and his burthen light; and that they who will take them vpon them, shall finde rest to their soules. Vpon which words Chrysostome speaketh excellently to our present purpose. If (saith hee) hearing of a yoke and a burthen, thou art afraid and shrinkest backe, thou must attribute this feare, not to the nature of the things themselves, but to thine owne sloth; for if thou art prepared, and not sluggishly effeminate, all shall seeme vnto thee easie and light. And therefore Christ, that he might teach vs with what care we ought to watch, hath neither concealed the burthen, nor the sweetness; but ioyning both together, he hath said; that it is a yoke, and also that it is sweet. Hee calleth it a burthen; but adde, that it is light; that thou shouldest not shunne it, as being too laborious, nor contemne it, as being too easie. But if after all this, vertue seemeth vnto thee hard and difficult, consider how much more vice and sinne, which Christ intimateth, in that before hee said any thing of his yoke, he cryeth out, Come vnto me all, yee that labour and are heauie laden. Thereby showing, how great labour, and what an intolerable burthen sinne imposeth: for he saith, not onely all ye that labour, but also, who are heauie laden. The which the Psalmist expresseth more plainly, and describeth the nature of sinne, saying, Mine iniquities are gone ouer mine head, as an heauie burthen they are too heauie for me. And Zachary likewise, where he calleth it a talent of leade. For experience will teach vs, that the soule is oppressed with no heauier burthen, then the conscience of an ill spent life, and the remembrance of our sinnes; euen as contrariwise nothing more

Rom. 8. 18.

Psal. 19. 10, 11.

§. Sect. 6.

That a godly life, in it owne nature is not difficult and tedious, but sweet and delightfull.

1. Job. 5. 3.

Mat. 11. 29, 30.

Chrysost. in Mat.

11. Homil. 39.

Psal. 38. 4.

Zach. 5. 7.

Psal. 119. 72,
127
Psal. 119. 10.
Pro. 8. 11, 18, 19

Psal. 119. 9.
Psal. 119. 103.
111.
Prov. 14.
Prou. 2. 10.
and 3. 17.
Iob. 4. 34.

Esa. 40. 4.

Mal. 3. 17.
2. Cor. 8. 12.

Phil. 4. 13.

exalteth and cheereth the mind; then the possession of iustice and vertue. Yea, that Euangelicall obedience which Christ here calleth his yoke and burthen, is not onely light and easie, but also commodious and exceeding profitable. Which made *Dauid*, out of good experience, to professe, that the *Law of Gods mouth was better vnto him, then thousands of gold and siluer:* and that it was more to be desired then gold, yea then much fine gold. And *Salomon* likewise affirmeth, that *wisedome* (that is, the sauing knowledge and praetice of true godlinesse) is better then *Rubies*, and all things that may be desired, are not to be compared vnto it: that riches and honour are with it, yea, durable riches and righteousness; and that the fruit thereof is better then gold, yea then fine gold, and its reueneue then choyce siluer. Yea, the duties of a godly life are not onely easie and profitable, but also sweet and pleasant. In which respect *Dauid* saith, that Gods Commandements were sweeter to his mouth then the honey, and the honeycombe; that they were the reioicing of his heart, and that he reioiced in Gods testimonies, aboue all riches. So *Salomon* saith, that *wisedome is pleasant vnto the soule, and that her wayes are wayes of pleasantnesse, and her paths are peace.* And our Sauour Christ found so much pleasure and comfort in doing his Fathers will, that he neglected his food, euen when he was hungry, in comparison of it. Now if the way of Gods Commandements was esteemed of the Saints so easie, profitable and pleasant in the time of the Law; how much more haue wee cause so to iudge of it in the time of the Gospell? seeing God hath reuealed his will much more cleerly, and afforded vs farre greater helpe; and encouraged vs to serue him with much sweeter and more gracious promises, not now veiled with types and shadowes, but cleerly exprest to the vnderstanding of the most simple, and certainly assured vnto vs by the seales, the Sacraments, to take away from vs all doubting and wauering. By all which, and many other meanes, our Sauour Christ (as it was prophesied of him) maketh all crooked wayes straight, and all rough places plaine; that all difficulties being taken away and remoued, we may trauell in the wayes of godlinesse with much ease and comfort, ioy and delight. But aboue all other incouragements against all pretended difficulties, this is one of the greatest, in that the Lord, in the time of the Gospell, doth not exact of vs the rigorous and strict performances of seruants, who must not haue their wages, vnlesse they doe the will of their Lord, in that manner and measure as he requireth; but the duty and obedience of sonnes, passing by our infirmities, and accepting the will for the deed; the purpose and endeavour, for the act and performance. And that there may be no manner of discouragement, hath also promised to assist vs with his grace and holy Spirit, that we may be the better enabled to doe that which he requireth; so as we may say with the Apostle, *I am able to doe all things through the power of Christ which strengtheneth me.*

CAP.

CAP. XIII.

That a godly life is not tedious and troublesome to the regenerate man, but easie and familiar.



And thus it appeareth, that the godly life is easie and pleasant in it selfe and it owne nature. Now if wee can further prooue, that it is also vnto vs nothing hard or impossible, tedious or troublesome, but contrariwise easie and familiar, then the objection of difficulties being sufficiently answered and removed, need not to be any impediment to hinder vs from entering into the wayes of godlinesse. To which purpose we are first to know, that howsoever the leading of a godly life be as hard and difficult, as grievous and euen vnpossible for a naturall man, as for Lead to swimme, or for the earth to leaue its center, and to mount vp vnto the skies; yet vnto those who are regenerate, it is not so, seeing their corrupt nature is changed and sanctified, and they haue a new nature wrought in them, vnto which a godly life is easie and familiar, by reason of that similitude which is betweene them. And thus the Lord, when hee would haue his people to serue him in the duties of holinesse and righteousnesse, doth promise to worke this change in them: *And the Lord thy God will circumsaze thine heart, and the heart of thy seed, to loue the Lord thy God with all thine heart, and all thy soule, &c.* For this commandment which I command thee, is not hid-den from thee, neither is it farre off, &c. But the Word is very nigh vnto thee, in thy mouth, and in thine heart, that thou maist doe it. And againe, *I will giue them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and I will giue them an heart of flesh, that they may walke in my statutes, and keepe my ordinances and doe them.* So in the new covenant of grace the Lord promisseth, that he would write his Law, not in Tables of stone, but in the fleshie tables of their hearts, and put it into their inward parts; thereby inabling them to yeeld vnto it cheerfull obedience, seeing they haue an internall cause of this spirituall motion in themselves, euen an heart sanctified and replenished with the loue and feare of God, which maketh them to desire aboue all things to serue and please him. In respect of which change (so farre forth as they are changed and regenerate) it is no more tedious and wearisome vnto them to performe the duties of a godly life, then for the liuing fountaine to spring, or the river to flow, or for grosse vapours and slimie exhalations to mount aloft into the middle and highest region of the aire, when as they are rarified by the Sunne, and haue their nature changed from an earthly grosseesse, to an ayery or fiery subtilty and lightnesse; although the reliques of sinne and corruption of nature remaining still in the vnregenerate part, doe hang vpon vs, and pull vs backe, hindring vs in our spirituall motion (like an exhalation inclosed with the vapours of the middle region, so as it cannot mount vp vnto his owne proper place) whereof arise some tedious conflicts and sharpe incounters, which make the duties of a godly life to seeme vnto vs by fits more difficult and wearisome. Yea, if wee rest vpon our owne strength and abilities, the infirmities and corruptions which we shall dis-

couer,

§. Sect. I.

That the regenerate haue a new nature, vnto which a godly life is easie and pleasant.

Deut. 30. 6,
11, 24.

Ezek. 11. 19, 20
and 36. 26, 27.

Ier. 31. 33.

2. Cor. 13. 9.

Psal. 119. 9, 10.

power, will be notable discouragements to hinder vs in the wayes of godlinesse, and like children which presume to goe alone, when they haue onely strength to walke as they are led in their fathers hand; we shall, by receiuing many falls and knocks, be so daunted and dismayed, that we shall be afraid to set a foot forward in the duties of Christianity, as farre exceeding our abilities of performance. Whereas, if seeing our frailties and infirmities, we take occasion thereby to deny our selues and our owne strength, and wholly distrust the weak reede of our owne free wills, as being vtterly insufficient to stay and vphold vs in our Christian course: And contrariwise, altogether rely vpon Gods power and promises, and acknowledge that his grace is sufficient, when we most see and bewaile our owne weakenesse and impotencie; wee shall heereby receiue no discouragement, but goe on cheerefully in all holy duties of his seruice. For when wee are most blinde and ignorant, this grace of God will bee all-sufficient to inlighten vs; when wee are most weak and feeble, it will confirme and strengthen vs; when wee most distaste the duties of Christianity, as being bitter and vnpleasant to our corrupted nature, it will, by changing and repping it, make them to become easie and pleasant, and (as wee see in the example of *David*) *sweeter vnto our mowthes then the hony and the hony combe*. When wee feeble the flesh rebelling and lusting against the Spirit, it will mortifie and subdue it. And when our tumultuous passions and inordinate affections doe rage in vs, struiuing to carry vs with headlong fury, from the seruice of God, to the seruice of Satan, the world, and our owne vnruely lusts, it will powerfully purge away their corruption, rectifie their disorder, and make them become seruiceable to the spirituall part; like wild beasts, which being in their owne nature fierce and cruell, and ready to deuoure or teare vs in pieces, when they are mastred and tamed, become helpfull and commodious for diuers vses. And thus the grace of God sanctifieth our loue, and weaning it from worldly vanities, fixeth it vpon spirituall and heavenly things. Thus it changeth our choller into zeale; our hatred of good things into the hatred of that which is euill; our worldly sorrow, into repentant grieve for sinne; our carnall ioy into spirituall reioycing in the assurance of Gods fauour; and our desperate boldnesse and audacioufnesse, into Christian courage, and magnanimous resolution, which will inable vs valiantly to oppose and ouercome all difficulties, which would discourage and hinder vs in the profession and practice of true godlinesse. So that the difficultie of Christian duties, compared with our owne frailties and infirmities, will not discourage vs, if wee doe not seuer the Law from the Gospel, looking onely vpon that obedience which it requireth, and not vnto that grace of God which the Gospell promiset, and which he purposely bestoweth vpon vs, that thereby we may be enabled to performe that which he commandeth. But rather the sight and sense of our owne weakenesse, will but make vs cling the faster to the firme pillar of our strength, and to flee vnto him in our earnest & effectuall prayers, desiring him to command what he will, if withall hee will giue vnto vs grace and strength to performe those duties which he commandeth.

Secondly,

Secondly, the duties of a godly life, which are so difficult, in respect of our frailty and corruption, become easie and familiar vnto vs, not onely in respect of this grace, whereby our natures are changed and renewed; but also in respect of those fresh supplies which wee daily haue from God himselfe, euen the Father, Sonne, and holy Spirit. For first, God the Father doeth not content himselfe to haue regenerated vs, and renewed our nature, and so to leaue vs, but hee daily repaireth our decayed strength; hee doeth not onely infuse some spirituall graces into vs, and so leaue vs to be upheld by their inherent strength, but hee still standeth by vs, and continually assisteth vs by his power and providence, out of his rich Treasury supplying what is wanting, strengthening vs when wee are ready to faint; rayling vs, when wee slip and fall; repairing his graces with new supplies, when they are spent and wasted, and (as it were) re-inforcing his spirituall Bands and Troupes, when as they are enfeebled and wearied in the conflict of tentations. Hee not onely commandeth the duties of his seruice, but also that wee may bee both encouraged and inabled to doe them; hee promisseth his assistance, and that hee will ioyne with vs, supplying by his all-sufficient power, what is wanting through our weakenesse. Thus hee willethe vs to ^a repent and turne vnto him, and ^b worketh also this conuersion and repentance, exhorteth vs to ^c circumcize our hearts, and withall, ^d promisseth that hee will circumcize them, inioyneth vs to ^e loue and feare him, and ^f sheadeth abroad his loue in our hearts by his holy Spirit, whereby hee inflameth them with loue towards him, and ^g putteth his feare into them, that wee dare not depart from him, by doing wilfully any thing that is displeasing in his sight. Though then wee bee naturally barren in the fruits of new obedience, yet this must not discourage vs, seeing the Lord hath promised, that hee will make vs trees of righteousness planted by his owne right hand, which shall bring forth fruit in due season, like trees planted by the riuers of waters, and that he will powre the sweet dewes of his grace upon him that is thirsty, and floods upon the dry ground. If we be feeble and weake in our owne strength; yet the Lord himselfe will strengthen and incourage vs in euery good worke by his gracious presence; saying, *Feare thou not, for I am with thee; be not dismayd, for I am thy God, I will strengthen thee, yea, I will helpe thee; yea, I will uphold thee with the right hand of my righteousness. I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.* When wee finde and feele our faintnes and feeblenes in holy duties, let not this make vs to desist & giue them ouer, as impossible to bee atchieued; but let vs remember, that the euermourning God, the Lord, the Creatour of the ends of the earth, fainteth not, neither is weary; who giueth power to the faint, and to them that haue no might, increaseth strength. So that though those who are in their youth and prime age, be weary, faint, and vterly fall, yet if being humbled in the sense of our owne weakenesse, we doe deny our selues, and waite upon the Lord, he will renew our strength, and we shall mount up with wings as Eagles; we shall run, and not be weary; and walke, and not be faint. This worke of regeneration is not our own, but the Lords, who is as able & willing to perfect a work, as to begin it;

Sect. 2.

That a godly life is made easie, through the power of God the Father assisting vs.

^a Joel. 2. 12.^b Jer. 31. 18.^c Jer. 4. 4.^d Deut. 30. 6.^e Deut. 10. 12.^f Rom. 5. 5.^g Jer. 32. 40.

Esa. 61. 3.

Psal. 1. 3.

Esa. 44. 3. 4.

Esa. 41. 10.

11. 14.

Esa. 40. 28. 29.

30. 31.

Phil. 1. 6.

Esa. 66. 9.

Luk. 1. 37.

Eph. 3. 30.

Iude vers. 24.

Luk. 15.

Rom. 8. 31.

2. Cor. 12. 9.
Eph. 6. 10, 13.

2. Tim. 4. 18.

Psal. 119. 32.

Cyr. in Hesaiam.
lib. 4. cap. 55.

it; for not to finish what he hath vndertaken and begun, were a signe either of inconstancie, or want of power, whereas he is immutable and omnipotent; according to that of the Prophet, *Shall I bring to the birth, and not cause to bring forth, saith the Lord? Shall I cause to bring forth, and shut the wombe, saith thy God?* Though then the duties of a godly life seeme vnto vs hard, difficult, and euen vnpossible; yet let not this discourage vs, seeing *nothing is impossible with God*; though they bee so farre aboue our abilities, that they also exceed our hopes, so as we scarce dare sue and seeke after that power of performace which God requireth, and we desire; let vs remember, that *the Lord is able to doe exceeding abundantly, aboue all that we aske or thinke, according to the power that worketh in vs.* And though we are ready to stumble at euery stone of offence, and to sinke in euery tentation, let vs goe on cheerfully for all this, seeing our *God is able to keepe vs from falling, and to present vs faultlesse before the presence of his glory with exceeding ioy.* Yea, he is ready to preuent vs with his grace, and not only to worke in vs (as in the Prodigall son) some good desires of returning vnto our heavenly Father, that we may serue him; but euen when he seeth vs as farre off, he will run to meet vs, giue vs kind intertainment, and feast vs so with a banquet of his graces, that we shall be inabled with cheerfulness to doe his worke. And therefore, though we find neuer so mighty opposition, as soone as we are entred into the course of Christianity, yet being assured of Gods presence and assistance, let not this dismay vs; *For if God be with vs, who can be against vs?* Pharaoh may wel frowne and storme against vs, but his ruine shal be our safety. The deuill may rage, and (as it were) rend vs with his tentations, but out he must come & leaue his hold, when God commandeth him. Though we apprehend the greatnesse and difficulty of the worke, and our owne weakenesse and insufficiency to goe thorow with it; let not this discourage vs from vndertaking it: for the Lord is with vs, his grace is all-sufficient, and his power is manifested and glorified in our infirmities. Though we are weak in our owne strength, and able to doe nothing, yet *we are strong in the Lord, and in the power of his might, & (with the Apostle) able to do all things, through the power of Christ, which strengtheneth vs.* Though we through our corruption, are prone to fall into any sinne; *the Lord shall deliuer vs from euery euill worke, and preserue vs vnto his heavenly Kingdome:* and finally, though we are so settred and gauled with our naturall corruptions, that wee can scarce creepe in the wayes of Gods Commandements, yet we may resolute to run in them with great agility and swiftnesse, *when he shall be pleased to enlarge our hearts.* They (saith an ancient Father) who resolute to passe from the loue of worldly pleasure, vnto an honest and vertuous life, finde it at the first a rough and vncouth way, which is hardly passable. For the sweetness of a long settled and confirmed custome, opposeth and hindreth them, and lothnesse to breake it, doth much intoxicate and disturbe their mindes. Neither can our carnall affections be easily shunned or subdued, nor is the way of vertue plaine and easie to euery one who offereth to run in it. But yet, God prospering and helping vs forward, and smoothing and leuelling these rough and vnpassable wayes, a man may easily escape, or overcome the assaults of his owne carnall affections, and courageously mount vnto the top of the hill of vertue.

Secondly,

Secondly, God the Sonne ioyning with vs in the duties of a godly life, will take away all difficulty, and enable vs to performe them with all cheerefulnes and delight. For being vnited vnto him by a true and a liuely faith, and ingrafted into this blessed & fruitfull Vine, as liuing branches, wee shall receiue such spirituall life and sap of grace from him, that we shall bring forth the ripe grapes and pleasant fruits of holinesse and righteousnes. Being knit vnto him in this blessed vnion, and becomming liuely members of his body, wee shall haue communion with him, and receiue such vertue and vigour, as shall be effectuell, not only for our iustification, but also for our sanctification. From his death we shall receiue vertue & strength for the mortifying of the flesh and the sinfull lusts thereof, so as it shall no longer reigne and rule in vs as in former times, and from his Resurrection such a quickning power, as will enable vs to rise out of the graue of sin, and to walke in the waies of holinesse and righteousnes, bringing forth the plentifull fruits of new and true obedience. Besides, our Sauour, who exhorteth vs to take his yoke vpon vs, offreth himselfe to ioine with vs, and to be our yoke-fellow; and as the taller and stronger Oxe, drawing together with one that is lesse and weaker, easeth him of the chiefe part of the burthen; so our Sauour so farre exceeding vs in greatnesse and strength, doth free vs from all irkesomnesse and cumberfome tediousnesse of that burthen which he layeth vpon vs, by bearing it vpon his owne blessed necke and shoulders. Neither doth he call vs vnto him to trouble and vex vs, but to ease and comfort vs. Not to oppresse vs with a burthen aboue our strength, but to lighten vs of the intolerable load of sin, by taking it vpon himselfe, in stead wherof, he layeth vpon vs his sweet and easie yoke of Euangelicall obedience; according to that his gracious call and inuitation, *Come vnto me, all yee that labour and are heauie laden, and I will ease you; take my yoke vpon you and learne of me, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules; for my yoke is easie, and my burthen light.* So that though it be a yoke and burthen, yet it needs not dismay vs, seeing it is but light and easie, in comparision of that vnsupportable waight of sin, the wrath of God, and curse of the Law, from which he hath freed vs; and not such an one as will toyle and turmoile vs; but a burthen that bringeth ease, and a labour which causeth rest. It is not Christs purpose to surcharge and oppresse vs, by imposing a burthen aboue our strength; for he that hath taught vs that a good man is mercifull vnto his beast, will not be hard-hearted and cruell to his yoke-fellowes, yea to his owne body and bowels; but onely he desireth that we would beare him company, promising that if our weight be ouer-burthenfome, he will ease vs, if it be irksome and tedious, he will make it sweet & pleasant, and if there be any defects & wants in vs, he will supply them by vertue of that communion which we haue with him. If we be dead, and cannot mooue in the actions of piety and righteousnesse, by touching his dead body, he will giue vs spirituall life and motion: *For as the Father rayseth vp the dead and quickneth them; euen so the Sonne quickneth whom he will. He is the Resurrection and the Life; he that beleeueth*

§. Sect. 3.
That God the Sonne ioyning with vs, taketh away all difficulty.

Rom. 6. 4.

Math. 11. 28, 29, 30.

Pro. 12. 10.

Rom. 6. 4.

Job. 5. 21, 25.

Iob. 11. 25.

Eph. 5. 14.

Eph. 3. 16.

Vers. 20.

2. Cor. 4. 8, 9.

§. Sect. 4.

That the duties of a godly life are made easie by the assistance of the holy Spirit.

Rom. 8. 11.

Deut. 30. 6.

Mic. 2. 7.

Luk. 16. 14.

Rom. 8. 26.

Job. 4. 14.

in him, though he were dead, yet shall he live. So if being rayfed, we want spirituall illumination, that we may walke in those wayes which God hath prescribed, our Sauour will supply it, according to that of the Apostle; *Awake, thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.* If we be weake & feeble, he will *strengthen vs with might by his Spirit in the inner man.* If we feele the exercises of a godly life so difficult & vnpleasant to our corrupt nature, that we haue little hope of proceeding in them, that which is defectiue through naturall corruption, he will supply by grace aboue all that we can expect; for *he is able to doe exceeding abundantly aboue al that we aske or thinke, according to the power that worketh in vs.* If we be faint, he will support vs; if weary, he will refresh vs; if we fall, he will lift vs vp. If we be discomforted and discouraged with afflictions & tribulations which we meet with in the way, he will strengthen vs with faith & patience, that we may be able to beare them; so as we may say with the Apostle; *We are troubled on euery side, yet not distressed; we are perplexed, but not in despaire; persecuted, but not forsaken; cast downe, but not destroyed.*

Finally, the holy Spirit so assisteth vs with his grace, that the duties of a godly life, which are to the flesh difficult and vnpleasant, become sweet and easie. For when we feele our selues most dull & dead, and vterly vnable to moue in the wayes of godlinesse; this Spirit of life and power will quicken and reuiue vs; according to that of the Apostle; *If the Spirit of him that rayfed vp Iesus from the dead dwell in you; he that rayfed vp Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you.* If our flesh rebell and labour to hinder vs in all good duties, the Spirit of God will mortifie and subdue it. If carnall corruption be so strong in vs, that it withdraweth our hearts and affections from God and his seruice; This Spirit of God as a sharpe razour will circumsise our hearts, and purging vs from our naturall corruption, will inflame them with Gods loue, and with seruent desires to please him in all things. If we be so straightned in our zeale and deuotion, that we can neither read, heare, nor pray, yet our comfort is, that the *Spirit of God is not straightned*, but can like fire thaw our frozen hearts, open our eares and hearts, that we shalbe able with *Lydia* to attend vnto those things which concerne our saluation, and *helping our infirmities, will make intercession for vs with groanings which cannot be uttered.* If we be destitute of all sauing graces in our owne sense and feeling, and doe thirst after them like the drie lands, Gods Spirit will quench our thirst, and be in vs as *a fountaine of liuing water springing up into euerlasting life.* Finally, if wee be stiffe and vnactiue vnto euery good worke, so as we cannot performe any dutie of Gods seruice, or if we doe, yet with much difficulty, and with murmuring and complaining of the flesh; this oyle and holy vnction of the Spirit will supple and soften our hearts and stiffe ioynts, making vs to goe with ease and agility in the wayes of godlinesse, like the wheelles of a cart, which being drie, goe hardly and with a creaking noyse, but when they are oyled, runne with much ease and swiftnesse. And therefore when wee finde our selues indisposed to Gods seruice, prayer or any other

other duty and see some difficulty in them to our sinfull flesh, let vs not hereby be discouraged, but feeling our owne weakenesse, let vs craue the helpe and assistance of this holy Spirit, that we may be *strengthened thereby in the inner man, with all might, according to his glorious power, and so walke worthy of the Lord vnto all pleasing, being fruitfull in euery good worke.* Let vs goe boldly vnto the Throne of grace, craving the Spirit to support vs, seeing we haue Gods promise that he will giue it to those that aske him. Let vs begge the Spirit of Grace and supplication, seeing the Lord hath promised to bestow it vpon all the faithful, and finding our selues so drie and emptie of all goodnesse, that we thirst after Gods grace which enricheth vs with it, let vs by faith goe vnto Christ, inuiting vs to come vnto him, and to drinke plentifully of these waters of the Spirit, that we may be nourished thereby vnto euerlasting life.

And as the Spirit it selfe, so the gifts and graces which it bringeth with it, and worketh in vs, are notable helpes enabling vs to overcome all difficulties which we find in the way. As first, a true & liuely Faith, which not onely ouercommeth the world and all the enemies of our saluation, and vniting vs vnto Christ, doth cause vs to bring forth fruits in him, but also perswadeth & assureth vs, that notwithstanding all lets and difficulties, we shall attaine vnto that sanctification and holinesse of life which we labour after. The which as a singular encouragement hearteneth vs to take paines, & to vse all diligence in all Christian duties, when as we are sure that we shall not lose our labour, but shall receiue the fruit and benefit of it in the end. Secondly, a liuely hope enableth vs to overcome all difficulties, when as we do assuredly expect, not only helpe & assistance from God, for the performing of those duties, vnto which in our selues we are altogether insufficient, but also do wait for that bountifull wages & rich reward, which God hath promised to all those who serue & please him; namely, all the testimonies of his loue & fauor in this life, and that eternall crowne of glory & happinesse, which he reserueth for vs in the life to come. For this is that *helmet of saluation*, which defendeth vs against all incounters of our spiritual enemies, this is that sure *anchor-hold* which keeps vs immouable in all the tempestuous stormes of tentations, and from making shipwrack of our soules against the rocks of despaire. Neither is it possible, that we should be tired with any labour, or danted and dismayed with any difficulty or danger, if we haue an eye to the recompence of reward, & expect after our short and small labours, such an inestimable and euerlasting waight of glory. Thirdly, seruent charity enableth vs to overcome all difficulties. For loue maketh euery burthen light, and if our necks be anoynted with this oyle, the yoke of Christ will seeme easie and sweet. For as *Augustine* saith, The labors of louers are not burthensome, but bring rather delight, as wee see in the example of those who loue those painfull sports of hunting, hawking, fishing & such like, seeing the paines which are taken about the things we loue, are either counted no labour, or else the labour is loued & bringeth no tediousnes. In which regard, loue is compared to the peyzes of a clock, which setteth all the wheelles a-going. Or to the wheelles of a chariot, which make it easily

into weakness
Eph. 3.12
Col. 1.10, 11.

Luk. 11.13
Zech. 12.10.

7. 1. 10. 1

Ioh. 7. 37, 38.

G. Sect. 5.
That the fa-
uoring graces of
the Spirit
wrought in vs,
make the
godly life easie
and familiar.

1. Thes. 5. 3.
Heb. 6. 18.

1. Thes. 5. 3.
Heb. 6. 18.
1. Thes. 5. 3.
Heb. 6. 18.

Lib. de Sancta
viduitate.

*Grandem vim
obtinere uera di-
lectio, &c. Hier.
ad Celantian.*

*Iohn. 14. 15.
Confess. lib. 11.*

1. Cor. 13. 7.

Psal. 119. 47.

Esa. 57. 20, 21.

Rom. 5. 3.

Math. 5. 11.

*6. Sect. 6.
That Christi-
an fortitude o-
uercommeth
all difficulties,
and maketh a
godly life easy.*

drawn, & to go with much ease, which otherwise are hardly to be mo-
ued. True loue (saith one) is of great force. And he that is loued in an
high degree, challengeth vnto himselfe the whole will and heart of him
that loueth him. Nothing so imperiously commandeth as charity. And if
we truly loue Christ, remembring that he hath redeemed with his blood,
wee shall then know, that we can then neither will nor doe any other
thing, then that which he willeth and commandeth; according to that,
He who loueth me, keepeth my commandments. He that loueth, saith *August.*
laboreth not; and it is onely loue which blusseth at the name of diffi-
culty. So the Apostle, *Charity beareth all things, beleeueth all things, ho-
peth all things, endureth all things.* An example whereof we haue in *Da-
uid*, who because hee loued Gods Commandements, therefore they
were not tedious vnto him, but sweete and pleasant. Fourthly, ardent
zeale and feruent deuotion, will arme vs greatly against all difficulties.
For this serueth to the soule, as the spirits to the body, making it,
which in it selfe is heauy and lumpish, quick and vigorous, actiue, and
neuer wearied in well-doing. And whereas sloth, coldnesse and a-
uersnesse of wil doth make things easy, hard and difficult, a huge moun-
taine of euery little mole-hill, and euery straw a great blocke; contrari-
wise the heate of feruent zeale and deuotion, causeth vs to contemne
& scorne all oppositions, & maketh our greatest labours in the seruice of
God, light and delightfull. Fifthly, the inward peace of conscience and
ioy in the holy Ghost, which followeth our iustification by faith, and
reconciliation with God, is a notable help enabling vs to ouercome all
difficulties. For the minde & conscience being inwardly quiet, are no-
thing or but little troubled with outward stormes, but go on quietly in
all holy duties acceptable to God, without any disturbance, euen in the
midst of worldly garboiles and tumultuous troubles. And whereas the
wicked which want this peace, are neuer at quiet in the greatest calme
of worldly prosperity, being like vnto a troubled sea, which cannot rest, whose
waters cast up mire and dirt; those who haue this inward peace, are qui-
et in the greatest stormes of trouble, and reioice not only in temporall
blessings, but euen in their tribulations & persecutions for righteousness sake.

Sixthly, Christian fortitude and magnanimous resolution will ex-
ceedingly helpe vs to ouercome all oppositions, the which is not
to bee grounded vpon our owne strength, nor vpon the vertues and
graces which are inherent in vs, but vpon the power and promises of
almighty God, the mediation and intercession of Iesus Christ, and
our vnion and communion with him, and finally vpon the help and
assistance of the holy Spirit, which in our greatest weakenesse are all-
sufficient to strengthen vs against all impediments that hinder vs in Chri-
stian duties. For if we be armed with this fortitude and Christian cou-
rage, we shall be the better able to withstand the tentations of Satan
and the world, and subdue our own corrupt lusts and violent passions,
which will not easily be mastered and overcome, if we weakely & feare-
fully set vpon them. For as Nettles lightly and gently touched, reaine
their venome and vigour, and sting the hand, but hurt not at all, if wee
roughly graspe and gripe them in fast hold; And as the fire, if we reso-
lutely

lurely rush vpon it and trample it vnder foote, is easily extinguished, but if it be gently handled, burneth that which toucheth it, and if there be plenty of combustible matter, increaseth to a great flame: so our corrupt flesh and tumultuous passions, if they be handled gently, and (as it were) with a fearefull touch, will but the more sting and burne vs, but if they be assaulted with vndaunted courage, and nought-dreading valour, they will soone be subdued, and giue vs the comfort of an easie victory. Besides, howsoever we haue many helpes from God, & sweete comforts of his Spirit, which may sufficiently encourage vs in our Christian courses, against all oppositions, yet it cannot be denyed, but that we shall meete with so many difficulties, in respect of the corruption of our nature, and encounters of our spirituall enemies, that we had great neede of courage and resolution for the ouercomming of them. The palace of vertue is not seated vpon the plaine, but vpon a rocke and steepe hill, which we cannot mount without some paines, nor continue this paynes without resolued courage. Wee must trauayle, like painefull pilgrims, before we can take our rest in our own cuntry. Wee must laboriously work, before we can receiue our wages, mourne and weepe, before we can laugh and reioyce, bedewing our cheekes with teares, before we can haue them cleane wiped away; and both fight and overcome our spirituall enemies, before we can obtaine full victory, or triumph in glory. All which, as on the one side they must not daunt and dismay vs, because our ioyes exceede our griefe; our comforts, our crosses; and they which are on our part, those that are against vs: so on the other side, they should keepe vs, when we enter into the course of Christianity, from dreaming of ease, or pleasing our selues with a vaine conceit, that we shall finde pleasures without paines, and vndertake such a worke as is so easy, that we may go about it betweene sleeping and waking, & easily overcome it, though we be neuer so negligent: And contrariwise make it appeare how necessary it is, that before we goe about this building, we cast vp our accounts, & when we haue resolued vpon it, that we arme our selues with courage & fortitude, that ouercoming all difficulties and oppositions, we may be able to perfect and finish it.

Now the meanes of attaining vnto this Christian fortitude, whereby we are made ready to doe whatsoever God commandeth, and to suffer whatsoever he imposeth, are first to consider what our Sauour Christ hath done and suffered for our sakes; what pouerty and contempt, shame and disgrace, slanders and reuilings, blindfolding and buffeting, scourging and crucifying; what inward sorrowes and bitter agonies in the sight and sense of Gods wrath due vnto our sinnes, hee hath meekely and patiently indured for vs. And this argument the Apostle *Peter* vseth to strengthen our resolution against all difficulties: *For as much then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde: seeing as Apostle speaketh, He therefore indured these things, lest we should bee weary and faint in our mindes.* And then also let vs thinke with our selues, who it was that suffered all this, namely, Iesus Christ the innocent and righteous, who neuer sinned, and in whose mouth there was no guile; the glorious and eter-

Apoc. 2. 10.

§. Sect. 7.
Of the meanes
whereby wee
may attaine
vnto Christian
fortitude.

1. Pet. 4. 1.

Heb. 12. 3.

nall Sonne of God, equall vnto his Father in might and Maieſty: And for whom he ſuffered all theſe great euils, euen for vs and for our finnes, which were ſtrangers and enemies vnto him, dead in our finnes, and the children of wrath as well as others; and the motiues and manner of theſe ſufferings, not vpon our intreaty, and much leſſe deſert, not by any compulſion or conſtraint, but vpon his owne accord, and out of his meere grace and good will, meekly, and cheerfully. To conſider likewise what our Sauour hath done for vs, namely, forgiven the infinite debt of our finnes, overcome all the enemies of our ſaluation, reconciled vs vnto God, vnited vs vnto himſelfe, whereby we haue communion with him in all his benefiſts, imparted vnto vs ſome portion of his ſauing graces, and innumerable pledges of his loue and fauour, which are alſo earneſt-pennies of our ſaluation. For who can thorowly ponder theſe things, and not be thereby armed with a magnanimous reſolution of doing and ſuffering any thing for Chriſts ſake? For did our Lord and Maſter ſuffer all this for vs; and ſhall wee not be ready and willing to ſuffer much leſſer things for him? Shall our Captaine and Generall lye in the field, and indure much hardneſſe, and many ſharpe and dangerous conflicts; and ſhall wee take our eaſe at home, and ſolace our ſelues in worldly delights? Did hee indure many afflictions, and grieuous perſecutions for our ſakes, that hee might purchaſe for vs euerlaſting life and happineſſe, and himſelfe leade vs the way vnder his Croſſe; and will we dreame of going to that place of ioy, without paine or difficulty, as it were lying in an Horſe-litter, and ſleeping in a bed of Downe? Was his loue towards vs ſo great and ineffimable, that nothing could hinder him from emptying himſelfe of glory and coming to vs, that he might worke that great worke of our Redemption; and ſhall wee not be willing and reſolute to goe vnto him, thorow thicke and thin, fire and water, euill report, and good report, affliction and perſecution, that he may make vs partakers of his glory, and crowne vs with his happineſſe? Could no difficulty daunt and diſcourage him from ſhewing the infiniteneſſe of his loue, in doing all things neceſſary for our ſaluation; and ſhall we thinke any taſke too hard to bee vndertaken, which may expreſſe our loue, our deſire to glorifie him, and care to pleaſe him? Secondly, we may ſtrengthen our ſelues in this magnanimous fortitude and reſolution, by obſeruing the courage and conſtancy of Gods Saints and ſeruants of former ages, and in our owne times, whom no difficulties could diſcourage, either from doing that which God requireth, or ſuffering that which hee inflicteth. Of both which, we haue for our imitation, the examples of the Patriarches, *Enoch, Noah, Lot, Abraham, Iſaac, Iacob, Iob, Dauid* and the reſt, of the Prophets and holy men of God, the Apoſtles of Ieſus Chriſt, and the deuout and godly Martyrs which ſucceeded them, who were not onely content to ſpend their ſweat and labour in Gods ſeruice, but were alſo prodigall of their blood, and patiently indured the moſt cruell and exquisite torments which wit and malice could deuife, rather then they would leaue their holy profeſſion and praẽtice of Gods truth. And therefore if theſe Saints, of the ſame nature with vs, and bearing about with them the like infirmities, did, vpon the ſame grounds which wee likewise haue in common with them,

them, courageously withstand all oppositions, and valiantly rush thorow all difficulties which stood in their way, and hindred them from following their Lord and Master Iesus Christ; why should euery small danger daunt vs, and a little labour and short paines dismay and discourage vs from going on in the duties of a godly life? If they thought it too little to expresse their loue towards their Sauour, to indure with patience and ioy, death it selfe, and exquisite torments; shall wee thinke it too much to take a little paines in mortifying our sinfull flesh, and the lusts thereof? Were they content to suffer the rendings and tearings of wilde beasts, rackes, gibbets, fire and sword; and will not we, to shew our loue to God and his Christ, our blessed Sauour, who hath done and suffered so much for vs, take a little paines in the duties of a godly life; as fasting, praying, watching, and the rest, that we may glorifie them by our holy conuersation? Finally, if wee would attaine vnto this magnanimous fortitude, which easily ouercometh all difficulties, wee must continually haue in our eye the eternall recompence of reward, according to the example of our Sauour Christ, *the Authour and finisher of our faith, who for the ioy that was set before him, indured the Crosse, and despised the shame.* For if hope of a little gaine make Merchants so resolute and valiant, that they dare expose themselues to the dangers both of sea and land: if souldiers are so full of courage and fortitude, that they dare rush into all desperate perils, and fight at the push of pike, yea euen at the Canons mouth, for a little pay or boory, or for the applause of their Captaine and fellow souldiers, or vaine fame and momentany glory in the world; what difficulty should be so great, that should be able to discourage vs from resolving to leade a godly life, which shall be rewarded with the infinite and euerlasting riches, and inestimable glory and happinesse of Gods Kingdome?

Heb. 12. 2.

The last meanes whereby we may be enabled to ouercome all difficulties, is the daily and constant practice of all Christian duties; seeing howsoever they may seeme at the first, harsh and vnpleasant to our corrupt nature, yet continuall vse will make them easie and familiar, and bring vs at length to such a custome and settled habit, that wee shall performe them with much comfort and delight. For as the mind is more and more darkened by the often acts of sinne, and so loseth the light of truth, that no sauing knowledge remaineth in it, but malignity onely and pollution; so by the many and often acts of piety and righteousness, the mind is more inlightened, and aspireth vnto a greater measure of true wisdom, this righteousness and holinesse offering themselues as cleere glasses, vnto the eyes of the vnderstanding, as *Chrysostome* hath well obserued. Besides, the more often that we performe thele Christian and religious duties, and the longer and more constantly that we continue in them, the more we shall relish and taste their sweetnesse; so that though at first they seemed to our carnall appetite as bitter and vnpleasant, as the infusion of gall or wormewood, yet continuall vse and daily practice, will make them sweeter to our mouthes then the honey and honey combe, as wee see in *Dauids* example; by reason that we shall finde in our owne good experience, the manifold comforts which accompany the diligent performance of thele Christian duties; as peace with God, and the beames of

§. Sect. 8.
That by daily
and constant
practice we
may easily o-
uercome all
difficulties

*Sicut enim qui
peccat, dum
peccat, magis
atque magis te-
nebre sunt mens
eius, &c.
Chrysost. in
Mat. 7. Hom. 18
Psal. 19. 10.*

his loue and fauour shed abroad in our hearts, and shining vpon vs, the peace of a good conscience, and inward ioy of the holy Ghost, sweete communion with God, access and increase of all spirituall graces, contentation in all estates, and assurance of our saluation, and that in the meane time, all things whatsoever, and euen afflictions themselves, shall turne to our good. These, and many such like benefits, accompanying our constant walking in the wayes of godlinesse, will make them not onely easie, but sweet and delightfull. And whereas at first wee came to the performing of Christian duties, as a Beare to the stake, and found nothing in them, but vexation and irksome wearinesse; by vse and custome comming to know and relish their profit and excellency, wee finde such spirituall sweetness, that it is our meate and drinke to be exercised in them. So that now we esteeme Gods Sabbaths our delight; heare, reade, pray, meditate, conferre, and doe the workes of mercy with much ioy and cheerfulness. Now the meanes to attaine vnto this daily and constant practice, which taketh away all difficulty and distast, is to inure our selues thereunto by degrees, and with a firme resolution, to break off all excuses, and set apart some short time, as a day, week, or month, for the strict leading of a godly life, in the performance of all Christian duties, as they haue bin before let downe. Which when we haue done, let vs looke backe and examine our selues, if we can in our consciences find any cause of repenting this course, in leauing worldly and wicked delights and the pleasures of sinne, and betaking and consecrating our selues to serue God in the duties of holiness and righteousness: yea, if we doe not finde in this short time, more sound comfort and true ioy, then in many yeeres before, when wee neglected them.

§. Sect. 9.
That worldlings take more paines about earthly vanities, and in the seruice of sinne and Satan, then is required to a godly life.
Pro. 26. 13.

Now if any, notwithstanding of all these helps and comforts, still complaine of the difficulties, which he findeth in the course of Christianity, and vse it as an excuse for his neglect of all the duties of a godly life; let such a man know, that the fault is not in the hardnesse and crookednes of the way, but in his own negligence, who will not vse the meanes which God offereth vnto him for the ouercomming of these difficulties, and neither take any paines to be truly informed, nor to trauell in it after hee knoweth it. For because they are lazie, and haue no list to worke; therefore they sit in the house and complaine, that *there is a Lion in the way, a Lion in the streets*. Because they would sit still by the flesh-pots of Egypt, and glut themselves with carnall pleasures, therefore they cauell against their entring into, and proceeding in that way which leadeth to the holy Land, as though the difficulties were so many and great which affront vs in it, that it is vnpossible and impossible to be trauelled by them. Their affections are so strong, that they cannot master and mortifie them; their bodies tender and delicate, and not inured to take that paines which is required to the well performing of Christian duties, and their natures are so easie and flexible, that they cannot withstand the allurements and importunity of their old companions, drawing and perswading them to accompany them in their sinfull courses. All which excuses, what doe they argue but their sloth and negligence; yea rather, their want of loue, and contempt of spirituall grace and heavenly glory? Seeing the same men who

who pretend these difficulties, are ready to undertake farre greater paines, for the obtaining of those worldly vanities, whereupon they have fixed their hearts (and euen delight themselves in these toyle some labours) then is required for the attaining of heavenly happinesse; and goe willingly thorow many more and greater difficulties in those wayes that leade to hell and destruction, then they should euer finde in the way that would bring them to life and saluation? For first, consider the paines which worldly men are content to indure for the compassing of honours, riches and pleasures, how they carke and care, toyle and moyle, watch and labour, trauell by sea and land, and runne into many desperate dangers, for the getting of these worthlesse vanities, which are alike vncertaine in the possession, as in the pursuit and acquisition. How they tire their thoughts in the restless night, about plots and policies, for the preuenting or circumventing one another. How their hearts are continually vpon the racke of their owne passions, being diuersly distracted betweene hopes and feares; false ioyes, and true griefes; loue, and dislike; longing desires, and lothing auerfation. Consider also what paines and care they take about their fraile and mortall bodies, and for the preserving of their flitting and fading health and strength, and the prolonging of their vncertaine and momentany life. What paines they take in tricking and trimming, decking and adorning, clothing and beautifying, nourishing and feeding, pampering and pleasing, physicking and dyeting their corruptible carcases, though they are assured, that by all their care and cost they can but for a short time adiourne diseases and infirmities, and for a small and vncertaine while procure a repriall from approaching death. Finally, consider that there is much more toyle and difficulty in the wayes of vice and sinne, then in the way of vertue and godlinesse, although carnall loue so sweeteneth it to a corrupt appetite, that it is either not discerned, or not much abhorred. For example, what rackes and torments are in couetousnesse and ambition, and what comfort and sweetnesse in contentation, and submission of our estates to the will of God? What pangs and pulls of an euill conscience accompany vice and sinne, and what peace and quietnesse, ioy and delight haue wee in the conscience of our innocency and well-doing? Vnto what stormes and tempests doth pride expose vs, from all which we are secured by lowlinesse and humility? What vexation and griefe is there in malice, enuie, anger, and desire of reuenge; and what ioy and sweet delight to be found in brotherly loue, reioycing in one anothers good, peaceablenesse, passing by and pardoning of offences, and making friends of enemies, by our kind vlage and sweet conuersation? What trouble and discontent in discord, contention and wrangling suits of Law, and what sweetnesse and contentment in amity, friendship, mutuall agreement, and euen in departing from some part of our right, that we may thereby purchase Jewels of farre greater price, peace and loue? Finally, what anxiety and vexation is there in carking care about worldly things, and what ioy and pleasure in the life of faith, whereby we securely rely vpon Gods promises and providence, and goe boldly vnto him, as vnto our gracious Father, when we are in any want, with confidence that it shall be supplied in that manner and measure,

Wisd. 9.7,8.

confess. 19. c. 1.

2. Tim. 4. 8.

sure, as will best stand with his glory and our owne good. In all which respects, and innumerable others, as wicked worldlings, after all their labours about worldly vanities, and the vaine and vnfruitfull works of darkness, haue iust cause to complaine with those in the Booke of Wisedome, *Wee haue wearied our selues in the way of wickednesse and destruction, yea, wee haue gone thorow deserts, where there lay no way; but as for the way of the Lord, we haue not knowne it; what hath pride profited vs? or what good hath riches with our vannting brought vs? All these things are passed away as a shadow, and as a Poast that hasteth by.* So on the other side, the faithfull, who haue spent their time and strength in the duties of a godly life, haue iust cause to comfort themselves in their happy choyce, when leauing the world, and the pleasures of sinne, and embracing the loue and feare of God, they haue deuoted themselves wholly to Gods seruice, seeing they may with *Augustine* reioyce in God and praise him, saying, Let my heart praise thee, and let my tongue and all my bones say, O Lord, who is like vnto thee, &c. How sweet and pleasant is it now become, to want the sweetnesse of worldly vanities? That which I feared to lose, what ioy is it to haue lost? For thou, O most true and supreme sweetnesse, didst cast them out of me; thou didst cast them out, and didst enter in their stead, who art sweeter then pleasure, but not to flesh and blood; cleerer and brighter then all light, but to the inner man onely; and then all honour, much more high and honourable, but not to those who are exalted in themselves. Now was my mind free from the biting and eating cares of ambition, couetousnesse, voluptuousnesse, and from scratching the itching scab of lust, and did freely talke with thee, my beaury, riches, saluation, and my Lord and God. And after a painefull warfare, they may with the Apostle make that comfortable conclusion, when death approacheth; *I haue fought a good fight, I haue finished my course, I haue kept the faith; Henceforth there is laid vp for me a Crowne of righteousnesse, which the Lord the righteous Iudge shall giue vnto me at that day.* And therefore let not those seeming difficulties any longer discourage vs from resolving to serue God in the duties of a godly life, seeing thereby we shun and escape much greater difficulties in the wayes of sin, then we shall euer find in the way of a Christian and holy conuersation.

CAP. XV.

That a godly life is not harsh and vnpleasant, mopish and melancholike, but aboue all others, most cheerefull and pleasant, sweet and delightfull.

6. Sect. 1.

That though a godly life were sad and sorrowfull, yet this should not discourage from it.



Third obiection which the flesh maketh against a godly life, to discourage and hinder vs from entering into, or proceeding in it, is, that it is harsh and vnpleasant, mopish and melancholike, depriving vs of all ioy and delight, which is the very life of our life, and which being taken from vs, it becommeth irksome and tedious. The which obiection of the flesh, the deuill and the world labour all they may, with their vntoost policy and skill, to confirme and strengthen; and knowing

knowing that men naturally are affected with nothing more then with pleasure and ioy, and doe shunne aboue all things sorrow and sadnesse, they vse all their Art to blinde and delude vs; by offering to our view all the pleasures of carnall and corrupt courses, and hiding from vs the griefes and mischiefes which alwayes attend vpon them, and like a bitter tang or lothsome after-taste, doe vtterly spoile these sinfull and fleshly delicacies. And contrariwise, they offer to our consideration all the sorrow and smart, losses and worldly inconueniences, which they must vndergoe who resolute to please God, in the strict and constant performance of the duties belonging to a godly life, concealing in the meane while the manifold comforts which doe accompany them, and the inestimable ioyes, and euerlasting happinesse, vnto which they attaine that continue in them vnto the end. For the answering of which obiection, wee are first to know, that though there were as much sadnesse, and as little ioy for the present time in the godly life, as is pretended by our spirituall enemies, yet this should not discourage vs from chusing and imbracing it; seeing both the pleasures and paines, solace and sorrowes of this life are but short and momentany, whereas both the ioyes and griefes which shall immediately succeed them, are endlesse and euerlasting. In which regard, wee are to account that mirth miserable, which ends in perpetuall mourning, and that sorrow and sadnesse sweet and comfortable, which is attended with eternall and heavenly ioyes. So our Sauour, *Blessed are they that mourne, for they shall bee comforted.* And againe; *Blessed are yee that weepe now, for ye shall laugh; and woe vnto you that laugh now, for ye shall mourne and weepe.* Now if wee worthily abhorre vnwholesome meates and drinckes, though they be neuer so sweet and pleasant to our taste, because we lose that delight which we take in them, by the bitter paines of sicknesse, indangering our liues, which soone after followeth it; and if we loue that wholesome, though bitter medicine, which freeth vs from tedious sicknesse, and preserueth our health: why should we not be alike wise in spirituall things, which concerne our soules, hating those carnall and sinfull pleasures, which indanger them to sicknesse and euerlasting death, and louing those Christian and holy duties, though they bee bitter and vnpleasant to our fleshly and corrupt appetite, which preserue our spirituall health, and certainly assure vs of eternall life and happinesse? Neither are the religious exercises of a godly life harsh and vnpleasant, either in their owne nature, or to vs in the spirituall part, and so farre soorth as we are regenerate and sanctified: yea, rather they are of incomparable sweetnesse, aboue the honey and honey combe, and affect vs in the inner man with vnspeakable ioy and delight, as we see in the example of *Dauid*, the Apostle *Paul*, and our Sauour Christ himselfe: but to our carnall appetite and sinfull flesh, which (like a sicke and aguish stomake, full of corrupt and noysome humours) doth bring our pallate quite out of taste, iudging those spirituall duties which are sweet and pleasant, bitter and lothsome, and our sinfull vices and workes of darkenesse, that are sowre and harsh to a right iudging taste, delightfull and well-relishing. And therefore, seeing wee are not (as the Apostle speaketh) *debiuers vnto the flesh, that wee should fulfill the lusts thereof*, let not this distaste which it feelth in religious

Mat. 5. 4.
Luk. 6. 21, 25.

Psal. 119. 9, 10.
Rom. 7. 22.
Iob. 4. 34.

Rom. 8. 12.

1. Pet. 3. 11.

§. Sect. 2.

That sanctification taketh not away our ioy & delight, but only changeth and improveth it.

1. Pet. 1. 9.

gious exercises withdraw vs from them, or discourage vs in them; yea, let vs so much the rather be diligent & constant in these duties, that we may mortifie this carnall concupiscence, that fighteth against our soules, and by displeasing it, please our God and our owne consciences, and nourish and preserve our spirituall life and health.

But this obiection which the flesh maketh against the leading of a godly life, it further presseth and confirmeth by the experience which we may have in others, and the examples of many Christians, who spend a great part of their time in sighing and sorrowing, mourning and lamenting, as though they were deprived of all inward ioy, and outward pleasures, and doe live in such a melancholike and mopish manner, as though they thought all delights vnlawfull, being ready to condemne themselves, and censure others, if they laugh or smile, or shew any other signes of gladnesse and reioicing, as not fauouring of sanctification, and the mortification of our fleshly lusts; not becomming the season, which is a time of mourning, nor befitting the place, which is a valley of teares, nor yet well suting with the example of our Sauour Christ, of whom it is written, that hee mourned and wept, but neuer any thing sayd of his mirth and laughter. For the answering whereof, we are first to know, that sanctification and mortification doe not annihilate or change the essence and being of nature, or the substance of our faculties, passions, and affections, but onely renueth and purgeth them from their corruption, that becomming holy, they may be seruiceable to God, and the spirituall and inner man. It doeth not abolish and take them away, but moderateth them in their degree, and keepeth them from extremity and excess, when as they are exercised about worldly things; and both rectifieth their disorder, and correcteth their viciosity and faultinesse. And finally, it causeth our passions and affections to change their objects, making vs to bewaile our sinnes, in which formerly wee reioiced, and to reioyce in those spirituall exercises, which in the dayes of our ignorance we loathed and neglected. It taketh away the lightnesse, vanity, and madnesse of mirth, and causeth it to become more graue and sober: It changeth our reioicing in euill, for reioicing in that which is good: It moderateth the excess of our earthly ioy, which is more in the creature, then in the Creature: It maketh vs to reioyce but a little, in things that are but a little worth, and to abound, and euen triumph with ioy in things of greatest excellency, as the assurance of Gods loue and our owne saluation, and the manifold and vndoubted testimonies of his grace and fauour towards vs. And if Christians doe not finde in them this change of ioy, from worse to better, from carnall to spirituall, from that which is vaine and worthless, vnto that, which (as the Apostle Peter calleth it) is *unspeakable and glorious*; it is their own fault, and not of their Christian profession. Neither in truth can the carriage of diuers Christians be in this regard excused, who as though they thought ioy and a godly life incompatible, and not to be reconciled or conioyned, or supposed that when they did forsake the world, their sins, and carnall pleasures, they were presently bound to part with mirth and gladnesse, ioy and delight, doe purposely affect a sad countenance and carriage, a demure and dejected looke, inwardly sighing and groining

groning vpon euery slight occasion, drooping and hanging downe the head, as though all ioy were in the pleasures of sinne which they haue forsaken, and no cause at all of reioycing in their present estate. Whereby they not onely make their owne liues tedious and wearisome, and so ouer-strait & strict, vnpleasant and vncomfortable, that being tyred with it, they are not able to hold out, but change this rigorous seruitude for licentious liberty; or else goe forward without life and spirit, courage or comfort: but also by their example discourage others that are without, from taking vpon them the profession of Christianity, or resolving to leade a godly life, as fearing that it is so austere and destitute of all ioy and delight, that it is altogether intolerable and not to be indured. Whereas contrariwise, if as they haue greater cause, they could also perceiue, that they haue aboue all other the greatest, most solid, and lasting ioy, it would be a notable inducement to moue them to take vpon them their holy profession, and to resolve that they will follow and ioyne with them in the practice of those duties, in which they discerne such pleasure and comfort.

But that those who affect such melancholike heauinesse, & purposely banish both out of their hearts and countenances all ioy and mirth, may be reclaimed from going on still in this erroneous and tedious course, and that others may not be discouraged by their example, from resolving to lead a godly life; let vs know, that there is no ioy comparable vnto that which is, or ought to be in Christians, that desire to serue and please God in their holy conuersation. For if, as *Bernard* hath excellently obserued, wee can be content with *Abraham*, in faith and obedience towards God, to offer and sacrifice our *Isaac*: First, our laughter and ioy, it shall onely be sanctified, but not slaughtered and killed. Thy *Isaac* shall not die, nor thy mirth perish, but the Ram onely, that is, the peruerfnesse and prophaneesse of thy pleasure and ioy, which endeth alwayes in griefe and anxiety. *Isaac* thy ioy shall not die, as thou supposhest, but shall surely liue; onely it shall be lifted aloft vpon the Altar and vpon the wood, that thy ioy may be holy and heavenly, sublime and lofty, not in the flesh and things beneath, but in spirituall things, in the crosse of Christ, & those high and holy priuiledges which we haue through him. For howsoeuer Christians in their first conuersion and humiliation, chiefly act the part of sorrow & heauines in the sight and sense of their manifold and heinous finnes, and shed teares of bitter griefe, looking vpon him whom they haue pierced, yet being iustified by faith, & hauing peace with God, in assurance of his mercy, and remission of their sins, they triumph with ioy, even in their afflictions and tribulations, and though they sow in teares, yet they reape in ioy; though they haue a dropping and sorrowfull seed-time, yet their haruest, which yeeldeth vnto them a fruitfull crop of lasting graces, (which yet are but the first fruits of their succeeding ioy and heavenly happines) is full of mirth & gladnes. So that with *Dauid* they reioyce more in the bright beames of Gods gracious countenance shining vpon them, then worldlings doe or can doe, when their come and wine is increased. And though they be, in respect of their afflicted estate,

6. Sect. 3.

That no ioy of worldlings is comparable to that which is in Christians.

*Oblatus sum
dem Isaac;
sanctificatus est
non mactatus.
Non Isaac, sed
aries mactatus,
non peribit tibi
lactia, sed con-
tumelia.*
*Bernard, sermo
de verbin. 1. 1.
Ecc. pro telli-
quibus omnia.*

*Zach. 12. 10. 13
Rom. 5. 1. 3.*

Ps. 124. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 Cor. 6. 10.

Psal. 133. 15.

Pro. 3. 17.

Psal. 36. 8.

Job. 16. 22.

Gal. 5. 22.

Psal. 35. 9.

Psal. 119. 14.
16.

Psal. 40. 8.

Aps. 5. 41.

Aps. 16.

Rom. 15. 17.

Gal. 6. 14.

2 Cor. 7. 4.

Eccl. 2. 1. 2.

Eccl. 7. 2. 6.

1 Cor. 13. 6.

Rom. 14. 17.

As sorrowfull, yet they are alwaies reioycing (as the Apostle speaketh) because they know that all things, euen crosses and calamities themselves worke together for their good. The which will more manifestly appeare, if we a little further consider the testimonies and examples of holy Scripture. For the Psalmist telleth vs, that *the voyce of reioycing and saluation is in the Tabernacles of the righteous*; And Salomon speaking of Wisdome, which consisteth in the sauing knowledge of God and his truth, and the practice of it in all holy and religious duties, saith that *her wayes, are wayes of pleasantnesse, and all her paths are peace*. So David saith of the Church and children of God; the liuely members of it, *That they should be abundantly satisfied with the fatnesse of his house, and that he would make them drinke of the riuers of his pleasure*. Our Sauour also promifeth vnto the Disciples, and in them to all the faithfull, that he would giue them such a permanent ioy, as no man should be able to take it from them. And finally, the Apostle setteth it downe, not as a common gift, but as a special *fruit of the Spirit* (not drooping sorrow, and disconsolate heauinesse, but) *ioy and peace*. And this also appeareth by the examples of the holy men of God recorded in the Scriptures: Thus David saith; *My soule shall bee ioyfull in the Lord, it shall reioyce in his saluation*. Neither did he onely thus reioyce in the testimonies of Gods fauour, and conquest of his enemies, but also in his obedience and keeping of Gods Law: *I haue reioyced in the way of thy testimonies as much as in all riches. I will delight my selfe in thy Statutes: I will not forget thy Word*. And againe; *I delight to doe thy will, O my God, yea thy Law is within mine heart*. Thus the Apostles reioyced euen in their persecutions, because they were thought worthy to suffer for Christs sake; and Paul and Silas, when as their backs were torne with fore stripes, and their feete locked in the Stockes. Thus the Apostle found matter enough to *glorie in through Iesus Christ, in things pertayning to God*: And tasted such vnspeakeable ioy in the knowledge of Christ and him crucified, that he disclaymeth all other ioy. And else-where he professeth, that he had no scant measure of this sweert delight, but that *he was filled with comfort, and was exceeding ioyfull, euen in all his tribulations*. Neither is this ioy whercof I speake, in which the Christian exceedeth all other men, sensuall and carnall, in the pleasures of sinne, and the fruition of earthly vanities, not in rioting and reuelling, in swilling and drinking, dicing and carding, vaine galliance and good fellowship, chambring and wantonnesse: for such pleasure he accounteth vanity, and such mirth madnesse; and chuseth rather to goe into the house of mourning, then into the house of such feasting & reioycing, because such ioy & laughter is but short and momentany, like the *crackling of thornes vnder a pot*, and alwaies endeth in sorrow and anxiety. It is not in mad mirth, and in sinfull and vnlawfull delights: for Christian *charity reioyceth not in iniquity, but reioyceth in the truth*; and this ioy is alwayes ioyned with *righteousnes*, and the peace of a good conscience, in which the *Kingdome of God* consisteth. For being subiects of Christs Kingdome, such as it is, such also is their ioy, but his Kingdome is not of this world, but spirituall & heauenly: and therefore their

LIB. 6. That a godly life is full of ioy and pleasure.

841

their ioy and reioycing is likewise of the same nature. And howsoeuer Gods children may and ought to reioyce euen in his temporary blessings; as they are testimonies of their heavenly Fathers loue, and also in honest sports and recreations, of which I haue before spoken, whereby they are fitted for higher duties, as musicke, shooting, hunting, hawking, and such like, those cautions before set downe being duely obserued; yea, howsoeuer in these respects they haue greater & more iust cause of ioy and reioycing then any worldling, because these are but vsurpers, who haue a fearefull account to make of their intension, whereas the other haue their right restored vnto them by Iesus Christ; yet, these are not the chiefe ioyes which they rest vpon, as being in comparison, dull and heartlesse, cold and comfortlesse, only they vse them for the necessity of their body & naturall life; as some small refreshings in their Inne, that they may afterwards with more strength & cheerefulness, proceed in their iourney. But the prime and principall ioyes which rauish their soules with inward delight, are secret & vnknowne to all, sauing those who haue tasted of them. So that they may say to worldlings of their ioyes, when they obiect vnto them their sadnesse & want of mirth, as our Sauour of his meat, We haue ioyes which you know not of, seeing our ioy is to doe the will of our heavenly Father. For it is that *hidden Manna* which our Sauour giueth them to eat, & like that *new name* written in the *white stone*, which *no man knoweth, sauing he that receiueth it*. It is a beauty which cannot be beheld with carnall eyes, and a sweetnesse which is not relished by a common & prophane taste, seeing it is of an holy & spirituall nature: so that when Christians are so afflicted in their outward estate, that they seeme vnto naturall men to haue no cause at all of reioycing, they may notwithstanding say with the Apostle, *We haue wherof we may glory through Iesus Christ, in those things which pertaine to God.*

*Ioh. 4. 34.
Apos. 2. 17.*

Rom. 15. 17.

*§. Sect. 4.
Of the diuers
objects of our
spirituall ioy.*

Now the objects of this Spirituall ioy are diuers, the chief and principal is God himselfe, his Christ and holy Spirit, for he being the *summum bonum*, the supreme ioy and chiefe blessednes, the fruition of him and his grace, and the bright beames of his face and fauor shining vpon vs, must needs be the matter & cause of supreme and vnspeakable ioy. And this is that ioy, and reioycing in the Lord, which is in the Scriptures not only permitted to the faithfull, & restrained vnto them alone as their peculiar and proper right, but enioyned & required as being a duty which we owe vnto God, the performance wherof maketh them happy & blessed. *Let not* (saith the Lord) *the wise man glory in his wisdom, nor the mighty man in his might, nor the rich man in his riches; But let him that glorieth glory in this, that he understandeth and knoweth me, &c.* So the Psalmist exhorteth to this ioy; *Reioyce in the Lord, O ye righteous, for praise is comely for the upright.* Of which he propoundeth himselfe for an example; *My soule shalbe ioyfull in the Lord, for he shall reioyce in his saluation.* And the Apostle likewise; *Let him that glorieth, glory in the Lord.* And againe; *Reioyce in the Lord alway, and againe I say reioyce.* In which himselfe tooke such abundant comfort and contentment, that he resteth in it alone, and renounceth all other ioyes; *God forbid that I should glory in any thing, sauing*

Ier. 9. 24.

Psal. 33. 21.

Psal. 35. 9.

1. Cor. 10. 17.

Phil. 4. 4.

Gal. 6. 14.

in the Crosse of Iesus Christ; by whom the world is crucified vnto me, and I vnto the world. And if we thus reioyce in the Lord, we shall not only be blessed and happie in our worke, but also in our wages and reward, which is promised vnto all those who make him their chiefest ioy; according to that of the Psalmist; *Delight thy selfe in the Lord, and he shall giue thee the desires of thine heart.* So the Lord promisseth to the faithfull, that they should *delight themselues in him, and hee would cause them to ride vpon the high places of the earth, and feede them with the heritage of Iacob, &c.* And as the Faithfull doe thus reioyce in God himselfe, so also in his Word and workes. For when they finde sweetenesse and comfort in the spirituall Manna and food of their soules, then they feede vpon it with ioy and delight. So *Dauid, I haue reioyced in the way of thy Testimonies, as much as in all riches. Thy Testimonies are my delights and my counsellors. Thy Testimonies haue I taken as an heritage for euer, for they are the reioycing of mine heart. How sweet are thy words vnto my taste, yea, sweeter then hony vnto my mouth! I reioyce at thy Word, as one that findeth great spoyle.* So also they reioyce in Gods workes of creation and gouernement, admiring Gods infinite wisdome, power and goodness that shineth in them: Especially in that great worke of our Redemption by Iesus Christ, and in the application thereof vnto themselves, by the inward and effectuall working of Gods Word and holy Spirit. Thus also doe they reioyce in the life of fayth, and in the fruits thereof, their sanctification and new obedience, and in the testimony of a good conscience, according to that of the Apostle, *Our reioycing is this, the testimony of our conscience; that in simplicity and godly sincerity, not with fleshly wisdome; but by the grace of God, wee haue had our conuersation in the world.* Yea, the faithfull with holy and heavenly mindes doe reioyce in earthly and temporary blessings, in their houses and lands, wiues and children, meates and drinckes, pastimes and recreations. For to this end God hath giuen them; neither is there (as the Wise man speaketh) in them any other good, but for a man to reioyce in their fruition, and to doe good in his life; and that euery man should *eate and drinke, and inioy the fruit of his labour, it is the gift of God.* And againe; *Behold that which I haue seene. It is good and comely for one to eate and to drinke, and to inioy the good of all his labour that hee taketh vnder the Sunne, all the dayes of his life which God giueth him; for it is his portion. Euery man also to whom God hath giuen riches and wealth, and hath giuen him power to eate thereof, and to take his portion, and to reioyce in his labour, this is the gift of God.*

So that no lawfull ioy, either spirituall, or temporall, inward or outward, is wanting vnto the righteous who desire to please God. But yet their chiefe and principall ioy in which they exceede all others, is spirituall, in the assurance of Gods loue and their owne saluation, and that both in respect of the excellency, perpetuity and propriety of it. For first, it excelleth all other ioyes, being of a spirituall and diuine nature, and (as it were) a short prelude to that heavenly and harmonious ioy, of which wee shall haue the full and euerlasting fruition in the life

Psal. 37. 4.

Esa. 58. 14.

Psal. 119. 14,
24, 103, 111,
162.

2. Cor. 1. 12.

Eccles. 3. 13, 13.

Eccles. 5. 18, 19.

6. Sect. 5.

That the
Christians
chiefest ioy is
spirituall, and
wherein it ex-
ceedeth all o-
ther ioyes.

to come. For so the Apostle teacheth vs, *that the Kingdome of God* (that is, the first beginnings of it in this world) *consisteth not in meates and drinckes, but in righteousness, peace, and ioy in the holy Ghost*; and they who haue here tasted these first beginnings of this heavenly ioy, shall haue the perfect fruition of that *fulnesse of ioy*, and of those eternall pleasures which are at Gods right hand for euermore. So that *when righteous men reioyce, there is great glory*, (as the Wise man speaketh) seeing their ioy farre exceedeth the ioy of them who reioyce in their corne and wine, as being not onely much more excellent both in respect of the nature and obiekt, but also an earnest-penny of a greater bargain, the first beginnings and prime taste of those full riuers of diuine pleasures, whereof they shall drinke their fill in Gods Kingdome, and the first fruits of that heavenly and happie haruest of ioy, which is reserued for them in the life to come. And therefore no maruaile, seeing this spirituall ioy is about all others most excellent; that *Dauid* (when hauing wounded his conscience with grieuous sinnes, hee was deprived of the sense and feeling of it for a time) did so earnestly desire to haue it againe restored: *Restore vnto mee the ioy of thy saluation, and uphold mee with thy free Spirit*: Seeing herein hee had much more contentment, sound comfort and delight, then in all the earthly pleasures, which a Kingdome could yeeld vnto him? For they all were but slight and childish, this, solid and substantiall; they, vaine and worthlesse, this, excellent and of incomparable value; they, short and fickle, momentary and mutable, this, durable and permanent. And this is the second reason to commend vnto vs this spirituall Ioy, in that it is not like worldly ioyes, onely by fits and flashes, but settled and constant in all estates and conditions, as well in aduersity and affliction, as in prosperity and all earthly abundance. For if our hearts bee once replenished with this Ioy, *no man shall bee able to take it from vs*; and being of a spirituall and diuine nature, no earthly thing can quell or quench it. No prison can locke it from vs, no banishment can diuide and seuer vs, no losses and crosses, confiscations of goods, Rackes or Gibbets, fire or sword, can take it away and depriue vs of it. For in all extremities wee haue an inward Comforter, euen the Spirit of God dwelling in vs, which filleth our hearts with ioy, and turneth our mourning into mirth and gladnesse, and as our *afflictions doe abound*, so also he causeth our *consolations to abound much more*. Wee liue the life of faith, and not of sense, which looketh not so much vpon things present, as vnto our future hopes and certainties, and hereby wee apply vnto vs Gods Word and gracious promises, which supplyeth comfort sufficient to support vs in all our sorrowes. For it assureth vs, that those are blessed which *mourne now, because they shall bee comforted, and which weepe now, for they shall laugh*. That all things, euen afflictions themselues shal worke together for the best, and our *momentary and light sufferings shall cause vnto vs a farre most excellent and eternall waight of glory*, that by these many tribulations wee shall enter into the Kingdome of heauen: and if we suffer with Christ, wee shall also

Rom. 14. 17.

Psal. 16. 11.

Pro. 23. 12.

Psal. 4. 7.

Psal. 36. 8.

Psal. 51. 12.

Rom. 8. 3.

Iohn 16. 22.

Iohn 16. 7.

2. Cor. 1. 5.

Math. 5. 4.

Luke 6. 21.

Rom. 8. 25.

2. Cor. 4. 17.

Act. 14. 22.

2. Tim. 2. 12.

Psal. 119. 50. 92

2. Cor. 8. 2.

Heb. 10. 34.

2. Cor. 7. 8.

Eccl. 7. 6.

Chap. 11. vers. 9.

Prou. 14. 13.

2. Cor. 5. 12.

Luk. 12. 20.

Luk. 6. 25.

§. Sect. 6.

That this spirituall ioy is proper to the godly, and belongeth to no other.

Psal. 33. 1.

Psal. 111. 8. 15

Psal. 106. 3.

Esa. 64. 5.

Luk. 10. 20.

Esa. 61. 1, 2, 3.

Esa. 51. 11.

Matth. 22. 2.

raigne with him. And this was that Word of God applyed by faith, which was Dauids comfort in his afflictions, without which hee should haue perished. This was it which made the Church of Macedonia in a great vall of affliction, and in their deepe pouerty, to haue withall abundance of ioy. This made the godly Hebrewes to take ioyfully the spoyling of their goods, knowing that they had in heauen a better and induring substance. Finally, by this the Apostle himselfe was filled with comfort, and exceeding ioyfull in all his tribulations. But contrariwise, the camall ioy of worldlings in the pleasures of sinne, is fickle and false, mutable and momentany, like the short blaze and crackling of thornes vnder a pot, or laughter in a fit of phrensie, or of a man tickled, which laugheth in the face and countenance, when he is grieved at the heart; because in the midst of their mirth they haue many a cold qualme and checke of conscience, being not able to forget, that after all their youthfull reioycing, they must come vnto Iudgement. The which euen in laughter maketh the heart sorrowfull, because the end of their mirth is heauinesse; and when they glory in outward appearance, to haue no ioy at all in the heart. For who but fooles can reioyce in their full barnes, and abundant prouisions, that remembreth, This night his soule shall be taken from him? Who can haue any sound ioy and comfort in such pleasures and delights, which within a while shall end in endlesse woe and misery, according to that of our Sauour, *Woe vnto you that laugh now, for ye shall mourne and weepe.*

Finally, the faithfull, who resolute and indeuour to serue and please God in the duties of a godly life, haue propriety in this spirituall and heavenly ioy, seeing it belongeth to them all, and to them alone, none other hauing any part and share in this high and holy priuiledge. For first, this ioy in the Scriptures is appropriated vnto them onely, and no other. So the Psalmist; *Reioyce in the Lord, O ye righteous, for praise is comely for the vpright.* And againe, *Light is sowne for the righteous, and gladnesse for the vpright in heart. The voyce of reioycing and saluation is in the Tabernacles of the righteous.* In which regard, he desireth to see the good of Gods chosen, to reioyce in the gladnesse of his Nation, that hee might glory with his inheritance. And the Prophet Esay ioyneth these together; *I thou meetest him that reioyceth and worketh righteousness.* Secondly, the faithfull can onely thus reioyce, because all the causes of this spirituall ioy belong peculiarly vnto them alone. For they onely are elected to saluation, in which respect, our Sauour exhorteth his Disciples to reioyce in this, because *their names were written in the Booke of life.* They alone are the redeemed of the Lord, who being freed out of the captiuitie of all their spirituall enemies, haue exceeding great and iust cause to reioyce in this gracious deliverance. And when by the glad tidings of the Gospell, the Lord proclaimeth liberty to captiues, and the opening of the prison to them that are bound, then doth hee also thereby comfort them that mourne, giuing vnto them beauty for ashes, and for mourning, the oyle of ioy. So the Prophet saith, that *the redeemed of the Lord shall returne, and come with singing vnto Sion; and euerlasting ioy shall be vpon their heads; they shall obtaine gladnesse, and ioy; and sorrow and mourning shall flee away.* They are called to the Marriage of the Kings Sonne, and feasted with a delicious banquet of his speciall fauours; and

and none but they haue communion with Christ, that they may reioyce and solace themselves in the fruition of his loue. They, and none besides, are iustified of Gods free grace, through the righteousness and obedience of Iesus Christ, and therefore haue cause to be of good comfort, seeing their sinnes are forgiven them. So the faithfull professe, that they would greatly reioyce in the Lord, and that their soules should be ioyfull in their God, because he had clothed them with the garment of saluation, and covered them with the robe of righteousness, as a Bridegroom decketh himselfe with ornaments, and as a Bride adorneth her selfe with her iewels. They also haue cause, above all others, of ioy and reioicing, in that they are reconciled vnto God by Iesus Christ, and are at peace with him, and with their owne consciences, in which respect they haue iust cause of glorying in their tribulations: for this peace with God, passeth all understanding, and his loue is better then wine, refreshing and cheering our harts more, then all the cold qualmes of worldly crosses can daunt and dismay them; seeing by Gods loue towards vs, and our loue towards him, wee haue this priuiledge, that all things shall worke together for our good. They alone haue the Spirit of God dwelling in them, which worketh in their hearts this spirituall ioy, and by vniting them vnto Christ, and through him vnto God his Father, the Authour and Fountaine of all goodnesse, blessednesse and ioy, doth giue vnto them cause sufficient of triumphing with ioy unspeakable and glorious, in the fruition of all happinesse through this sweet and happy communion. Finally, the faithfull onely who serue and please God, haue hope and assurance of eternall blessednesse in the Kingdome of heauen, when all teares being wiped away from their eyes, they shall bee comforted after their mourning, and after their weeping, laugh and reioyce. For the Lord will shew them the path of life, and cause them to in ioy in his presence fulnesse of ioy, and at his right hand pleasures for euermore. In which regard, the godly, in this assurance of faith, haue as much greater, and better cause of reioicing about all worldlings, who abound in their present possessions of earthly wealth, and wallow themselves in voluptuous pleasures, as a young heire in his nonage, who expecteth the inheritance of some goodly Lordship, or if you will, some great and glorious Monarchy, hath more cause of reioicing, then a poore cotager in a silly tenement, in which for the present he dwelleth, but yet onely holdeth it at the Landlords pleasure. For there we shall haue riches and treasures which cannot rust with canker, nor we be robbed of them by theeues; there are honours subiect to no blemish of disgrace, and pleasures for euermore. In all which respects, let the righteous be glad, as the Psalmist exhorteth, let them reioyce before God, yea, let them exceedingly reioyce. And that not by fits and flashes, but at all times, and vpon all occasions, according to that of the Apostle, Reioyce euermore. Neither is there any time vnseasonable for the spirituall ioy of the righteous, so long as they haue the face and fauour of God shining vpon them, which is all-sufficient in it selfe to turne all their mourning into mirth, and their sorrow into gladnesse; even when they are sore pinched and pressed with the waight of their afflictions, and cause them to reioyce inwardly in their hearts, when their cheekes are bedewed with their teares. Heerein, quite contrary to the

Cont. 2. 4. 5.

Math. 5. 3.

Esa. 61. 10.

Rom. 5. 1. 3.

Phil. 4. 7.

Cant. 1. 2.

Rom. 8. 19.

Gal. 5. 22.

Esa. 51. 12.

Apoc. 21. 4.

Math. 5. 4.

Luk. 6. 21.

Psal. 16. 11.

Mat. 6. 19. 20.

Psal. 68. 3.

1. Thes. 5. 16.

2. Cor. 5. 12.

2. Cor. 7. 10.

Psal. 2. 11.

6. Sect. 7.

An admonition to the faithfull, to lay hold on this ioyfull priuiledge, and to shake off sorrow and sadness.

Pro. 12. 25.

Pro. 15. 13, 15.

Pro. 17. 22.

wicked, who reioyce in the face, but not in the heart, whereas the faithfull doe inwardly glory, euen in their tribulations, which notwithstanding being bitter and vnpleasant to the flesh, do make them to discouer nothing but griefe in their outward countenance. Yea, sorrow for sinne it selfe, when as wee mourne as a man mourneth for the death of his onely sonne and first borne, doth not abate our spirituall ioy, yea in truth it doth much increase it; for this godly sorrow worketh repentance to saluation, not to be repented of, and caueth the true Christian exceedingly to reioyce, in that he can heartily grieue, because by his sinnes hee hath displeased his God. And this trembling in the sight and sense of our sinnes, and the Iudgements of God due vnto them, may, through faith assuring vs, that by Christ we are freed from them, be ioyned with inward gladnesse, according to that of the Psalmist; *Serue the Lord with feare, and reioyce with trembling.*

By all which it appeareth, that godlinesse doth not deprive any of ioy and gladnesse; yea rather, the more godly we are, the better right and title we haue vnto it, and may iustly exceed all others as much in mirth and cheerfulnessse, as we haue in vs more then they, the causes of all sound and solid reioycing. The which as it should perswade all who are yet vnresolved, to enter without delay, into this Christian course, that they may attaine vnto this high and excellent priuiledge, and not suffer themselves to be any longer discouraged with this vaine and false conceit, that they must leaue all their chiefest ioyes, when they leaue and forsake the pleasures of sinne: so should it moue those who haue a desire and purpose to serue and please God, to lay hold of this ioyfull priuiledge, seeing God freely offereth it vnto them, and not any longer to please themselves with their melancholike dumps, and affected sadnessse, as though they were greatest proficients in mortification, when they most exceed in lumpish heauines, which needs to be mortified as well as any other carnall affection, that in stead thereof our hearts may bee replenished with spirituall ioy. For hereby they doe not onely exceedingly discredit and disgrace a godly life, and by casting vpon it this false aspersiō of sorrow and sadness, discourage others from entring into it; but also make it to become so tedious and troublesome, harsh and vnpleasant, that they cannot proceed in it without much vncomfortableness; nor performe the duties of Gods seruice with any cheerfulnessse and delight, when as their spirits are dulled and deadened with this mournfull and dejected heauinessse. For as the Wise man hath obserued; *Heauinessse in the heart of man maketh it stoope*, needing no other burthen to ouerwhelme it, seeing it is pressed downe with its owne waight. And againe; *A merry heart maketh a cheerful countenance, but by sorrow of the heart the spirit is broken. All the dayes of the afflicted are euill, but he that is of a merry heart, hath a continuall feast.* And in another place; *A merry heart doth good like a medicine, but a broken spirit dryeth the bones.* Now that they may shake off this sadnessse, and raise their drooping hearts with spirituall ioy, let them consider, that sorrow and heauinessse in themselves are euill, and the fruits of sinne; and therefore are not simply acceptable vnto God, who delighteth not in the griefe and vexation of his seruants, but onely when they are sanctified, moderate

moderate in their measure, seasonable in their time, placed vpon a right subiect, which can be nothing else but sinne and punishment, and directed to a right end. Secondly, that sanctified ioy is a fruit of the Spirit, and pleasing vnto God, as being a part of that seruice which hee requireth of vs in the first Table, seeing this is one way of hauing God in our hearts, when we reioyce in him; besides that, it is a meanes of all other parts of Gods worship, which cannot be well performed without ioy and cheerefulness. Thirdly, let them consider, that the Lord promiseth this ioy and gladnesse, as a singular priuiledge, and a speciall benefit vnto the faithfull, and therefore that it is great folly to refuse it when hee offereth it. Thus the Prophet saith, that in the Church shall bee heard the voyce of ioy, and the voyce of gladnesse; the voyce of the Bridegroom, and the voyce of the Bride; the voyce of them that shall say, Praise the Lord of hosts. For the Lord is good, and his mercy endureth for euer. And our Sauour hath promised, that hee will giue vnto the faithfull such constant and permanent ioy, as no man shall be able to take from the. Fourthly, that the priuation of this ioy is threatened as a punishment for sinne: *Thou shalt not goe into the house of feasting, to sit with them to eate and drinke: For thus saith the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your dayes, the voyce of mirth, and the voyce of gladnesse, the voyce of the Bridegroom, and the voyce of the Bride. And againe, I will cause all her mirth to cease, her feast dayes, her new Moones and Sabbaths, and all her solemne feasts.* And therefore who can please himselfe in affecting sorrow and heauinesse, which the Lord threatneth as a punishment of sinne? Fifthly, let them consider, that as mourning is a preparation to faith, and (as it were) a sorrowfull seed-time; so ioy and reioycing is the effect and fruit, the croppe and haruest of it, whereby we may try it, both in respect of the truth, and also the degree of it; for whereas there is no reioycing, there is no faith; little ioy, weake faith; and fulnesse of ioy, fulnesse also of perswasion. Neither is it possible that a man can haue assurance of Gods loue, the remission of his sinnes, and of that inestimable happinesse which is reserved in our heavenly inheritance, but that his heart must needs bee filled with ioy and reioycing. Although it cannot be denied, but that in the time of our first conuersion and humiliation, and in the case of spirituall desertions, when God hideth his face, and seemeth to withdraw from vs the testimonies of his loue and fauour; this ioy is so eclipsed, that the warmth and comfort of it is hardly to bee discerned, euen as faith it selfe, from which it springeth, is like a fire raked vnder the ashes, and not to bee perceived by sense and feeling. Finally, consider that this spirituall ioy maketh vs blessed, as not onely being it selfe full of sweetnesse and comfort, but also the first beginning, and the very entrance into the eternall ioyes of Gods Kingdome; wherewith our drooping hearts are so cheered and refreshed, that all difficulties become easie, all tediousnesse in Gods seruice is taken away, and the time that is spent therein seemeth short and pleasant. In which respect the Psalmist pronounceth that people blessed, that know the ioyfull sound, because they shall walke cheerfully in the light of Gods countenance; reioycing in his name all the day, and being exalted in his righteousness. And therefore let all those who desire to goe forward in the duties

Jer. 33. 11.

Job. 16. 24.

Jer. 16. 8.
and 23. 10.

Hos. 2. 11.

Psal. 39. 19, 16.

duties of a godly life with comfort and cheerefulnesse, labour to haue their hearts replenished with this spirituall ioy, and to scatter and dispell, as much as in them lieth, the foggy mists of sad, melancholy, and lumpish heauinesse, which maketh vs either to stand still in the wayes of godlinesse for want of this ioyfull light, or to goe forward in them slowly, and with much discomfort and wearinesse. And to this end, let them labour earnestly to liue the life of faith, which draweth from Christ all the cordials of comfort, and to bee thereby more and more assured of the remission of their sinnes, their reconciliation with God, and of the eternall saluation of their soules, which will lift yp their hearts with vnspeakeable ioy, euen when they are most deserted with worldly afflictions; and make them to goe on cheerefully in the duties of Gods seruice, when they are fully ascertained of such liberall wages, and such an inestimable recompence of heauenly rewards.

CAP. XVI.

Three other obiections of the flesh against a godly life, propounded, and answered.

6. Sect. I.

That a godly life taketh away no lawfull liberty, but rather establissheth it.

Iob. 8. 34.

THe fourth obiection which the flesh maketh against a godly life, is, that it taketh away all our liberty, and so checketh and curbeth vs in all our thoughts, words, and workes, within the strict limits of Gods Law, that wee haue no freedome like other men, to thinke, speake, or doe such things as are most pleasing vnto vs. To which I answere, that it doth not deprive vs of any lawfull liberty, but onely restraineth vs from lawlesse licentiousnesse, and curbeth in the flesh, that it may not run on in exorbitant courses, and glut it selfe with sinfull pleasures, which alwayes end in grieve and bitterness. Wherein it doth not take away any true liberty, but rather freeth vs from the most miserable and grievous bondage, and basest seruitude and thraldome vnto Satan, sinne, and our owne lusts. Yea, rather by leading of a godly life, we are restored vnto that ancient and true liberty in which we were created, euen the glorious liberty of the Sonnes of God, resembling heerein our heauenly Father, who, though he be most free to doe whatsoever pleaseth him, yet in respect of his holy and pure nature, cannot sinne, or doe any euill which is contrary vnto it. And as well may we say that the glorified Saints, who are crowned with ioy and happinesse, haue lost all their liberty, because they are so confirmed by supernaturall grace, that they cannot sinne, as that we are deprived of it, because wee are restrained by Gods Word and holy Spirit from all manner of wickednesse; or that a sonne hath lost his liberty, when hee liueth according to his Fathers will that dearely loueth him, and is freed from the gouernment of some base slaue, who egged and thrust him on in all wicked courses, which in the end would deprive him of his fathers loue, and iustly disinherite him of his desired patrimony. Yea, let vs know, that as sinne is the greatest bondage, so the seruice of God is the greatest and best liberty; when as we are *stablished* in all grace and goodnesse by *his free Spirit*, and

psal. 51. 13.

and submit our selues to be guided & directed by it in all our wayes, as the body by the soule. For as the Apostle speaketh, *Where the Spirit of the Lord is, there is liberty.* Let vs know, that as our Sauour Christ came amongst vs to take away the sinnes of the world, both in respect of the guilt, punishment, and corruption: so also, as our Redeemer, to free vs out of bondage, and to purchase for vs perfect liberty, which is, that being deliuered out of the hands of all our spirituall enemies, we should worship and serue him in holynesse and righteousness before him without feare, all the dayes of our liues. Of which liberty himselfe speaketh; *If the Sonne shall make ye free, ye shall bee free indeed.* And therefore let vs not hearken to the flesh, which abuseth and deludeth vs, by giuing vnto things false names, gracing the bondage of sin and thralldome vnto our owne lusts, with the glorious title of liberty, and disgracing our Christian liberty and freedome from sinne, with the name of bondage; but knowing that this was one speciall end of Christs comming and dying for vs, that hee might destroy the workes of the deuill, and free vs out of the bondage of sinne; let vs stand fast in the libertie wherewith Christ hath made vs free, and not bee intangled againe with the yoke of bondage. And seeing he hath called vs vnto liberty, let vs not abuse it for an occasion to the flesh, as the Apostle exhorteth.

2. Cor. 3. 17.

Luk. 1. 74. 75.

Iob. 6. 36.

1. Iob. 3. 8.

Gal. 5. 1. 13.

§. Sect. 2.

That a godly life doth not take away friendship and good society, but rather increaseth it.

The fifth obiection against a godly life is, that it taketh away all familiar friendship and good fellowship, all merry meetings and ciuill conuersation from amongst men, estranging their minds one from another, and making them to delight more in solitariness then in company. To which I answer, that if by these glorious names of friendship, good fellowship, and ciuill conuersation, bee meant the common commerce which worldly wicked men haue one with another, in the workes of darkeness and pleasures of sinne, in gluttony and drunkenness, in May-games, misrule, and madde merriments, in carnall reuellings, Stage-playes, Wakes, and Morrice-dances, in swaggering, swearing, backebiting, and corrupt and filthy communication; in dycing, carding, and spending both their time and states in vnlawfull gaming; then is it no blemish or aspersion vnto a godly life, but rather an high praise and commendation, that it breaketh off such wicked and dangerous societies, and reformeth such pernicious disorders as alwayes end in griefe and vexation. But if hereby bee vnderstood true friendship, and Christian familiarity and acquaintance, lawfull meetings, and ioyfull feasting with one another in the true feare of God; then doth not a godly life abolish them, but rather confirme and increase them among all true Christians. For purging away the corruptions, and rectifying the disorders of societies and conuersation, and making them truly ciuill and religious, it causeth them to be much more comfortable and profitable, and consequently more frequently to be affected by all those who taste the sweetness and benefit which commeth of them, without any sting of sinne, or after-tang of bitter griefe. As wee see in the example of those Christians, which liued in the first age of the Primitiue Church, who tooke exceeding ioy in the Communion of Saints, in mutuall conuersing one with another, and in their frequent meetings, to eat and drinke and reioyce together. And therefore vnlesse any will presuppose, that sinne is the only bond of all good fellowship, and that

A. 1. 1. 1.

that we cannot take pleasure in one anothers company, vnlesse wee ioyne together to displease and dishonour God, and that we can neuer be merry so long as he is with vs; And vnlesse we account that onely to be ciuility, whenas we shew no dislike of sinne, but soothe and bolster, yea, incourage and thrust on all that beare vs company in the wayes of wickednesse; let vs not falsly affirme, that a godly life is any hindrance to ciuill conuersation, or that it depriueth vs of the mutuall ioy and comfort, which wee might otherwise take in friendship and fellowship one with another.

§. Sect. 3.
That a godly
life doth not
bring with it
want and po-
uerty.

The sixth obiection is, that godlinesse bringeth with it want and pouerty, as appeareth first by common experience, and innumerable examples of those, who being most religious and conscionable in all their courses, come as far short of other men in worldly wealth, as they exceed and go before them in piety and honest dealing, in so much as it is growne into a common, yet wicked Prouerbe, that plaine dealing is a Jewell, but he that vseth it, shall dye a begger. And secondly, it standeth with reason that it should bee so, seeing piety letteth passe, and refuseth many aduantages, by which, those that want it, doe increase their wealth, and improoue their worldly estate. For their thoughts lesse runne vpon earthly things, being taken vp with heavenly; their indeuours are more faint and weake in pursuing them, then theirs who haue set their hearts vpon them; their time and strength is not so wholly employed in getting and keeping riches. They lose much which they might get, because they will not vse vnlawfull meanes, as fraud and deceit, extortion and oppression; because they will not lye, and confirme it with an oath for their aduantage; nor prophane the Sabbath by selling and buying, and labouring in their callings; nor keepe seruants vnder them, who make no conscience of these things, though they bee neuer so profitable, nor follow the bent of the times, and soothe euery one in their humour, of whom they may make any aduantage. And finally, because they will not stoope to euery baite of profit which is cast before them, vntill by due examination in the Court of Conscience it may appeare to bee honest and lawfull. To which I answer, first, that though all this were true, that godlinesse should giue a *Supersedeas* to worldly thirst, so that it were not possible to imbrace piety, and escape pouerty, or to bee rich and religious both at once; yet this should not weaken our resolution to serue God in the duties of a godly life, seeing our spirituall gaines doe farre exceed our worldly losse. For godlinesse it selfe is the chiefeest gaine, as bringing with it that contentation which all worldly wealth cannot purchase. Secondly, though being godly, we haue but a poore estate, yet it is more to bee esteemed then the greatest abundance of the vngodly; according to that of the Psalmist; *A little that a righteous man hath, is better then the riches of many wicked. For the armes of the wicked shall be broken, but the Lord upholdeth the righteous.* The little wealth they haue, is accompanied with Gods blessing; by which it is made more sufficient and durable for their vse and comfort, then the rich Treasuries, and full store-houses of worldlings; their little pittance, being like the Widdowes cruze of oyle and handfull of meale, which as it was daily spent, so by the blessing

1. Tim. 6. 6.

Psal. 37. 16, 17.

of God it was daily renewed and replenished, that there might bee no want, when the full barnes were emptied, and the storehouses of the rich without food; like *Daniels* pulse, which made him and his fellowes fatter and in better liking, then the prouision which was brought to others from the Kings Table. Finally, like the small streames of a liuing fountaine, which continue running in the greatest drought, when great standing waters, and huge torrents arising from land waters are dried vp. Againe, though the godly haue but little, yet that which they haue, they haue received from Gods owne hand, as a testimony of his loue and fauour, as *Iacob* acknowledged to his brother *Eſau*, *Take, I pray thee, my blessing which is brought to thee, because God hath dealt graciously with me, and I haue enough.* Yea, they receiue it from him as his free gift, and shall neuer be called with wicked men to account for intrusion and vsurpation. Neither is it a gift to bee esteemed onely in its owne value, but as an earnest-penny, which bindeth a greater bargain, and giueth them assurance of their heavenly inheritance, and euerlasting happinesse in Gods Kingdome. Finally, though they haue but little, yet they haue with it a good conscience, seeing they haue gotten it by lawfull meanes, the which will be in stead of a *continuell feast*, and make a *dinner of cold herbes*, or simple rootes, better then a *stalled Oxe*, or the greatest dainties to them that want it. Whereas contrarywise, the greater plenty of wicked men bringeth no such comfort with it; because it is mutable and momentary in it selfe, and giueth no assurance of better and more durable riches which shall succeed it. Because their worldly abundance is often ioyned with many and great discontents, which depriueth the owners of all their ioy, as we see in the example of *Saul*, *Abab*, *Haman*, and many others. Because their *prosperity slayeth them*, whilst it serueth as a snare, to intangle them in all maner of sins; as a pasture, to fit and prepare them for destruction; as an intoxicating cup, to bewitch and inamour them with worldly loue, and to make them neglect spirituall and heavenly things; because after their great cheere, they shall haue such an heauy reckoning as wil quite dampe all their musicke and delight. And finally, because they are no gifts of Gods loue and fauour, but rather of his clemency and forbearance; like the liberall allowance which Princes make to great and noble Traytors, vntill they be brought forth to tryall and execution, according to course and extremity of the Law.

Gen. 33. 11.

Pro. 15. 15, 17.

Pro. 1. 32.

§. Sect. 4.

That though many godly men are poore, yet godlinesse is no cause of their pouerty.

1. Tim. 4. 8.

Psal. 24. 1.

In the second place I answere, that though many are poore who are godly, yet their godlinesse is not the cause of their pouerty; seeing it onely findeth, but not maketh them to bee in this penurious estate. For when the Gospel is preached, the poore rather receiue it then the rich, seeing the little comfort which they haue in earthly things, doeth make them to seeke for it in spirituall and heavenly; whereas the abundance of the rich intangleth their hearts in the snares of worldly loue, choketh in them the seed of Gods Word, and maketh them to neglect the meanes of their saluation. Thirdly, I answere, that godlinesse is a cause and meanes of riches, and not of pouerty, seeing it hath the *promises of this life, and that which is to come*; and God hath vndertaken (who is able and all sufficient) seeing *the earth is his, and all that therein is*, and most true and infallible in

Psal. 34. 10.
 & 84. 11.

Esay 1. 17, 18,
 19.

1. King. 3. 9, 11.

his Word) that *nothing which is good*, shall be wanting vnto those that feare and serue him; that if we will *first seeke his Kingdome and righteousness*, all other things shall be cast vpon vs; that he will *withhold no good thing from them that walke vprightly*. That if we will *cease to doe euill*, and *learn to doe well*, if we *consent and obey*, we shall *eat the good things of the land*. If indeed riches were simply our owne earnings, and could be gotten by our owne policies, care and labour, then those who exceed others in all these, might promise vnto themselves the greatest plenty, though they vterly neglect Gods seruice; but seeing it is onely Gods blessing that maketh rich, it is, not to be imagined, that the Lord, infinite in bounty and goodnesse, will be lesse liberall in paying our wages, because we are more faithfull and diligent in doing his worke. And therefore if wee feare want and pouerty, it must not discourage vs from the seruice of God, but rather be a strong motiue to make vs serue him with more earnest indeuour, seeing he will preferue those who serue him from pouerty, so farre forth as it is euill and a punishment of sinne, and will giue vnto them all temporall blessings, so farre forth as they are good and profitable. And if he scant them of these earthly trifles, it is but to fit them for the receiuing of his greater and better gifts, euen the rich treasures of his spirituall graces, faith, hope, patience and the rest, and for the euermore lasting riches and glorie of his heavenly Kingdome. For he that rewarded *Salomon* with peace, wealth and honour, because in the first place he desired ciuill wisdom to gouerne the people, will not deny them vnto those, who affect aboue all things spirituall Wisdom, consisting in true godlinesse; if in his diuine Wisdom, he doth see that it is better for them to haue them, then to want and be scant of them.

CAP. XVII.

Their obiection answered, who alleadge that their pouerty presseth them to such continuall labour, that they haue no leysure for the duties of a godly life.

6. Sect. I.
 That Gods
 Commande-
 ments bind
 vnto obedi-
 ence both
 poore and
 rich.



He seuenth obiection is made by those who are afflicted with pouerty, and cannot, without much labour and great paines, procure necessities for the sustayning of their owne liues and those that depend vpon them. O, say they, we are so miserably poore, that vnlesse we spend our whole time in the workes of our callings, we cannot get such a small competency as is sufficient to hold life and soule together, nor food and clothing for our selues, wiues, children and families, which we must prouide for, vnlesse we would be worse then Infidels, being bound so to doe both by the Law of God and nature. And therefore hauing no spare time to spend in Religious duties, we hope that God will haue vs excused, and not impute the fault vnto vs, but to our pouerty, which necessarily constraineth vs to neglect the duties of his seruice, which if wee had time and leysure, like

like other men, wee would willingly performe. To which I answer first, that the Law and commandements of God are giuen indefinitely, and generally vnto all men, the poore as well as the rich, and to all sorts of men equally and indifferently vnto obedience, without any exemption or toleration granted to any state and condition. Otherwise, if such excuses might passe for current pay, none would want pretences to slip their necks out of the yoke of obedience, seeing prosperity and plenty, as well as aduersity and penurie, doe not want their seuerall imployments, and distractions enow to hinder vs from the duties of Gods seruice, if at least we will yeeld and giue way vnto them. Secondly I answer, that the state of pouertie being sanctified vnto vs, is much more fit for the duties of Gods seruice, then that which floweth with plentie and abundance, as being lesse subiect to many potent vices and corruptions which hinder vs in them, as pride and selfe-loue, wrath and insolencie, sloth and idlenesse, intemperance, infobriety and many others.

Thirdly, pouerty doth not hinder any of Gods graces in vs: Yea, through Gods blessing, doth much further and increase them; as meekenesse, humility, patience, temperance, sobriety, watchfulnesse in prayer. Yea, it doth not make vs lesse fit for any, either in respect of the graces themselues or the practice and exercise of them; for sauing graces are not bought for money, nor lost for want of coyne to purchase them, but are the gifts of God, which he giueth freely without respect of persons, to poore and rich, if they hunger and thirst after them, according to that gracious call: *No, every one that thirsteth, come yee to the waters, and he that hath no money, come yee, buy and eat, yea come buy wine and milke without money, and without price.* So our Sauour Christ, *If any man thirst, let him come vnto mee and drinke; he that beleueth on mee, as the Scripture hath said, out of his belly shall flow riuers of liuing water;* that is, the sauing graces of his sanctifying Spirit, as he expoundeth it in the words following. Neither doth pouertie hinder the Spirituall exercise of any grace in our outward practice, no, not Christian bounty and beneficence, which God measureth not by the greatnesse of the gift, but the obedience and liberality of the giuer, *For if a man hath a willing minde, hee is accepted according to that which hee hath, and not according to that which hee hath not,* as in this particular case the Apostle speaketh. The which our Sauour evidently sheweth in the example of the poore, yet liberall widdow, whose two mites being all her wealth, was esteemed the greatest gift that was cast into the Treasurie. Much lesse doth pouertie hinder vs in the duties of Gods seruice, which seeing they are to be performed, not with outward pompe, but in Spirit and Truth, neede not the helpe of money and riches to further vs in them. And this the examples of all Gods Saints, who haue liued in former ages, doe evidently shew, vnto whom pouertie was no impediment to hinder them from performing vnto God any dutie of his seruice. For the poore Fishermen were no lesse diligent in all religious duties, then the wealthy Patriarches, poore

§. Sect. 2.

That pouerty hindreth not Gods graces in vs, but rather furthereth them.

Esay 55. 1.

Job. 7. 37, 38, 39.

2. Cor. 8. 12.

Job. 4. 24.

Luk. 9. 58.

6. Sect. 3.

That the more
poore we are,
the more ear-
nest we
should be in
Gods seruice.
1. Tim. 6. 6.

Psal. 119. 111.

Psal. 24. 1.

Psal. 23. 5.

Psal. 145. 15.

Psal. 127. 1, 2.

1. Sam. 2. 7, 8.

Pro. 10. 22.

Deut. 8. 3.

Matth. 4. 4.

9. Sect. 4.

That if being
poore, we care-
fully serue
God, we may
securely cast
our selues vpon
his gracious
providence,
and expect
him to be our
reward.

Lazarus, then rich Abraham; Amos an heard-man, then Esayas of the Kings stocke; Paul a poore Tent-maker, then David a rich King; yea, our Satiour Christ himselfe, as hee exceeded all others in po-
uerty, liuing vpon almes, and not having a place of his owne
where to lay his head; so hee exceeded all men that euer liued in
piety, and in the practice of all Religious duties belonging to a
godly life.

Fourthly, I answer, that the more poore wee are in our outward
estate, the more intentiue and diligent should wee be in the seruice of
God, and all religious exercises; that being defectiue in earthly bles-
sings, wee may be made rich in all spirituall and sauing graces, and
that wanting with Peter and Iohn, siluer and gold, wee may with them
exceede in Godlinesse, which is the chiefeest Gaine, and bringeth with
it the greatest contentment. Finally, that hauing no other patri-
mony in lands and houses, wherein we might delight our selues, wee
doe make Gods testimonies to be our heritage for euer, and the verie re-
ioycing of our hearts. Fifthly, seeing the whole earth and all therein
is, is the Lords, and at his disposing, to whom he pleaseth, and it
is his blessing alone which maketh rich, therefore the more poore wee
are, the more painefull and diligent should we be in all duties of
his seruice, that he may so blesse our labours, and prosper our han-
dy-worke, as that it may be an effectuall meanes, seruing his pro-
vidence, for procuring some sufficiency of these temporall benefits.
Thus David acknowledged, that it was the Lord whom he serued,
that had furnished his table. That it is he who giueth vnto all, their
meate in due season, and by opening his hand, doth satisfie the desire
of euery liuing thing. That except the Lord build the house, they labour
in vaine; that build it; except the Lord keepe the Citie, the watchman wa-
keth but in vaine; And that it is in vaine for vs to rise up early, to sit up late,
and to eat the bread of sorrowes, vnlesse the Lord doe blesse our la-
bours, as the experience of many in all times plainly sheweth, whose
carking care, and restlesse labours will not afford them such neces-
saries, as are cast vpon others with little paynes. It is the Lord, as
Hanna professeth, who maketh poore, and maketh rich, bringeth low, and
lifteth up; Hee rayseth up the poore out of the dust, and lifteth up the begger
from the dunghill, to set them among Princes, and to make them inherite the
Crowne of glory. It is the blessing of the Lord that maketh rich, and addeth
no sorrow with it, as the Wise man speaketh; and it is his powerfull
Word, by which wee liue, and not by bread onely, as himselfe teacheth vs.
And therefore let vs not thinke, that by neglecting Gods seruice we
shall thrise the better, or that we shall haue the more liberrall wages,
because we are slothfull in doing his worke, and spend our whole time
and strength about our owne.
Sixthly, though wee be poore, and haue nothing to sustaine vs
and our charge, but what wee came with our dayly and painefull la-
bour, yet if wee doe not wholly addict our selues to the world, but
allot seasonable times to Gods worship and seruice, we shall not be
the neerer to want and penury; yea rather, laying aside all carking
care,

care, wee may securely cast our selues with full affiance vpon his prouidence and promises, and expect such a blessing vpon the labours of our hands performed in due place and time, as that neither we, nor those that belong vnto vs, shall want food, conuenient, nor any other thing that is good. For if the Lord be so gracious and bountifull, that he prouideth for strangers, who serue Satan and their own lusts, how can we imagine that he will suffer those of his owne family, who spare time from their necessary employments, that they may doe him faithfull seruice, to want and pine for hunger? If his prouidence extendeth to the *Fowles of heauen*, and the beasts of the field, to feed them without their care, and if hee *closeth the Lillies of the field* without their labour, how will he not take greater care for vs that are his household seruants, and adopted children, who moderately vse our best studie and indeuour to serue his prouidence, in providing things necessary, but so in the meane time, as that wee will, by borrowing some time from the works of our callings, rather indanger our selues to want, then we will bee wanting vnto him in spirituall duties of his seruice? Let vs then, as the Apostle exhorteth, *bee carefull for nothing*, but resting vpon his care and prouidence with firme affiance, let vs in all our necessities, *by prayer and supplication with thanksgiving, make our requests knowne vnto God*. For the Lord hath bound himselfe freely by many gracious promises, that if casting off all carking care, we trust in him, and serue him in the duties of piety and righteousnesse, hee will prouide for vs what wee stand in need of, and will not suffer vs to want any thing that is good. So the Psalmist, *Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt bee fed. Commit thy way vnto the Lord, trust also in him, and hee shall bring it to passe. O feare the Lord, ye his Saints, for there is no want to them that feare him. The young Lyons doe lacke and suffer hunger: but they that seeke the Lord, shall not want any good things*. So the Wise man telleth vs, that the Lord will not suffer the soule of the righteous to famish, but hee casteth away the substance of the wicked. The which David saw confirmed in his owne experience, hauing not obserued in all his time from his youth to old age, that the righteous had beene at any time forsaken, or their seede begging their bread. And thus the Apostle Peter exhorteth vs to cast all our care vpon the Lord, for he careth for vs. The which promises the Apostle to the Hebrewes layeth as a ground of his dissuasion from couetousnesse and discontent; *Let your conuersation (saith hee) be without couetousnesse, and be content with such things as ye haue: for he hath said, I will not leaue thee nor forsake thee*. Seuenthly, if wee deuote our selues vnto Gods seruice & loue, as it becometh his children, in holy obedience, allotting time conuenient to religious duties, the Lord himselfe will be our wages and exceeding great reward, and he that is God all-sufficient, in the absence of all earthly helpes and meanes, will be our portion and inheritance, which who so inioy, can want nothing. And this argument the Lord vseth to incourage Abraham to serue him; *Feare not, Abraham, I am thy shield, and thine exceeding great reward*. And againe, *I am the almighty, or all-sufficient God, walke before me, and be thou vpright*. And therefore let vs lay with one of the Ancients; God alone suffi-

Mat. 6. 26, 28.

Phil. 4. 6.

Psal. 37. 3, 5.

Pro. 16. 3.

Psal. 34. 9, 10.

Pro. 10. 3.

Psal. 37. 25.

1. Pet. 5. 7.

Heb. 13. 5.

Gen. 22. 1.

Chap. 17. 1.

Dens mihi suffi-

cit, etiam si cate-

ra conuulsa fuerat

alius. Gregor.

Nazian. Cygn.

Carmin. lib.

Nimis anarus

est, cui Deus non

sufficit.

Pro. 16. 8.
 & 28. 6. & 15. 16

Psal. 37. 18, 19.

1. Tim. 6. 6.

Pro. 13. 25.

§. Sect. 5.
 That the ob-
 jection of po-
 uerty is but a
 frivolous and
 false excuse.

Esa. 26. 16.

ceth mee, although who so will take all things else besides him; for hee is too couetous whom God cannot satisfie. Eightly, if we be diligent in Gods seruice, though wee haue not so much as others, yet that little wee haue (as before I shewed) is much better then their great riches and reuenues who neglect it. According to that of the Wise man, *Better is a little with righteousness, then great reuenues without right. Better is the poore that walketh in his uprightness, then hee that is peruerse in his waies, though he be rich.* And, *Better is a little with the feare of the Lord, then great treasures and trouble therewith.* For as the Psalmist saith, *The Lord knoweth the dayes of the upright, and their inheritance shall be for ever; they shall not bee ashamed in the euill time; and in the dayes of famine they shall be satisfied.* And Againe, that little which the righteous haue, that feare and serue God, is better then the abundance of the wicked, who serue the world and their owne lusts; because that godlinesse which is ioyned with it, is the greatest gaine, and in the lowest estate bringeth contentation, which is a Iowell of such value, that it is aboue the purchase of all earthly riches, and cannot bee bought with the price of a monarchy. According to that of the Wise man; *The righteous eateth to the satisfying of his soule, though his commons bee neuer so short; but the belly of the wicked shall want,* even when he sitteth at his full furnished table. For when his appetite is satisfied, he is not satisfied, because he wanteth an appetite.

Finally, let all those know, who object their pouerty, and their continuall labours to supply their wants, as an excuse for their neglect of Gods seruice in the duties of a godly life, that it is but a false and frivolous pretence, whereby they palliat and colour their irreligious prophanesne. For they who will not serue God when they are poore, would much lesse do it if they were rich. They that will sue and seeke vnto God for helpe and succour, when they are destitute of necessities; would much more neglect him, if their storehouses were full, and their tables furnished with all plenty. They that will not call vpon the Lord when they are in trouble, nor poure forth a prayer vnto him when his chastisement is vpon him, would much more forget him and neglect this dutie in their prosperity and security from danger. And who seeth not by continuall experience, that many who haue seemed diligent and deuout in the duties of Gods seruice, in their poore and meane estate, haue afterwards beene loose and lazie, cold and negligent, when the world hath smiled vpon them, and their wealth and riches haue beene increased and multiplied? Neither in truth is pouerty, and paines to supply our wants, any hindrance to the daily and necessary duties of Gods seruice, seeing if wee order our time aright, and wisely dispose of our businesse, both of them may well stand together. For the Lord requireth not at our hands, that wee should spend the greatest part of our time in religious exercises, and neglect the duties of our callings; but onely that wee allot some small time to holy duties, and performe our honest labours in the rest, therein yeelding obedience by performing these workes, because hee hath required them. And so farre is hee off from exacting of vs monkish idlenesse, and

and vacancy from all labour, vnder pretence that wee may wholly deuote our selues to religious exercises; that hie expressely forbiddeth it; and strictly requireth painfull diligence in the duties of our callings; and contrariwise condemneth sloth and negligence; adiudging those who will not labour; as vnworthy to eate, and censuring them to bee worse then *Infi-*
deles, who by their diligence and care *provide* *not* *for* *their* *family*. But yet all this inferreth no necessity of neglecting religious duties, seeing there is no man so wholly taken vp with his labours; that may not finde some spare time for the duties of Gods seruice, seeing lesse is required hereunto, then he who is most diligent spendeth in superfluous sleepe, idle conferences, and vpon other needlesse and vnclesse occasions; as wee shall more fully shew in answering the next objection.

Prou. 6. 6.
and 24. 30, 31.
Pro. 27. 24.
Ephes. 4. 28.
2. The. 3. 10.
1. Tim. 5. 8.

C A P. XVIII.

Their objection answered, who pretend that their multitude of worldly employments will allow them no leisure for religious duties.



When the mind and heart are indisposed to Gods seruice, and auerse to religious exercises, the flesh will neuer want excuses to put them off, and withdraw vs from them; neither is there any estate and condition, which will not minister distractions and discouragements. For if wee be poore, it will suggest, that all our time is little enough, though it be wholly spent in our labours, that thereby we may earne and furnish our selues with things necessary for our maintenance: if we haue sufficiency and plenty of all temporall blessings, they will steale our hearts from God, and so wholly fixe them vpon earthly things, that they will finde little or no leisure for spirituall exercises. And now they haue so many things to looke vnto, the care of so many businesses lying vpon them, so many and waightry employments, for the well managing of their worldly estates, if they will not suffer all to goe to losse, and the blessings of God to perishe through their negligence; that they cannot, like others who haue little to doe, spend much of their time in religious exercises; as prayer, reading and hearing the Word; meditation and such like. Neither doe they thinke it necessary that they should so doe, seeing God will excuse, if not approoue and commend them, if they follow diligently the duties of their callings. And this carnall disposition in worldly men, our Sauour taxeth in the Parable of those vnworthy ghests, who being inuited vnto the Marriage of the Kings Sonne, pretend diuers excuses, all which are borrowed from their worldly employments. One had bought a piece of ground, and must needs goe and see it; another had bought a yoke of Oxen, and must needs goe to prooue them; another had married a wife, and could not come. Yea euen *Martha* herselfe, though otherwise a vertuous and religious woman, being incumbered with worldly employments, thought her neglect of hearing Christ, excused, and her sister *Mary*, worthy blame, because

6. Sect. 1.
 That earthly blessings are no hindrances vnto godlines, but the immoderate loue of them.

Math. 22. 2.
Luk. 14. 18, 19.
Luk. 10. 42.

Heb. 12. 1.

1. Joh. 2. 15.
Matth. 6. 24.

Pro. 23. 4, 5.

Hab. 2. 13.

Vers. 6.

Hag. 1. 6, 7, 8.

1. Tim. 6. 9, 10.

Ecc. 5. 13.

she did not ioyne with her. For the answering of which obiection, let vs first know, that Gods temporall blessings, which hee hath bestowed vpon vs, are not in themselves any causes to hinder vs from the duties of Gods seruice, but our immoderate loue of them, which makes vs forget and neglect the Authour of our good, and to misde and affect the gifts, more then the giuer. For otherwile, the greatnesse of our meanes and possessions would not, through multitude of employments, bee distractions to hinder vs from seruing God, but rather effectuall motives to perswade vs vnto it, which also being rightly and wisely managed, would afford vs better leisure for religious duties, seeing we are well provided for, though we take but moderate care, and but ordinary paines in the workes of our callings. It is not our necessary busines and employments, which so wholly rake vs vp, that we haue no time to spare for Gods seruice; but such cumberlome employments which the inordinate and immoderate loue of the world and earthly things imposeth vpon vs, that by excessiue care and labour, our state being managed to the greatest aduantage, wee may become suddenly rich. It is not the comforts of this life which hinder vs in the spirituall race, but the sinne and worldly concupiscence that doth so easily beset vs, which maketh them so waighy and cumberlome vnto vs. And therefore we must mortifie our carnall loue of earthly things, if wee would not haue them to be hindrances in spirituall exercises. For if wee doe not immoderately affect them, we shall take little pleasure, so to cumber and ouertoyle our selues in our worldly employments about them, that we can finde no time for religious duties. Let vs not inordinately loue the world, and worldly things, if we would haue the loue of the Father to abide in vs; nor deuote our selues to the seruice of the earthly Mammon, if we would haue any time to spare for Gods seruice. Let vs cease from our carnall wisdom, and not labour to bee rich, seeing riches make themselves wings, and fly away, like an Eagle towards heauen. Let not this heauie Iudgement of God be drawne vpon vs by our worldly loue, that we should take pleasure to labour in the very fire, and weary our selues for very vanity. Let vs remember, that a feareful woe is denounced against him, that toylerh himselfe to increase that which is not his, and ladeth himselfe with thicke clay; so as he cannot goe on cheerfully in the wayes of godlinesse. And that, if to multiply and heape vp this worldly pelfe, we neglect the duties of Gods seruice, he will crosse and curse our indeuours; and then wee shall see much, and bring in little; eate, but not haue enough; drinke, and not bee satisfied; clothe our selues, and not be warme; and put all the wages which we earne, into a bag with holes. For if God blow vpon it, when wee looke for much, it will come to little; or if he doe not, he will bring vpon vs a more heauy Iudgement, by suffering vs to inioy our riches, which wee immoderately loue, that we may fall into tentations and snares, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. For the loue of money is the root of all euill, which while some couered after, they haue erred from the faith, and pierced themselves thorow with many sorrowes. And this is that fore euill which Salomon obserued vnder the Sunne, namely, Riches kept for the owners thereof to their hurt. Let vs remember, that when we haue by all our toyle heaped vp riches, they shall (as the Wise man speaketh) perish by euill trauell;

travell; and he that hath most wearied himselfe by getting wealth, *as he came forth of his mothers wombe naked, so he shall returne as he came, and shall take nothing of his labour, which he may carry away in his hand.*

Finally, let vs know, that if we will vnder take all such employments as the world and the flesh will impose vpon vs, they will play the cruell Pharaohs, and oppresse our soules with a much more cruell seruitude then that of Egypt. For if wee doe but make mention of surceasing our labours for a while, that we may have some time to performe that seruice vnto God which he requireth, imputing this vnto vs as some idle and lazie humour, they will redouble our already too toyle some taskes, and presse such deuout purposes out of vs with their heauie burthens, and rather then we should want employment, to keepe vs from seruing God, they will cause vs to tire our selues, night and day, in gathering straw, that is, about idle vanities which will not profit, to be afterwards spent to as little purpose, namely, that vpon the foundation of riches thus scraped together, we may erect Pyramides and Towers threatening the skies, and mansion houses and stately buildings, to continue our names vnto posterity. Yea in truth, there is not in the whole world such a terrible bondage to the body vnder the most tyrannous Lords, as this is to the soule, which the flesh and the world impose vpon it. For in them it is lawfull for the slaue at some time to finde leisure for rest and sleepe, for eating and drinking, that being refreshed, hee may againe returne to his taske; whereas these more cruell tyrants weare out those soules which are imbondaged by them with toyle some labours, and yet will allow them no time for their spirituall repast, nor to refresh themselves and repair their strength by resting from their labours vpon the Lords Sabbaths, or by feeding vpon the Manna of the Word in hearing, reading, and meditation, and by sequestering themselves from earthly businesse, that they may by prayer and inuocation, solace themselves in that sweet communion which they haue with God in this holy exercise. But if wee would haue our soules to thrive in spirituall grace and strength, wee must shake off the yoke of this tyranny, and neuer bee so wholly intent to aduance our worldly estate, as to neglect the taking of our soules repast in religious exercises, according to the counsell of *Hieremie* to a voracious Mammon. So (saith hee) take care of thine house, as that thou doe alwayes allow some leisure and liberty to thy soule. Neither doe I say this, that I would withdraw thee wholly from thy charge; yea rather, I doe it to this end, that in this vacation from worldly businesse, thou maist learne and meditate, how thou oughtest to behaue thy selfe towards thy family and charge, when thou returnest vnto them. For howsoeuer wee must take care and paines about things concerning this life, in due time and place, yet so as we doe according to our Saviours counsell, giue the priority and precedency, both in our iudgements, affections, and practices, vnto spirituall and heavenly things, as being of farre greater waight and worth, *seeking first the Kingdom of God, and his righteousness; and then* temporall and earthly things in a second and inferiour place.

Neither is there any worldly businesse of like moment and importance, as by seruing God, to seeke and assure the saluation of our soules.

Verf. 11.

§. Sect. 2.

That we must not vnder take all employments which the world and flesh will impose vpon vs.

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Luk. 10. 42.

*Jeitur nemo se
excuset publicis
actibus, nemo de
occupatione mi-
litie conquera-
tur, &c. Auguſt.
in Pſal. 93.
Pſal. 119. 72.
Verſ. 127.*

Pro. 3. 14, 15.
& 8. 11.

Ier. 23. 28.

Phil. 3. 7, 8.

Job. 6. 27.

Mar. 8. 36.

Mat. 6. 19, 20.

*Illis vtiq; om-
nes plangent, illi
lugebunt, qui ita
ſe curis vite pre-
ſentis involuunt,
ut obliſcantur
futuram, &c.
Hydrad Celant.*

ſ. Sect. 4.
That they who
neglect the du-
ties of Gods
ſervice, cannot
expect good
ſucceſſe to
their labours.
Pro. 10. 22.
Deut. 8. 18.

Hag. 1. 9.

For this, as our Sauour teacheth vs, is that *one thing neceſſary*, in compariſon whereof, all other things muſt be neglected, though they were of as high a nature as *Martha's* imployment, to giue entertainment vnto Chriſt himſelfe. Of which, if we were well perſwaded, and did eſteeme ſpiritual and heavenly things, according to their true worth, wee, who can in our greateſt imployments finde ſome ſpare time to ſpend about earthly trifles of ſmall value, would not onely be ſtreighted and ſcanted of it for religious exerciſes. Let no man (ſaith one) thinke it a lawfull excuſe to alleadge his buſineſſes of ſtate, nor complaine of his imployments in the warres; ſeeing with euery faithfull man the Chriſtian warfare ought firſt to be vndertaken. And this was *Dauids* iudgement, who eſteemed the *Law of the Lord better vnto him, then thouſands of gold and ſiluer*. The which was ſeconded by his affection; for as he profeſſeth, *hee loued Gods Commandements about gold, yea about fine gold*. So *Salomon*, or rather the eternall Wiſedome of God by him, teacheth vs to eſteeme our ſpiritual trading for the good of our ſoules, about the *merchandize of ſiluer, and the gaine of godlineſſe about fine gold*; ſeeing it is *more precious then rubies, and all things that we can deſire, are not to be compared vnto it*. So the Lord by *Ieremie*, reckoneth all worldly things in compariſon of this, as *chaffe to wheate*. And the Apoſtle eſteemeth thoſe things that were greateſt *gaine vnto him, no better then dung, yea, then loſſe, for the excellency of the knowledge of Ieſus Chriſt*. And therefore let vs not labour ſo much *for the meate that periſheth*, as to neglect for it the *meate which endureth to eternall life*; as our Sauour exhorteth vs; for *what will it profit vs to gaine the whole world, and to loſe our owne ſoules*? To get earthly treasures and riches, which the ruſt will fret and the moth eate; and to loſe thoſe heavenly and euerlaſting treasures, which are not ſubiect to any casualties? To compaſſe by our care and labour *Dines* his dainty fare and coſtly clothing; and by neglecting the ſeruice of God and the meanes of our ſaluation, to be caſt with him into hell, where is weeping and gnaſhing of teeth? For there (as one ſaith) they ſhall waile and lament, who haue ſo inſolded themſelues with the cares of this life preſent, as that they could find no leaſure to thinke of the life to come; whom the coming of the Lord ſhall take at vnawares, oppreſſed with the ſleepe of ignorance and carnall ſecurity.

Secondly, let all ſuch know, that neglect the duties of Gods ſervice, vnder the pretence of their great and waighy imployments, that they cannot in ſo doing reaſonably expect any good ſucceſſe of their toyleſome labours, or that they will anſwere their hopes, in the getting and preſeruing of that wealth, which they ſo much loue and long after; for it is not their moſt carefull and painefull indouours, but *Gods bleſſing onely that maketh rich*; It is he alone that *giveth them power to get wealth*. And how can they expect this bleſſing from God vpon their labours, when as they can finde no leaſure to craue it at his hands? how can they thinke that he will, notwithstanding all their paines, proſper their worldly eſtates, unleſſe it bee for a further and more ſearchfull Iudgement, when as they haue no care to ſerue and pleaſe him? Yea, why may they not juſtly feare that he will blow vpon their wealth, and cauſe it to vaniſh like ſmoake, and euen to melt like butter in the Sunne; or cauſe that riches, which is thus wickedly

wickedly gotten, by neglecting all duties of Gods seruice, to bee as wickedly spent by their heires and successours, seruing vnto them as inducements and helps to further them in all riotous and luxurious courses, to their ruine and destruction, as the getting of them hath beene the cause and occasion of many fearefull finnes, and of the vitter neglect of all religious duties, that so both they and their heires, though they runne contrary wayes, may yet meeete together in hell and condemnation. Let them also know, that if before they goe about the workes of their callings, they would renew their Couenant with God, by renewing their faith and repentance; and so being reconciled, vndertake their employments with peaceable minds and good consciences; if they would first call vpon the Lord for his blessing vpon their labours, and resigne themselves and all their affaires to the gracious guidance of his good providence; If they would propound his glory, as the mayne end of all their labour, and as they liue the life of faith, so also they would labour in the strength thereof; resting vpon Gods gracious promises, and waiting for a blessing vpon all their affaires; if they would sanctifie their workes by the Word and Prayer, without which, euen those things which are in their owne nature pure and honest, become impure and prophane to the irreligious and vnbeleeuers, and desire the assistance of his holy Spirit for the directing of all their labours to a right end; Finally, if they would by all these religious exercises sharpen their tooles before they goe to worke, they should not heereby finde their labours put backe and hindered, but profitably aduanced, and better archieued, then if they vndertake them being blunt and dull; seeing by the sharpnesse of the instruments, they shall soone redeeme the time which is spent in whetting them. Neither would this hinder our Christian thrift, nor our godly and lawfull gaines, but much further and increase them; and repaire all wee lose, by that time which wee spend in Gods seruice with much aduantage, through his powerfull blessing vpon our labours, from which Fountaine alone, all lawfull prosperity springeth and floweth. Whereas contrarywise, if neglecting these religious duties of Gods seruice, wee rest vpon our owne paines and providence, and as the Prophet speaketh, *sacrifice vnto our owne nettes*, either God will curse and crosse our labours; and frustrate all our hopes, or if wee thrive by them in our worldly estates, all that wee get by this meanes, shall bee but like *Naboths Vineyard to Ahab*, which rooted out both him and all his posterity; like the *Israelites Quayles*, which came out of their nostrils; like *Indas* his sop, with which the deuill entred; or like cold water, given to gratifie those who are sicke of a burning feauer; seeing it but inflameth the heate of their carnall concupiscence, and prepareth matter for their euermore burning in the vnquenchable flames of hell fire.

Thirdly, let them know, that the duties of our particular callings, must give place to the generall calling of Christianity, when as both of them (as they ordinarily may) will not stand together. For by these duties we draw neere vnto God, and haue communion with him, and no calling must call vs from God, or withdraw vs from this blessed fellowship. They are

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1. Tim 4.5.

1. Cor. 10.31.

Thy on
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Hab. 1.16. to fore

§. Sect. 5.

That the duties of our particular callings, must give place to the generall calling of Christianity.

are the spirituall repast of our soules, by which they get spirituall strength, and liue the life of faith; and therefore if wee so highly prize the health and life of our bodies, that wee thinke no businesse so important, that should make vs neglect the meanes of preserving them, as eating, drinking, resting, sleeping, and such like; why should wee imagine any to bee so waighy and necessary, as that for the following of it, wee should neglect the health and welfare of our precious soules? Let vs consider, that our callings were made for vs, and not we for our callings; for our good and benefit, and not for our hurt and ruine; for the glorifying of God, and furthering of our saluation, and not for his dishonour, by neglecting his seruice, and like snares to intangle vs, that wee cannot proceed in such holy duties, as will make our calling and election sure. When two things come together, which differ in their degrees of excellency and necessity, we can easily resolve, in earthly things to giue priority and precedency vnto that, which exceedeth the other in worth and vse. O would wee could bee thus wise in this case; and seeing spirituall and heavenly things, and employments about them, which tend to the euermore saluation of our soules, doe as much exceed our earthly affaires, as heaven, earth, and those things which are permanent and euermore, such as are momentary and of short continuance; I would wee could be so wise for our owne good, as to giue those duties which excell, the first place and preheminance. God hath so graciously respected our infirmity and weakenesse, that whereas hee might haue challenged the greatest part of our time for his immediate seruice, as being aboue all other employments most honourable and profitable, hee is content that wee should consecrate vnto him one day of seuen, and one or two houres of euery day, out of foure and twenty, or some small part of the Morning and Evening, leauing vnto vs all the rest for our businesses and employments, which respect the good of our bodies and estates. And being left so rich, will wee yet steale? will wee incroach vpon Gods right, who hath dealt so bountifully with vs, and leaue him nothing, that deserueth all? Doe wee thinke it absurd to neglect the duties of our particular callings all the weeke, vnder pretence of spending our whole time in religious exercises, as hearing the Word, Prayer, Meditation; and yet imagine it to bee an excuse which will passe for currant, if neglecting all duties of Christianity, which are much more excellent and necessary, wee can say for our selues, that wee are so wholly taken vp with worldly employments, that wee can spare no time at all for holy duties? Yea, doe wee thinke it vnequall, that the duties of piety and Religion should incroach a little vpon that long time which is allotted to the duties of our callings; and shall these spoile the other of their right, seeing they haue ordinarily such scant allowance, though they bee in their nature much more excellent, and to vs more profitable and necessary? O let not the world and our owne carnall loue of earthly vanities so much besot vs; but let vs as willingly and cheerefully allow that short time required to religious duties, which aduance our spirituall estate, enrich vs with sauing graces, preserve our soules in good plight and liking, further our saluation, and assure vs of heavenly and euermore happiness;

nesse; as wee doe a farre longer time to worldly employments about our corruptible bodies, and fickle estates, and the compassing of such earthly things, as in comparison are vaine and of no worth, and in respect of their durableness and continuance, momentany and mutable. And if at any time we be brought into such straights of time, that the one of necessity must giue place to the other, let those exercises which are of the more noble nature, haue the precedencie; and being much more excellent in worth, and yet bounded with much narrower limits of time, let the better be preferred before the worse, and that which is onely poorer in time, borrow from that which out of its plenty hath more to lend. Wherein wee haue the poore shepherds for our examples and precedents, who neglected their sheepe, to seeke and finde out their Sauour; In *Mary*, who spared time from her worldly, though weighty employments, that she might nourish her soule with the bread of life; and in our Sauour Christ himselfe, who being scanted of time, for the publique duties of his calling in preaching the Word and working miracles; yet rather chose to borrow time from his rest and sleepe, then he would neglect the Religious duty of priuate prayer.

Luk. 3. 15.

Luk. 10. 40.

§. Sect. 6.

That we haue time sufficient for Religious and ciuill duties, if it be wisely husbanded.

Fourthly, let vs consider, that we are not ordinarily thrust into such straights, but that if we will, we may easily finde some conuenient time for both sorts of duties, those which are religious belonging to Gods seruice, and those which are ciuill, about our ordinary callings. Neither is there any vocation so laborious, which if it be wisely followed, will not affoord some fit time for holy exercises. For tell me, thou who complaynest of thy little leisure, and thy short time for thy great employments, if thou be so niggardly thrifty in expending it, that thou hast none to spare from the workes of thy calling to any other vse or purpose; Doe st thou not borrow from them, so much as would serue religious duties, not one houre in the foure and twenty, to be deuided betwene thy morning and euening deuotions? Doe st thou, who complaynest of this waste, in that time which is bestowed vpon Christ and the duties of Gods seruice, spend much more vpon thine own lusts and sinfull pleasures, either in superfluous sleepe, or complementall inuitations or visitations, or in vaine disports and vnprofitable pastimes, or in fruitlesse, if not carnall & corrupt communication and idle chat, or sitting longer at thy meales then either health or profit, necessity or ciuility doth require? And is thine hap so hard, that thou art at liberty for all other purposes, and art only pinched in the straits of time, when thou shouldest spare a little for Gods seruice, and the eternall well-fare of thy precious soule? Surely if this be thy case, thy state is miserable; for he that wanteth time for Gods seruice, will also want it for his own saluation. He that can finde no time for the Lords worke, shall neuer haue time to receiue his wages. He that can finde no leisure to enrich his soule with spirituall grace, shall thereby also lose the opportunity of attayning vnto heauenly glory. Doe not then for shame abuse thy selfe any longer with so vaine an excuse, as though thou couldest finde in thine heart to be godly and religious, if thou couldest finde any time

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for religious exercises. For either thou must confesse, that thou spendest no time worse, or acknowledge thy folly in not preferring the better: either that the duties of Gods seruice, which concerne his glory, & thine own saluation, are lesse excellent and necessary then any of thine ordinary employments, or else that thou art as vnwise as prophane, in spending so thy whole time in those, as that the other for want of time should be quite excluded. But rather learne wisely to deuide thy selfe and leisure between them, allotting constantly to either their due portion, and thou shalt finde conuenient time both for religious and ciuill exercises; & when thy spirituall man, like *Mary*, hath chosen the better part, let not the flesh by its murmuring pull thee from it. And if the duties of our callings importune vs for a greater allowance of time, that we may dispatch them, let vs not incroach vpon Gods right, and rob our soules of that leysure and liberty which is required to spirituall exercises, but let vs rather borrow it from our flesh, which may better spare it; as either from our superfluous sleepe, or vaine pastimes, or fruitlesse discourses, or some other thing as worthlesse and vnprofitable. And if wee haue not yet time enough for our multitude of employments, our best course is to imitate wise Pilots and Mariners, who will lighten their shippe of some part of her lading, that they may saue the rest and best part of their goods from danger of sinking. And like wise trauaylers, when wee finde our selues ready to faint vnder our burthen, let vs cast away the refuse which may best be spared, that wee may bring our chiefe treasures and choysed iewels to our iourneyes end. For if our Sauour Christ would haue vs to *forsake father and mother, wife and children, yea euen our owne liues*, rather then they should hinder vs from being his Disciples; If he would haue vs to *pluck out our eyes*, and *cut off our right hands*, if they offend vs, and hinder our journey to heavenly happines, because it is *better that some of our members should perish, then that the whole body should be cast into hell*: then how much rather should we cast off some of our worldly busineses, when they so encumber and turmoyle vs, that they allow vs no leysure for spirituall exercises, nor to performe those religious duties, which being neglected, depriue vs of all assurance of eternall saluation?

Finally, let those who excuse their neglect of Gods seruice, by pretending their multitude of important busineses, which allow them no leysure for Religious exercises, know and remember, that the Lord exempteth none, no, not Kings themselues, from performing of them, whose employments notwithstanding exceede those of other men, both in weight and number, as hauing not onely the charge and burthen of their owne families, but of the whole Church and Common-wealth lying vpon them. For euen they are commanded to *haue with them continually the Booke of Gods Law, and to reade and meditate therein all the dayes of their life, that they may learne to feare the Lord their God, and to keepe all the Words of his Law and his Statutes, to doe them*. Let them also consider the care of Gods seruants in all ages, to yeeld vnto him this seruice and obedience. So that though their busineses and employments haue beene neuer so manifold and weighty, yet when

Luk. 14. 26.

Matth. 5. 29.

6. Sect. 7.
That none
are exempted
by God from
the duties of
his seruice, vn-
der pretence of
any other
businesse.

*Deut. 1. 17, 18,
19.*

when they haue bene most encumbred; they euer found time sufficient for the Religious duties of Gods seruice. Who euer had more, and more weighty imployments then *Iosua*, both in warre and peace; as hauing not onely a Kingdome to conquer, and many mighty and warlike enemies to subdue; which was afterward to be deuided amongst all the tribes, but also a stiffnecked people vnder his government, vnto whom, vpon all weighty occasions he wast to administer iustice. And yet, as the Lord charged him, *that the Booke of the Law should not depart out of his mouth, but that he should meditate therein day and night, that he might obserue to doe according to all that was written therein*; so did he answerably yeeld his obedience, professing before all the people, that though they should all neglect these duties, yet *he and his household would serue the Lord*. Who could spare lesse time then holy *Daniel* from his important imployments, both in warre and peace? And yet all this could not hinder him from Religious exercises, but vpon all occasions he meditated in Gods Law both day and night, and thrice in the day at least, did in a set and solemne manner call vpon him; besides his often prayers and prayes vpon speciall occasions. Who could haue lesse leysure then *Daniel*, that hauing the care of managing the chiefe affaires of a mighty Monarchy imposed vpon him, had all his actions so curiously scanned by his many, mightie, and malicious enemies, that small negligences would haue bene aggravated against him as great faults? And yet notwithstanding all these busineses of State, and those that concerned his owne particular, he could thrice a day sequester himselfe from them all, and in a solemne manner deuote himselfe to the Religious duties of Gods seruice. Yea, was there euer any man so seriously employed, in such important affaires of his publique calling, as our Sauour Christ, so as he could scarce spare any time from his preaching, working miracles, and such diuine exercises, for the releeuing of his body, and satisfying of his hunger? And yet rather then hee would want time for his priuate prayers and deuotions, hee borrowed some from his sleepe. And therefore, vnlesse we would not be numbred among the faithfull, let vs follow their examples; If wee would be esteemed Christs Disciples, let vs imitate his practice, and not thinke our selues excused in the neglect of Religious duties by our worldly busineses, which are incomparably lesse in number, and lighter in value and true worth, then those wherein many of Gods Saints and seruants haue bene dayly employed, from which notwithstanding they borrowed time sufficient for spirituall exercises. The which admonition, as it generally concerneth all Christians of euery calling; so especially Students and Professours of Diuinity, who are more apt then others, to excuse their neglect of Christian practice in pious & Religious duties, because they are so wholly taken vp with their studies and speculations, that they haue little or no leysure for the other: The which they thinke not only iustificable, but also commendable, because their mindes are continually exercised in the theory and speculation of religious objects, and in diuine studies and

Ios. 1. 8.

Ios. 24. 15.

Psal. 88. 1. &
119. 55. 62.
Psal. 55. 17.
& 119. 64.

Dan. 6. 10.

Luk. 6. 12. &
21. 37.

1. Cor. 7.
1. Cor. 7. 1.
1. Cor. 7. 2.
1. Cor. 7. 3.
1. Cor. 7. 4.
1. Cor. 7. 5.
1. Cor. 7. 6.

contemplations. But such are to know, that nothing more hindreth the Religious practice of Christianity, then when we spend our time, and suffer our selues to be wholly taken vp with iclune speculations, & such studies as are onely mentall: Because being exercises and labours of the minde and soule, they toyle and tyre it, and so spend all the vertue and vigour of the powers and faculties belonging vnto it, and waste and exhaust the spirits, that no strength remayneth for practique duties, nor any ability to performe any exercises of Religion and deuotion. Yea, aboue all other imployments, they most alienate the minde, and withdraw the heart and affection wholly from them. For whereas those who are exercised about bodily labours, as riding, trauiayling, working in their arts and trades, plowing and such like, may often haue leysure, without any great distraction, to lift vp their hearts vnto God in short Prayers & Meditations, in praying God, and singing Psalmes, not for custome, but for conscience sake, not to make themselues merie and passe the time with lesse tediousnesse, but out of a pure desire to glorifie God; or to enterraine one another with Religious discourses and holy conferences; those whose mindes are taken vp with literall studies and speculations, can no more intend the spirituall exercises of Christian deuotion, then they can at the same time suppe and blow, because the powers of the minde being finite, cannot intend many things at once. The which (as I thinke) is a chiefe cause, why the acutest Schoolemen and greatest & most learned Doctors in high mysteries and curious speculations, are oftentimes most cold in deuotion, and most negligent in the practice of holy duties, although they are able to teach them vnto others.

CAP. XIX.

Their obiection answered, who excuse their neglect of Religious duties, under pretence that the times and places wherein they liue, are full of corruption.

§. Sect. 1.

That the corruption of the times is a strong temptation to withdraw vs from godlinesse.

MAny other are the obiections, which the flesh maketh to hinder vs from the profession of piety, and the practice of it in the duties of a godly life. And first, it is ready to object, that the times and places in which we liue, and the persons with whom we dayly conuerse, are so corrupt and fmsfull, that it is almost impossible we should liue so strictly, as it were otherwise to be wished, and not be tainted and infected with the common corruptions. For the occasions of sinning are so ordinarie and manifold, the prouocations pressed vpon vs by wicked worldlings so strong and forcible, the euill examples which are dayly before our eyes, so hurtfull and pernicious, as powerfully drawing vs to imitation; the neglect and contempt of sincerity and piety, and the practice of it in the duties of a godly life, so vsuall and almost vniuersall, that he who resolueth to take a different and contrarie course, then that which is imbraced and applauded by the multitude, must seeme to go alone, & to tire and spend his strength in vaine, by

by swimming against the streame, and rowing (as it were) against the winde and tyde: Yea, by liuing innocently, and obseruing iustice and righteounesse in all his dealings, what shall he gaine hereby, but expose himselfe to become a prey, as the Prophet speaketh: Besides, with what great discouragements shall the godly meete in such times and places? How are they wondred at and pursued like Owles by little birds? How shall they bee crossed in all their preferments, though they deserue neuer so well, because they doe not follow the current of the times; and make conscience of taking those corrupt courses, and vsing those vnlawfull meanes whereby others rise? How shall they bee malignd and reproched, opposed and persecuted, if they refuse to run on with others into the same excessse of riot? To which I answer, that it cannot be denyed, but that these are strong tentations, and great discouragements which hinder many from the profession of Religion, and the practice of it in Christian duties. The which our Sauour himselfe implyeth, where hee saith, that because in the latter times *iniquity shall abound, the loue of many shall waxe cold;* And the Apostle likewise, where he calleth the *last dayes perilous times* in regard of those manifold & enormous sins which should then raigne. For as it is a difficult thing in a generall plague, when men draw in dayly the infected ayre, to continue sound and healthy; so is it no lesse hard in the common corruption of life and manners, to continue in our integrity and holinesse of conuersation. But yet howsoeuer hypocrites and time-seruers stumble and fall at this stone of offence, for want of Christian resolution, and because they loue the things of this present life, better then spirituall grace or heavenly glory, yet the faithfull must not be daunted and dismayed with these discouragements, seeing our Sauour hath fore-warned them to expect no other, and so fore-armed them against they come. Yea, he hath prouided cordials of comfort against these cold qualmes of earthly calamities, and as he hath foretold the worlds rage and malice against vs, so he hath put courage into vs, by assuring vs that he hath overcome the World. As hee hath taught vs that the way is narrow, & the gate straight that leadeth to happines, and that by many tribulations we must enter into the Kingdome of heauen: so hee hath done it not to this end, that we should straine courtesie, and pretend excuses of difficulty, but to arme our resolution, and to make vs strue to goe in this way, and to enter into this gate, because if wee cannot deny the world and our selues also, we cannot be his Disciples, nor euer raigne with him, vnlesse wee are also willing to suffer with him. Againe, the Lord hath giuen vs expresse charge, that we should not regard a multitude to follow them in euill; that wee should save our selues from this vntoward generation; that when we see the vnfruitful works of darkness, we should not thereby take occasion to haue fellowship with them, but rather reprove them, that when our waies are layd full of the snares of sinne, wee looke the better to our footing, and walke so much the more circumspectly, not vsing the euilnesse of the dayes, as an inducement vnto sinne, but rather of redeeming the time, by doubling our diligence in all Christian duties. And as those who liue in infecti-

Esa. 59. 15.

Matth. 24. 12.

2. Tim. 3. 1.

Iob. 6. 33.

Acts 14. 22.

2. Tim. 2. 12.

Exod. 23. 1.

Abi. 4. 40.

Eph. 5. 11, 12.

Perse 16.

ous places, doe not (if they be wise) grow carelesse and desperate, but vse rather their best preseruatiues to keepe out the pestilent ayre, and the best dyet they can to keepe them in health: so must we vse the like care for our soules in the like case. Which if we neglect to doe, wee shall evidently declare, that what shew foerer wee make to the contrary, the times and wee are well agreed, and that there is not much lesse corruption within vs, then we see without vs, so that vnlesse God should change our hearts, we would not by the change of the place and company be much changed.

6. Sect. 2.
That though
it be hard to
flesh & blood
to liue religi-
ously in cor-
rupt times, yet
it is possible,
yea easie to
the regene-
rate.

It is indeede, in respect of flesh and blood, an hard thing, and almost impossible, to liue as Lambes among Wolues, and to retayne the sweetnesse of innocency, when like that Riuer which histories speake of, wee run thorow a salt sea of worldly wickednesse: but what is impossible to nature, is possible to grace, and much more to the God of all grace and goodnesse, who hath promised to assist and to establish vs in euery good worke, when once wee are thorowly resolu'd to vndertake it. And this appeareth in the examples of the faithfull in all ages, who though they haue necessarily liued amongst the wicked, and thereby haue bin endangered to all the former tentations and incumbrances, that haue not beene drawne hereby to follow the times, and to imitate the examples of wicked men, but haue continued constant in their holy profession, and religious practice of all the duties of piety and righteousnesse. Thus *Enoch* walked with God, and *Noah* continued in his vprightnesse, though almost all the world followed their owne sinfull lusts, and liued in all wickednes and sensuality: So *Lot* in Sodom, *Abraham*, *Isaac* and *Jacob* amongst the Canaanites, *Ioseph*, *David*, *Nehemiah*, *Obadiab*, *Mordecai*, *Hester* and *Daniel*, retayned their sincerity and integrity, though they liued in the wicked and profane courts of *Pharaoh*, *Saul*, *Artaxerxes*, *Ahab*, *Ahasuerus* and *Nebuchadnezzar*. And the Apostle sendeth salutations from the Saints that liued in *Nero* his household, though like the master it abounded with all manner of outrageous wickednesse. And the reason is, because those who are regenerate, haue a new nature begun in them, which being spirituall & heauenly, cannot suffer, or receiue alteration from things which are of an inferiour nature, no more then spirituall substances can suffer of corporall, or heauenly bodies, of those that are elementary. And though the flesh and part vnregenerate lyeth open to the tentations of the deuil and the world, & may easily be allured to any sinne, yet so farre forth as wee are renewed, wee resist them and cannot sinne, because it is contrary to this spirituall nature, and the Spirit of God dwelling in vs, which is the Author of it, according to that of the Apostle *Iohn*; *Whosoever is borne of God, doth not commit sinne, for his seede remaineth in him, and he cannot sinne, because he is borne of God.* And therefore as the fish retaineth his freshnesse in the salt waters, and the hot baths their warmth, though they be inclosed with the cold earth: so the faithfull, so farre forth as they are regenerate and renewed, retaine their piety and godlinesse of conuersation, even when they be encompassed on all sides with wicked worldlings, although their society and

Phil. 4. 22.

1. Iohn 3. 9.

and examples are exceeding dangerous prouocations vnto all sinne and wickednesse, in respect of their flesh and vnregenerate part; the one being like fire, the other like gunpowder, or some combustible matter; especially when such familiarity and society is not necessary, but of free choyce, seeing it is iust with God, that those who loue temptation should fall into it. Otherwise, the faithfull may retaine their sincerity and piety in the midst of a *froward generation*; yea if necessary, and not their voluntary election thrust them into such times and places; they may not only goe on in their Christian course, but euen in the most *euill dayes redeeme the time*, by redoubling their diligence in all pious duties of Gods seruice, as the Apostle implyeth. And this we see in the example of the holy Martyrs in the times of persecution, who haue redoubled their zeale and deuotion in Gods seruice, when none almost did beare them company, but all the world opposed against them, and did hold in their view a quite contrary course. Thus *Elias* his zeale was not cooled and quenched by the idolatry and prophaneesse of those times, but much intended and increased. And *Dauid*, when he saw the euill examples of transgressors, was not drawne hereby to imitate them, but was the more *consumed with his zeale, because they had forgotten Gods Law*. Thus *Pauls* seruency of deuotion was more inflamed, when hee saw the superstition of the Athenians. And thus was our Saviour Christ consumed with zeale of his Fathers glory, when as he saw his Temple prophaned, and true Religion neglected and contemned.

Act. 2. 40.

1. King. 18.

Psal. 119. 139.

Act. 17. 16.

Iob. 2. 17.

§. Sect. 4.

A note of difference betweene true zeale and deuotion, and that which is false and hypocriticall.

So that heere we may haue an vndoubted and infallible signe, whereby we may know whether our zeale and deuotion be true and sincere, or false and hypocriticall; for if they be vpright and in truth, they will not be lost in euill places and times; if they be substantiall, and (as it were a new nature) and not meere shewes and shadowes, they will still retaine it, and being of superiour vertue, will strue against and overcome these corruptions of the times, which are contrary to them. Whereas if they yeeld vnto them, and become prophane with the irreligious, neglecting all Christian duties, because they liue with those who doe neglect them; it is hereby manifest, that there was neuer any true change in their nature, but onely some accidentall alteration for worldly respects. Though cold water be made neuer so hot, yet the heat of it will soone be abated, when it is taken off the fire, and compassed about with the cold ayre, and becommeth more cold then it was at the first. And though the Iron being heat in the Forge, is much more hot and scorching then the fire in other combustible matter, yet being put into the water, or cast vpon the ground in the cold ayre, it becommeth more cold then either of them; because in this alteration there is no change of nature, but onely of the quality by outward accident. But contrariwise, the fire which is naturally hot, and the Bath which is naturally warme, are not cooled by the cold winter ayre which doth incompasse them. Yea by this antiparistasis and inclosure, their naturall quality being kept in and better compacted, is intended and increased, so that the fire which but moderately heateth in milde weather, scorcheth in cold frosts: and the Bath, which is but temperately warme in summer, euens smoketh and scaldeth with heate in the

cold winter, because this heate is naturall, and no aduentitious quality. And so the religion and deuotion of hypocrites, being no kindly heate proceeding from a renewed nature, is quickly cooled in the company of the worldly and prophane, and returneth to more then natural coldnesse; whereas the seruor of true Christian deuotion is not abated, but rather increased, when they liue in corrupt times and sinfull places, because proceeding from a new nature, the inherent vertue and vigour of it, vniting it selfe together to withstand all contrary opposition, is better compacted and becommeth more strong and preualent. So that those euill examples which corrupt others, doe but the better arme their resolution to withstand them, and make them striue with more earnestnesse and deuotion, to fly such sinnes as they see committed, and to put in practice the contrary duties. And as the Ostrich turneth Iron it selfe, which would kill other creatures, into wholesome nourishment; and as some beasts and birds do conuert Spiders, and other poysons into cordials and and restoratiues, which are deadly and pernicious vnto other liuing things of a different nature: so Gods children, which are renewed and regenerate by his holy Spirit, are not onely nourished and strengthened with their ordinary food; as hearing the Word, prayer, holy conferences and good company; but through Gods Spirit assisting them, are able to turne euill Iron ages into good nourishment, and the poyson of euill examples into cordials and preseruatiues, to strengthen them the more against common corruptions and raigning sinnes. And therefore to excuse our neglect of Christian duties belonging to a godly life, because we liue in euill places and times, what is it, but to proclaime that we are like vnto them, and are not yet regenerate by Gods Spirit, nor changed in our natures, but still remaine in the state of corruption, and consequently lyable to death and condemnation?

CAP. XX.

Diuers other obiections made by the flesh against a godly life, propounded and answered.

§. Sect. 1.
That it is not
enough to liue
harmlesly, vn-
lesse we per-
forme religi-
ous duties.



Nother obiection which the flesh maketh against the strict performances of Christian duties, is, that it is vnecessary, seeing if we be harmlesse, and not guilty of hainous sinnes; as idolatry, blasphemy, murther, adultery, drunkennesse, theft, and such like, but liue honestly amongst our neighbours, doing no man any hurt, and in good fame and name in the world, the Lord will accept of vs, and beare with our infirmities, though wee be not so precise as many others, in performing the duties of a godly life, as they haue been before described. To which I answer, that the Lord will neuer accept of vs as his seruants and children, if wee doe not at least desire, resolute and indeuour to yeeld vnto him intire obedience to his whole Law, as well by doing the duties which he hath commanded, as in leauing vndone the vices which he hath forbidden; and that this obedience chiefly consisteth rather in performance of that which is good, then in abstinence from that which is euil; & that if to be harmlesse and innocent,

cent, were all that is required to Christianis, then were wee best Christians when we sit idly still, rather then when wee are in action, yea though we should sleepe out our whole liues, because then wee are furthest off from doing any hurt. But let vs consider that God requireth seruice at our hands, and he is counted but a sorry seruant, who receiuing meate, drinke, and wages, doth content himselfe if he doe his Master no harme, though he neuer indenuour to doe him any good. That the axe is set to the root of the tree, to cut it downe, that it may be cast into the fire, if it bringeth not forth good fruit, though it should beare none that is euill; and the barren trees must be hewne downe and cast out of the Lords Vineyard, because it doth but dumber the ground. That we must be not onely trees of innocency, but trees of righteousness, if we be of Gods planting, which are distinguished from euill trees destinated to the fire, not by bearing nothing, but by bringing forth good fruit. Let vs remember, that the Fig-tree was cursed by our Saviour, not because it had vpon it figs, like those in one of Jeremies baskets, which were so very naughty, that they could not be eaten they were so bad; but because it had none at all, when Christ purposely came to finde some vpon it. That the vnprofitable seruant is by his Lord reputed an euill seruant, and adiudged to punishment, for not increasing his Masters Talent, though he had not mis-spent it in riotous liuing. And that the sentence of condemnation shall passe against those, who neglect to doe the workes of mercy to Christs poore members, though they neuer oppressed or wronged them. Finally, let vs know that they deceiue themselves, who dreame of a meane betwene not doing good, and doing euill; for if we be not on Gods side, wee are against him; if we giue not with Christ, we scatter abroad: neither can wee sooner cease to doe euill, but presently we begin to doe that which is good.

Again, it is ready to object, that if it be not sufficient to abstaine from euill, and from grosse and hainous sinnes, but that wee must also performe the contrary duties, yet at least it is not necessary that we should be tyed so strictly vnto all duties of holinesse and righteousness which God requireth; or if to all, yet not at all times, but that it is enough, if wee performe some good duties, either towards God, or our neighbours, though wee neglect others, and that wee bee at some times zealous and deuout, though at other times we take our liberty, and ease our selues of this hard taske, by taking our pleasures, seeing as long as wee liue in this world wee cannot be Saints, but must liue like other men, as being alike fraile and full of infirmities. To which I answer, that euery in this life, we must be of the communion of Saints, if euer we meane to communicate with them in glory and happinesse; and howsoeuer corruption of nature and humane frailties hang vpon vs, yet we must not willingly nourish them, and cheerfully obey the flesh in the lusts thereof; for if we liue after the flesh, we shall dye; but we must labour through the Spirit, to mortifie the deeds of this body of sinne, that we may liue, as the Apostle teacheth vs. And although we cannot, by reason of the law of the members, and the sinne that hangeth vpon vs, yeeld vnto the Law that perfect and strict obedience which it requireth: for in many things we sinne all; yet if euer we would haue any sound comfort in the gracious promises of the Gospell, wee must yeeld

Math. 3. 10.

Luk. 13. 7.

Esa. 61. 3.

Luk. 8. 44.

Jer. 24. 2.

Math. 21. 19.

Math. 25. 30.

Mat. 25. 41, 42.

Luk. 11. 23.

Esa. 1. 16.

§. Sect. 2.

That it is not sufficient to serue God in some things, and at some times, and in other things, and at other times.

Rom. 8. 13.

1am. 3. 2.

vnto

Eph. 4. 22, 23, 24

Psal. 119. 6, 20.

1. Tim. 2. 2.

Amos 5. 21,

22, 24.

Amos 6. 6, 8.

1. Cor. 13. 3.

1. The. 2. 10.

Luk. 1. 74, 75.

§. Sect. 3.

Their obiection answered, who pretend that they haue outgone many others.

vnto God the obedience of sonnes, which consisteth in an earnest desire, full resolution, and diligent induour to please our heavenly Father, by framing our liues according vnto his will in all things, and at all times. We must put off (as much as in vs lieth) the whole old man, with all his corrupt and deceitfull lusts; and being renewed in the spirit of our mindes, we must put on the New man, which after God, is created both in righteousness and true holinesse. Wee must haue with David, respect vnto all Gods Commandements, and leade our liues both in godlinesse and in honestie. For though wee be neuer so deuoute and zealous in religious duties, yet if we doe not ioine with them the duties of charity and righteousness, God will reiect vs, as being no better then hypocrites; according to that of the Prophet, *I hate, I despise your feast dayes, and I will not smell in your solemn assemblies. Though yee offer me burnt offerings, and meate offerings, I will not accept them; For But let iudgement run downe as waters, and righteousness as a mighty streame.* So the Lord professeth, that hee would not be pleased with thousands of Rams, or ten thousand riuers of oyle, no, not with the first borne of their body, for the summe of their soules, vnlesse also they would doe iustly, and loue mercy. And though we be neuer so iust in our dealings, and so bountifull, that wee could bee content to *giue all our goods to the poore*, yet if it bee not ioined with piety and charity, and doe not proceed from sauing knowledge and a liuely faith; true obedience, and a good conscience, it is all worthe nothing, and no better then glorious sins in Gods sight. And therefore if we would haue our seruice accepted, we must, according to the Apostles example, *liue both holily towards God, and iustly and vblameably towards men.* If we would approoue our selues to be the redeemed of the Lord, we must *serue him in holinesse and righteousness before him*; and that not by fits and flashes, but *all the dayes of our liues.* But of these points I haue spoken before at large, when I intreated of integrity and constancy, the inseparable properties of a godly life; and therefore referre the Reader to that place.

Furthermore, being deluded with the flesh, we are ready to obiekt, that though we haue not attained to that perfection which were to be desired, yet we are forward enough in the course of Christianity, seeing wee haue outrunne many others, although there are many also who are farre before vs. For answer whereof we are to know, that he who thinketh that he hath proceeded farre enough, hath not as yet set one foot forward in the Christian Race; and though we had made some good progresse, yet if wee now stand still, and doe not continue running till wee come to the goale, wee shall neuer obtaine the Garland. And therefore, imitating runners who strue for a prize, we must not looke so much to those whom wee haue outrunne, as to those that are still before vs, that wee may overtake, and get before them to the marke; seeing if wee stand still, and rest in that which we haue already done, he that is furthest behind, & yet continueth running, will soone ouertake vs, & get the Garland from vs. We must not please our selues in our good proceedings, and runne no more; for in the wayes of Christianity, hee that goeth not forward, goeth backward; and when we cease to be better, we begin to be worse; neither must we looke how farre we haue proceeded, but how much of the Race remaineth still vnrune, and how farre we are yet from the Goale of perfection.

And

Phil. 3. 13, 14.

Psal. 49. 12.

§. Sect. 4.

Their objection answered; who affirme that Ministers only are bound to the strict performance of religious duties.

Apoc. 1. 5, 6.

1. Pet. 2. 9, 5.

And with the Apostle, *forgetting those things which are behind, and reaching forth to those things which are before, we must presse towards the mark, for the price of the high calling of God in Christ Iesus.* Hee that is ambitious, is not pleased with his present honours; because hee is preferred before many others: but if there bee yet any about him, hee is not quiet in his minde, till hee haue marched on, exceeded him. O then, why should wee bee so sluggish about spirituall and heauenly preferments; which are incomparably of greater worth and excellencie? why should wee not be as religiously ambitious in aspiring, euen vnto the highest degrees of heauenly glory and happinesse, which is permanent and euerlasting; as in striving after worldly honours, which are contemptible in their worth, and momentany and mutable in their continuance; seeing *man that is in honour, abideth not, but is like the beasts that perish,* as the Psalmist speaketh?

Moreover, the flesh is ready to object, that howsoever this strict performance of Christian duties be required of Ministers, who haue more knowledge, and many helpes which many others want, and also fewer lets and distractions, hauing by reason of their small imployments about worldly things, little else to doe, then to attend vnto spirituall exercises; yet those who are of the common sort of people, as Trades-men, Artificers, and Husbandmen, cannot by the same reason be so strictly tied to religious duties, seeing they are simple, ignorant, and vnlettered, and haue much more businesse and imployment in the works of their calling. To which I answer first, that though Ministers be tied to exercise themselves, above all others, in those personall duties which belong to their speciall calling, as reading, Meditation, and studie in the Scriptures, and other religious duties, which are more proper and peculiar vnto them: yet the generall duties of Christianity, as Prayer, Thanksgiuing, receiuing the Sacrament, watchfulness, and such like, doe lye out in common, both to them and all other men that are true members of the Church. In regard whereof, there is no distinction or difference between one and another, seeing our Sauour Christ hauing with his precious Blood washed vs all from our sinnes, hath made vs all alike, *Kings and Priests, vnto God and his Father.* Neither hath he selected some onely from among the rest, vnto whom he hath appropriated the religious duties of Gods seruice, but hath made vs altogether indifferently, *a chosen generation, a royall Priesthood, an holy Nation, a peculiar people, that wee should shew forth the praises of him, who hath called vs out of darkenesse into this marueilous light, and to offer vp spirituall sacrifice; acceptable to God by Iesus Christ.* And howsoever the publike performance of these religious duties, doeth more peculiarly belong vnto them, in respect of their publike calling in the Church, yet priuate deuotions, and the duties of Gods seruice and a godly life, belong indifferently vnto all, without exception or exemption of any person. Neither are the admonitions and exhortations vnto these duties in the Scriptures directed onely vnto Ministers, as that they should keepe the spirituall watch, examine themselves, put on the Christian Armour, pray continually, and in all things giue thanks, but vnto the whole Church and people of God. Secondly, howsoever Gods Ministers ought to shine as lights in the world, to bee good examples vnto their flockes, ouer which

which God hath made them overseers, to bee guides vnto the rest of the faithfull, that they may leade and direct them in the wayes of godlinesse; and to bee Captaines of the Lords Armies, to goe out and in before them; yet it is to this end, that the people should walke in their light, and no longer sit in darkenesse and in the shadow of death, that they should imitate their holy example, and propound them as good patternes and precedents for their imitation; that they should follow their guides, be directed by them, and tread in their footsteps, so long as they goe before them in the wayes of truth and godlinesse; and finally, that they should march after their spirituall Captaines and Leaders, and ioyne with them, in fighting against the enemies of their saluation. For it were as good for them to want these burning and shining Lights, if they sit idly still and doe nothing; to haue no such examples, if they neuer imitate them; to bee without guides, if they will not follow them; and these Captaines and Leaders, if they let them sustaine alone the brunt of the battell, and not like faithfull Souldiers, ioyne common forces against common enemies. Thirdly, I answer, that if the speciall imployments of our particular callings, might make vs dispencc with the generall duties of Christianity and Gods seruice; the Ministers calling, if we faithfullly walke in it, and diligently performe our duties, hath as much businesse and imployment, and not many fewer or lesse distractions from priuate religious duties, then those which are of other professions: As besides his priuate studies, Reading and Meditation, vnto which hee must seriously attend, that hee may prepare and fit himselfe for the publike seruice of the Church, and the government of his owne family, hee must also watch ouer his flocke, visit the sicke, strengthen the weake, comfort the afflicted, priuately admonish those that erre and goe out of the way, exhort those that are sluggish, and rebuke those who wilfully offend, and continue in their sinnes. All which, if they be performed with that conscionable care which they ought, will leaue them as little time as other men for their priuate deuotions, although vnder this pretence they must not bee neglected. Finally, though more bee required of Gods Ministers in respect of degree, seeing where the Lord bestoweth a greater measure of his gifts and graces, there hee requireth that they should in a greater measure bring forth the fruits of holy obedience; yet the same duties are to bee performed of all Christians, according to the proportion of their grace receiued, and both alike are tyed to yeeld vnto God, their common Master, religious seruice, although those who exceed in knowledge and other gifts, are bound to doe them in more perfection. And howsoeuer a greater measure of knowledge is required of the Minister then the people, *because his lips must preserve it*, as in a common Treasury, that they may haue recourse vnto him for the supplying of their wants; yet as all men must liue by their owne faith, so also they must walke by their owne sight, and haue such a measure of knowledge and illumination of the Spirit, as may be sufficient to direct them in all Christian and religious duties. For their soules being alike precious vnto them, as theirs are who are called to the Ministry, and the way and meanes the same which bring both to eternall life and happinesse,

1. Tim. 4. 15, 16.

Mal. 2. 7.

Habac. 2. 5.

happineffe, it behoueth them both alike to labour after this *common saluation*, in the performance of the same Religious duties, which are also required of both as common vnto them.

But here againe they are ready to object, that if they had such means of knowledge, and other sauing graces as others enioy, and such helpes and furtherances in the duties of a godly life as many abound with; then with some reason they were to be blamed, if they did neglect them. But alas, they are vnder some ignorant or idle minister, which cannot or wil not instruct them, or such vnconscionable guides, as shine not in the light of a good example, but rather lay stumbling stones of offence before them, by their enormous and scandalous liues, and neglecting all good duties themselues, doe dis-hearten and discourteage them who are carefull to performe them, rather then any wayes encourage them, either by their words or actions. In which regard they thinke that they may be excused, if they be not so zealous and forward in performing the Religious duties of Gods seruice and of a godly life. To which I haue in part before answered, namely, that if this be our case, first we must vse all good meanes to moue them to their dutie, & especially that we powre forth our hearty prayers vnto God for our Pastours and Ministers, intreating him that he will inlighten their mindes, and sanctifie their hearts and affections, and so make them as able, as willing to performe those high and holy duties vnto which they are called. And secondly, if the courses which they still hold, affoord vs no better hopes; then accounting the glorifying of God in the eternall saluation of our soules, that one thing necessary, which is farre to be preferred before all earthly commodities, wee must labour to place our selues vnder such Pastors and Teachers, as will carefully and conscionably breake vnto vs the bread of life, and shine before vs, not onely in the light of doctrine, but also of an holy life & conuersation. In the meane time, these outward wants must not make vs neglect the Religious duties of a godly life; or if they doe, they cannot be sufficient to excuse our negligence, which doth not so much proceed from the want of externall meanes, or those discouragements which are without vs, as from the secret corruptions that lie lurking within vs. Which if they were thorowly mortified, and our hearts inflamed with feruent zeale and true deuotion, we would not be moued by these publique defects and discouragements, to neglect the priuate duties of Gods seruice; yea, rather wee would vse them with more diligence, as being, through want of the other, pressed vpon vs with a greater necessity. For he that hath no friends or parents to looke vnto him, or such as greatly care not whether he feed vpon wholesome food, or famish for want of bread, findeth that he is the more bound hereby to prouide for himselfe. Whereas contrariwise, these corruptions which make vs neglect the duties of Gods seruice, still remayning in vs, and quenching in our hearts all zeale and deuotion, would make vs alike cold and negligent in our priuate exercises of Religion, although the publique meanes which we enioyed were neuer so excellent. Of the former, we haue an example in *Dauid*,

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who

§. Sect. 5.
Their obiection answered,
who pretend
the want of
meanes.

who when he liued in the barren wildernesse, had his soule so watred with the dew of Gods grace, that it neuer brought forth more & better fruits of holines; and so inflamed with the fire of Gods Spirit, that he was neuer more deuout in religious exercises, nor more zealous in the priuate duties of Gods seruice, though being banished and exiled from the Tabernacle and the publike place of Gods worship, he was withall deprived of the ordinary means of his saluation. And the like we see in the example of the persecuted Martyrs, who neuer were more seruent in their priuate deuotions, then when they durst not shew themselves in open assemblies, but hid their heads fro their pursuers in secret corners and solitary places. And of many others in our owne times, who being necessarily debarred of all publique helpes, & discountenanced & discouraged in their godly courses, by those which should be their guides and leaders, yet being inwardly furnished with sauing graces, doe outwardly exercise them in all religious & holy duties. For howsoeuer the publike Ministry is the ordinary means to begin, as also to preserve and increase Gods graces in vs, and to giue vnto vs not onely birth and spirituall life, but also growth and strength, whereby wee are enabled vnto all duties of a godly life; so that whosoever neglect it, when they may haue it, can neuer looke to thriue in grace, or to haue any ability to serue God in any acceptable maner, because they despise his holy Ordinances, fancying vnto themselves alife which needeth no nourishment; yet we must hold it to be but a meanes and instrument, wherby God, who is the supreme cause & chiefe Agent, is pleased ordinarily to worke, but yet when he depriueth vs of them, can effect his owne good worke of grace and sanctification, either without them, or when they are weake and insufficient, as well as with them, and when they are most excellent & in greatest plenty. Of the other we haue an example in *Iudas*, who being full of inward corruption, could not thriue, no, not vnder Christs owne Ministry, and *Demas*, *Ananias* and *Sapphira* vnder the Ministry of the Apostles, who performed no acceptable seruice vnto God by all these helpes, because their hearts were not sincere & vpriight, but stil remained carnall & defiled with worldly loue. Yea, we may haue experience of it in many vnthriuing Christians of these times, who though they liue vnder a most powerfull and excellent Ministry, & abound in all the spirituall meanes of grace and saluation, yet remaine as worldly and carnall, as auerse and backward vnto all duties of a godly life, as those who are vtterly destitute of them.

Finally, men mis-led by carnall corruption, are ready to excuse themselves, for not entring into the course of Christianity, though their iudgements are conuincd of this truth, that it is aboue all others most excellent, profitable and necessary, by obiecing, that it is neither good nor safe to make greater profession then other men, or to be more strict in our liues, then ordinarie Christians; because we are not sure that we shall be able to hold out in our sincerity, and holy practice, and if we should relapse, our latter end would be worse then our beginning. Neither can we tell, in respect of humane frailty, whether we may not fall into some grievous and haynous finnes, or at least such as

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§. Sect. 6.
Their obiection answered,
who pretend,
that it is not
safe to be more
forward then
other men.

are contrary to our strict profession; which if we doe, our faults will be more obserued in vs, though they would be little regarded in ordinary men, and more bitterly censured and condemned; yea, wee our selues shall be a wonderment to all, that know vs, and both shame our selues and our profession. To which I answer, first, that none can make any greater profession of strict performing all Christian duties, then that which we all make at our Baptisme, when we enter into couenant with God, that we will renounce the seruice of sin and Satan, the world and our owne sinfull lusts, and betake our selues wholly to the seruice of God, in all duties of holinesse and righteousnes. Which if we doe not all still make, and renue vpon all occasions; what doe we but disgrace our selues, by casting off our Lords liuerie, denying and renouncing our promise and profession, and returning into the ancient seruitude of sinne and Satan? Yea, what doe we else but dayly play the hypocrites, when as praying that wee may doe Gods will in earth, in that purity and perfection, which the Saints and holy Angels doe it in heauen, and that we may serue God in holinesse, righteousness and sobriety all the dayes of our liues, we are notwithstanding so farre from desiring, or going about it, that we are ashamed to professe that we haue any such meaning? Secondly, I answer, that wee are all bound, one as well as another, to make this profession of holinesse and sincerity; neither is it left vnto vs as a thing arbitrarie, and at our owne choyce, but expressely commanded and enioyned, that we should glorifie God, by professing our selues his seruants, and liuing according to this profession, which none refuseth to doe, but such as are destitute of a liuely Faith, whereby we are assured, that God is in Christ our gracious Lord and Father, and we his seruants and people; *for as with the heart man beleeueth vnto righteousness, so with the mouth confession is made vnto saluation*; According to that of *Dauid, I beleued, therefore haue I spoken*. Thirdly, I answer, that feare of falling away, or of being overtaken with some grosse finnes, must not hinder our profession and practice of piety; but rather this profession and practice must therefore be vnderaken, that we may hereby be moued more carefully to vse all good meanes of perseuering in all grace and godlinesse, and to obserue our wayes with greater diligence, and make straight steps vnto our feete, that wee doe not slippe, nor haule; nor turne aside out of the way. And if wee with these mindes take vpon vs the profession of Christianity, and indeuour to bring forth the fruits of it in our holy practice, the Lord, who hath begunne this good worke in vs, will also finish it; he will vphold vs that *wee shall not greatly fall*; or if wee doe, yet hee will not suffer vs to lie still and perish, but will so assist vs with his grace and holy Spirit, that wee shall rise againe by vnfeined repentance. In the meane time no man hath iust cause to wonder, if wee fall through infirmities, though it be into some greater finnes then many commit, who make little or no profession at all; if either he consider humane frailty common to all, the reliques of corruption remayning still in vs after regeneration; and the combat which thence ariseth betweene

Rom. 10. 10.

Psal. 116. 10.

Rom. 7. 20, 22.

the flesh and the Spirit; that, sometime preuailing, and this againe getteth the vpper hand; the malice of the deuill, who most fiercely assaulteth with his tentations, those who haue renounced his seruice, and in whom the Image of God most clearly shineth; or else the examples of the Saints in former ages, who haue beene subiect to like frailties and infirmities, though they were iust and vpright in all their waies, and men in their ordinary and common carriage, according to Gods own heart, and haue beene sometimes, though rarely, ouertaken with grosse sins, as *Noah, Lot, Dauid, Peter* and the rest. And therefore it is no maruaile if wee, likewise haue our slips and falls, yea rather, it is a great wonder, if we, who come so far short of them in grace and obedience, should stand in such slippery places where they haue falne, and be supported so with Gods grace and holy Spirit, notwithstanding our greater frailty and weaknesse, that we may challenge all the world to accuse vs of any grosse sin. If indeede he who hath professed himselfe the child of God, and approued himselfe to be so, by his sonne-like obedience, should, like the wicked, make sin his way and trade, defend it when he is reprocued, and continue in it without repentance, this were a matter of deserued wonder, but not so, if walking constantly in the wayes of Godlinesse, they sometimes slip & get a fall, especially when they plainly shew by their sorrow insuing, that they are not pleased with their sin, but hauing done the euill which they hated in the inner man, do not continue in it, but rise out of it by vnfeined repentance. But suppose for all this, that professing sincerity, we shall be wondred at of the world, if we hap to fall into any open and scandalous sinne; It is not better that with the godly wee should be wondred at for doing euill, then that with wicked men our good actions should cause wonder. For though it be our shame to sin, and thereby to expose our selues to wonderment; yet this wondring it selfe, is rather a grace then a blemish vnto vs; seeing men wonder not at matters common and ordinary, but at such only as rarely happen. We wonder not at profane rakehells, when they breake their word, lie, sweare & deale vniustly; but to see one that is reputed iust and honest to doe thus at any time, doth make all that know them, to maruaile at it; & the reason is, because it is common and ordinary in the one, but very rare and a thing seldome or neuer before scene in the other. And yet there is no man that is not gracelesse & desperate, who would not rather chuse so to carry himselfe, as that he may be reputed an honest man, though his faults are more obserued & wondred at, then so as to gaine the reproch of a wicked person, although their faults being ordinary, are little obserued and lesse maruailed at. Though euery man wonder, when he seeth a botching piece of work to come out of the hands of a cunning and curious artizan, and maruaileth nothing at all, if he should see such an one or worse come out of the hands of a bungler; yet euery one desireth rather to be a skilfull workman, and to be so reputed, then a bungling borchter. And though a spot be sooner scene in a beautifull face, then in one foule and deformed; or a blot and staine in a fine piece of Lawne or Cambricke, then in some common rag, or coorse canuas; and a faithfull seruant be more wondred at,

at, that is taken halting in some deceitfull action, then when a false fellow doth so, that maketh deceitfull dealing his vsuall trade; yet euery one preferreth beauty with some blemish, before foulness and deformity; fine cloth, though a little spotted, before filthy & worne-out rags; and a faithfull seruant with his seldom slips, before a dishonest fellow, whose worst dealing rayseth no wonder, because being his ordinary custome, no man that knoweth him, expecteth better fruits from such a bramble. And so, though our profession of godlinesse, and indeuour to bring forth ordinary fruits of it in an holy conuersation, should more expose vs to be wondred at, when we fall through humane frailty and infirmities; yet this should not hinder vs from entring into this Christian course, seeing it is a meanes to make vs stand more vpon our credit, to restraîne vs from all sin, whereby we might blemish it, and to keepe with *David* a carefull watch ouer our selues, that *our hearts being found in Gods Statutes*, there may be no cause why we should be ashamed. And howsoeuer, when we are ouertaken, our faults are more obserued and marrailed at, yet though our sinne shameth vs, this wonder at it, is rather our praise and commendation. And when wee are at the worst, yet our state is better, and we preferred in Gods estimate and in the opinion of all that feare him, before those who neuer tooke vpon them the profession of piety, nor cared to bring forth any fruits of it in a godly life, though their faults are little obserued or regarded, and not (like the others) matter of table-talk, because no man thinketh them to be any newes.

Psal. 119. 18.

The last obiection which the flesh maketh, is, that it is yet too soone to enter into this strict course of a godly life; seeing howsoeuer it may be necessary in due time and place to doe it, yet the present time of our youth and strength is not fit for such austerity. It cannot be denied, but that God must be religiously serued, but all in good time; wee haue the day before vs, and shall haue leysure inough to serue our selues and God too. After wee haue better settled our worldly estate, and attained vnto such a proportion of wealth for our owne maintenance and those that belong vnto vs, or haue delighted our selues with such and such pleasures, then it will be more seasonable to sequester our selues from the world, and to betake our selues vnto our deuotions. And thus, when the flesh cannot any longer hide from vs the profit and necessity of leading a godly life, then it moueth vs to make delaies, and to poast it off from time to time, till at last we be preuented with vnexpected death, and so perish in our sinnes. Of this *Augustine* propoundeth himselfe as an example: As no man (saith hee) is so sluggish, that will in his iudgement preferre perpetuall sleeping before waking, and going about his businesse, but yet when sloth hath seized vpon his members, deferreth to shake it off, though it be high time that he should rise: so I thought it better to yeeld my selfe rather to thy loue, then mine owne lust; but that pleased and ouercame me; this liked me and held me captiue. For I had nothing to answer, when thou saidst vnto mee, *Arise, thou that sleepest, & stand vp from the dead, and Christ shall giue thee light*, being conuincd

§. Sect. 7.
That the duties of a godly life must not be delayed.

Eph. 5. 14.

Modo, ecce modo, ſine paululum Sed modo & modo non habebant modum, & ſine paululum in longum ibat. Confef. lib. 8. cap. 5.

2. Cor. 6. 2.

Pſal. 95. 7, 8.

Eſa. 55. 6, 7.

Cant. 5.

Heb. 12. 14.

Cum vult improbus homo, non poteſt, quia quādo potuit, noluit. Ideo per malum velle perdidit bonum poſſe. Auguſt. in Epiſt. Iohan. Serm. 36. Chryſoſt. 2. Cor. 11. Homil. 22.

with the truth, but onely the words of the ſlothfull and ſleepie: Anon, be- hold by and by, let me alone yet a little. But a little and a little exceeded all meaſure: and, Let me alone a little, grew out to a great length. For the anſwering of which obiection, let vs know, that the ſervice of God in the duties of a godly life, is a matter of greateſt moment, profit and neceſſity; and therefore that it is great folly to put it off with delayes, ſeeing all our life is too little for it. For if God is ſo bountifull and rich in mercy, that he is content to reward our temporary and momentary ſervice, with the eternall wages of heavenly happineſſe, how vngratefull are we, if wee think that the ſhort time of our liues is too much to be ſpēt in his ſervice, who will reward our ſoone ending workes, with euerlaſting wages? Let vs conſider, that ſeeing the ſervice of God is of greateſt worth and excellency, moſt profitable and onely neceſſary; it is therefore ridiculous folly, not to giue it precedency and the firſt place, but to preferre before it euer y baſe triſſe; yea, things not only of no value, but alſo ſuch as are hurtfull and pernicious, as the ſervice of Satan, the world, and our owne luſts, for the contemptible wages of earthly vanities. Let vs remember, that wee haue onely the time preſent for our employement: for the time paſt is irrevocable, and the time to come vncertaine, which if we promiſe vnto our ſelues, we incroach vpon Gods right, ſeeing he hath giuen vnto vs no promiſe of it, and ſinne preſumptuouſly, by taking vpon vs to diſpoſe of that which is onely in the hand of God. That *now is the acceptable time and day of ſaluation*, and we doe not know whether it will laſt till to morrow, which if it be once paſt, can neuer be recouered. And therefore *whileſt it is called to day, let vs hearken vnto his voyce*, calling vs to repentance, and inuiting vs to ſerue him, and *not harden our hearts*: Let vs ſeek the Lord *whileſt hee may be found, and call vpon him whileſt he is nigh*; for if he depart in diſpleaſure, wee may long ſeek him with the Spouſe in the Canticles, ere wee ſhall finde him. Let vs conſider, that the leading of a godly life is neceſſary to ſaluation, for that time which remaineth after our calling. For as the Apoſtle ſaith, *Without holineſſe no man ſhall ſee the Lord*. And what madneſſe then is it, to caſt a thing of ſuch moment vpon all vncertainties? for it is vncertaine whether thou ſhalt liue one day longer; if thou liueſt, vncertaine whether thou ſhalt haue the meanes where- by thou maiſt bee inabled for Gods ſervice, and vncertaine if thou haſt them, whether God will giue thee will to uſe them, or power to profit by them, for the obtaining of ſpirituall life and ſtrength, where- by thou maiſt be inabled to ſerue him, ſeeing hee may iuſtly reſuſe to bee ſerued by thee in thy decrepit age, when thou haſt no ſtrength to ſerue the diuell, the world, and thine owne luſts, becauſe thou haſt reſuſed to doe it in thy flouriſhing youth, and chiefe ſtrength. To which purpoſe one ſaith, When the wicked man will, he cannot, becauſe when he could, hee would not: and ſo by an ill will, hee loſeth the power of well-doing. But thou wilt obiect, as he of whom *Chryſoſtome* ſpeaketh; That God hath giuen many this priuiledge, to confeſſe him in old age. To which I an- ſwere with him: What then? will hee therefore giue it thee? Thou wilt ſay, Perhaps he will? Why ſaiſt thou perhaps? Doth it but ſometime happen? Conſider, that the matter in deliberation, is the ſaluation or damnation

damnation of thy soule. And therefore thinke with thy selfe of the contrary, and say; But what if God will not giue it? Doeſt thou yet say, And what if he will giue it? God grant he may. But ſure for all that, to lay hold on the time preſent, is both more certaine and more profitable. For if thou now beſinneſt, thou art ſure to get all that thou deſireſt, whether God grant or deny the former priuiledge; whereas if thou delayeſt, euen for this, oftentimes thou ſhalt not receiue it. When thou goeſt to the warres, thou doeſt not ſay, There is no need for mee to diſpoſe of mine eſtate; perhaps I ſhall returne. Neither doeſt thou ſay, when thou doeſt deliberate of marriage; I will chuſe a poore wife; for many in ſo doing haue growne rich beyond all hope. And going about to build an houſe, thou doeſt not ſay, I will lay a rotten foundation; for many houſes haue ſtood, though their foundations haue been weake. And yet when thou haſt to deale about the ſaluation of thy ſoule, thou layeſt hold on things more rotten, and putteſt all vpon vncertainties, ſaying, It often happeneth, it ſometimes commeth to paſſe. It is indeed vncertaine, wilt thou ſay; but I truſt to Gods mercy, for he is gracious. This I know and acknowledge; but know this alſo, that this mercifull God hath ſuddenly taken away, when they leaſt expected it, ſuch as thou art, who haue poſted him off with vaine delayes. And what though much time bee granted thee? how art thou ſure that thou ſhalt amend and become better, &c? For how doeſt thou thinke that God will then aſſiſt thee, ſeeing thou haſt ſo often reſuſed his helpe, when he hath graciously offered it? or how canſt thou hope of any ability without it? Now thou canſt not walke in the wayes of godlineſſe; and how wilt thou be able to doe it hereafter, when thou art more inthralled vnto Satan, more loaded with the intolerable waight of thy multiplied finnes, more clogged and hampered, fettered and hindred with the ſtrong chaines of thy corruptions, which are growne habituall, and haue doubled their force with long cuſtome? Finally, when as thou art more impotent to ſhake them off, and mortifie them, by reaſon of the infirmities of old age? Yet ſay, thou couldeſt then ſerue God in all Chriſtian duties: yet how much time in the meane while haſt thou miſſpent, not onely without gaine, but to thy incomparable loſſe, which if it had been employed in Gods ſeruiſe, would haue added much inestimable riches to the euerlaſting recompence of heavenly rewards? And therefore when as God requireth at our hands that preſent ſeruiſe which is due vnto him, let vs not put him off, like banquerupts and ill debtors, with words and promiſes, that wee will pay all hereafter, ſeeing the longer we liue, the more we ſpend on the ſtocke, and leſſe able we ſhall be to make ſatiſfaction. But ſeeing he requireth preſent and conſtant ſeruiſe, not becauſe hee needeth it, but that hee may take occaſion thereby of crowning our workes with richer rewards; let vs not bee ſo great enemies to our owne preferment, as by deſerring and ſcanting our worke, to cauſe the Lord to abate our wages; *but laying aſide euery waight, and the ſinne which doth ſo eaſily beſet vs, let vs (as the Apoſtle exhorteth) runne with patience the race which is ſet before vs.*

And thus haue I, through the gracious aſſiſtance of Gods holy Spirit, finiſhed this long worke, for which his bleſſed Name be praized and magnified.

Heb. 12.1.

§. Sect. 8.
The Conclu-
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whole Trea-
tiſe.

nified; And haue not onely described the godly life, in all the parts and branches thereof, and the speciall duties required vnto it, but also the meanes both publike and priuate, whereby wee may bee inabled, and the arguments and reasons whereby wee may be moued and perswaded to performe them, and likewise haue shewed the greatest and most vsuall lets and impediments, whereby men are commonly hindred from entring into, and proceeding in the wayes of godlinesse, and how also wee may remoue and ouercome them. And now nothing remaineth, but that I intreat thee (Christian Reader) by the mercies of God, and as thou treatest his glory, and the eternall saluation of thine owne soule, that thou wilt resolue and indeuour to walke in this alone way that leadeth to heauenly happinesse, now that he hath so plainly discouered it vnto thee. For much better were it for thee neuer to haue knowne the way of truth and godlinesse, then after thou knowest it, not to walke in it; *seeing the seruant that knoweth his Masters will, and doth it not, shall be beaten with many stripes.* Heretofore thy ignorance might somewhat extenuate thy sinne, and neglect of Gods seruice in the duties of a godly life, and mitigate also thy punishment, because thou mightest pretend thy willingnesse to walke in this way, but that thou diddest want a guide to goe before thee: But now this pretence is taken away, and thou quite left without all excuse. For what can the Lord by his Ministers doe more for the saluation of thy precious soule, then to shew thee the way that leadeth to eternall blessednes, and to teach thee how thou maist walke in it; to make knowne vnto thee *what thou must doe that thou maist be saued,* and the meanes also whereby thou maist be inabled to doe it? to exhort and perswade thee, by effectual reasons, to vse these meanes, that so thou maist walke in this way, and to teach thee how to remooue all those impediments which might otherwise hinder and discourage thee in thy course? O let not therefore his so great grace be vnto thee, not onely in vaine, but also to thy losse. Let not, O let not these my poore, yet painfull labours, which I haue vnder-taken with cheeresulnesse, proceeded in with comfort, and finished with ioy, that I might glorifie God in thy saluation, rise vp as a witnesse against thee at that great Day, because thou hast onely read them, and after cast them into some corner, without further vse. *If thou knowest these things, blessed art thou, if thou doest them.* And happy, yea thrice happy shall I thinke my selfe, if being furthered by my poore meanes in the wayes of saluation, thou maist be my crowne and my reioycing. Frustrate not (I beseech thee) the maine end of my painfull labours, so much desired, so often and earnestly begged, and defraud mee not of my hope and ioy, and therewith thy selfe also of thine owne saluation. It is not my writing, nor thy reading, that can saue our foules in that great Day of the Lord, but the holy practice of those duties which I teach, and thou learnest, in the whole course of our liues and conuersations, which because wee are vnable to performe in our owne strength, but it is *the Lord onely which inableth vs, both to will, and to doe,* let vs (I intreat thee) pray one for another, desiring of the Lord, that we may not onely *bee filled with the knowledge of his will, in all wisdom and spiritual vnderstanding,* but also that *in this light we may walke worthy of the Lord vnto all pleasing, being fruitful in euery good worke,*

Luk. 12. 47.

Act. 2. 37.

Luk. 11. 28.
Job. 13. 17.

Phil. 2. 13.

Col. 1. 10, 11.

worke, and increasing in the knowledge of God, strengthened with all might, according to his glorious power, unto all patience and long-suffering with ioyfullnesse. And that we may not onely be perfect, and thorowly furnished vnto all good workes; but also that we may be stedfast, immoueable, and alwayes abounding in the worke of the Lord, for as much as we know, that our labour is not vaine in the Lord. But man knoweth not his owne wayes, neither is it in man that walketh, to direct his steps; and how much lesse is hee able in his owne strength to be a guide vnto others, or by his most powerfull perswasions to moue them to accompany him in the wayes of godlinesse? O thou therefore who art the Authour of light and life, and the rich Fountaine of all grace and glory, as thou hast graciously inlightened my mind with the knowledge of thy will, and inabled me also to reueale it vnto others, so inflame mine heart with the beauty and brightnesse of it, that I may loue and imbrace it; kindle in me, more and more, holy desires; confirme my resolutions, and strengthen all my good indeuours, that as I haue taught thy wayes vnto others, so I my selfe may walk constantly in them, that so I may shine before them, both in the light of doctrine, and also of a good and holy example, in the whole course of my life and conuersation. Ioyne also, I humbly beseech thee, with these my poore labours, which I haue wholly deuored to thy glory, and the good of my brethren, the inward assistance of thy grace and holy Spirit, and thereby adde such power and efficacie, vertue and vigour vnto them, that they may not onely reueale the way of saluation to the vnderstanding of the Christian Readers, but may also effectually moue and perswade them to walke in it sincerely and vprightly, constantly and continually, vnto the very end of their liues; to the glory of thy great Name, and the comfort and saluation of all our soules, through thine onely Sonne, and our blessed Sauiour Iesus Christ: to whom with thee and thy most holy Spirit, three persons, and one onely true God, most wise, glorious, gracious and blessed, be ascribed of vs, and thy whole Church, all glory, and praise, might, Majesty and dominion, both now and euermore. Amen.

2. Tim. 3. 17.

1. Cor. 3. 58.

Pras. 16. 9.

and 20. 24.

1st. 20. 23.



A PARAPHRASE VP- ON THE LORDS PRAYER.



Almighty and eternall God, Father of our Lord Iesus Christ, and in him our gracious Father, wee thy poore children by adoption and grace, heere acknowledge, that wee are vnterly vnworthy to be counted in the number of thy meanest seruants, and much lesse deserue that high title and priuiledge to be called thy sonnes and children. For wee haue not demeaned our selues as it becommeth children of such a Father, in all loue, reuerence, and obedience, nor approoned our selues to be like vnto thee, in wisdom, holinesse, and righteousness. We haue abased our selues, to doe seruice vnto sinne and Satan, for the trifling wages of worldly vanities; neuer considering that wee are the children of such a glorious Father, and heires to such an heavenly inheritance. We doe not like children securely rest vpon thy fatherly providence, and cannot with boldnesse approach to the Throne of Grace, to make our suits knowne vnto thee, by reason of our selfe-guiltinesse and ill deseruing, though thou art gracious and ready alwayes through Christ, to heare and helpe vs. Wee haue not duely feared thee, though thou art our heavenly Father, full of Majesty and power, neither haue we beene afraid to sinne against thee, though we stand alwayes in thy presence, who art able to cast body and soule into hell. We haue not glorified thy holy Name, by renouncing impiety and worldly lusts, and consecrating our selues wholly to thy worship and seruice, but haue serued sinne and Satan, for the base hire of worldly vanities. Wee haue not glorified thee in thy mercies by our vnfaigned thankfulnessse, nor haue beene encouraged by thy liberall wages, to performe vnto thee diligent and cheerefull seruice, but haue abused thy good gifts to thy dishonour, and haue set our mindes and hearts more vpon them, then vpon thee who hast graciously bestowed them vpon vs. We haue not sanctified thee in thy Iudgements, by humbling our selues vnder thy hand, nor haue profited by thy fatherly corrections for the amendment of our liues, and turning vnto thee from our sinnes by vnfaigned repentance. We haue not suffered thee to raigne and rule in our hearts and consciences by the Scepter of thy Word and holy Spirit, but haue often grieved it, by resisting and quenching the good motions thereof, and by subiecting our selues to be governed by our owne lusts. Wee haue not behaued our selues as it became subiects of thy Kingdome, denying vngodlinesse and worldly lusts, and liuing holily, righteously, and soberly

soberly in this present world. Wee have not denied our selues and our own wils and affections, which are opposite to thy holy will, nor indeuoured as we ought, to performe vnto thee in all things, that absolute obedience which is due vnto thee our Creatour and Redeemer. Wee have not obeyed thee cheerefully and with delight, readily and without delays, sincerely and constantly, but haue deuided our selues betweene thee and the world, and haue serued thee but by fits and flashes. Wee haue not in all things submitted our selues vnto thy good pleasure, but haue murmured against thy prouidence, when wee haue beene crossed in our desires. Wee haue not restrained and mortified our carnall and worldly lusts of ambition, couetousnesse, & voluptuousnesse, but haue immoderately desired, and set our hearts too much vpon earthly and momentany things. We haue more hungred after the meate which perisheth, then after spirituall food which indures vnto life euerlasting. We haue not contented our selues with that portion which thou hast allotted vnto vs, nor cast all our care vpon thee for all things needfull, but haue turmoyled our selues with carking care, and trusted too much vnto our owne prouidence. Wee haue not so earnestly desired to bee freed from the corruption and pollution of our sinnes, as from the guilt and punishment, and haue beene more ready to haue them pardoned, then to leaue and forsake them. Wee haue not laboured after the fruits of sanctification, to be assured thereby that we are iustified and reconciled, or content our selues with a small measure, and thereby weaken our assurance. We are not pressed with our sins, as with an heauy burthen, nor haue (as we ought) seriously bewailed them, nor earnestly desired to be eased of them. Wee doe not carefully keep our watch, that we be not againe surprisid by sin, and so are apt to relapse againe into the same sinnes, after wee haue repented of them, and receiued pardon. We are negligent in the vse of the meanes whereby we might be assured of the remission of our sinnes, neither doe we sincerely and from the bottome of our hearts remit iniuries, but in profession and shew, forgiuing, but not forgetting them. We doe not approoue our sincerity in remitting iniuries, by our readinesse to performe all good duties to those who haue offended vs, and by ouercomming euill with goodnesse. We are too apt to take notice of euery iniury, and doe not passe by offences, approouing our wisedome, by our slownesse to anger; and our lone, by couering a multitude of sinnes, but are apt to retaine anger, and to seeke reuenge when we are wronged. We doe not as we should, resist the tentations of the flesh, world, and deuill, but though we pray against them, yet vpon euery slight occasion we run into them, and are easily inticed to fall into sinne, and to forfeit that liberty which Christ hath purchased for vs. We liue securely, as if we were free from all danger of enemies, and doe not duely consider their malice and subtilty, our owne weakenesse, and their power, that we might be moued heereby to pray with more seruenity to bee freed from tentations, or for thy assistance, that we might overcome them, and be deliuered from all euill: whereof it commeth to passe that we are often foyled by them, and led captiue vnto sinne. Wee are not daily prepared against the time of tentation, nor keepe the Christian Armour fast buckled vnto vs, that we might be able to resist our enemies. Wee doe not watch-
fully

fully auoyd the occasions of euill, nor carefully obserue our hearts and senses, keeping them vnder Couenant, that they may not roue after worldly vanities, which are the visuall occasions whereby we are plunged into all euill. But wee beseech thee, good Lord, to be gracious vnto vs, in the forgiuenesse of all our sinnes, and wash them away in the precious Blood of Iesus Christ, that they may neuer bee imputed vnto vs, nor bring vpon vs that wrath which they haue deserued. Yea, Lord, we beseech thee for Christs sake, not onely free vs from deserued punishments, but being reconciled vnto vs in thy Sonne, multiply thy fauours and blessings vpon vs in all things pertaining to grace and godlinesse, glory and happinesse. Perswade vs by thy Spirit and a liuely faith, that thou art in Christ, our Father, and we thy children by adoption and grace. Let vs euer loue and feare thee, as our gracious Father, performe vnto thee the obedience of children, and labour to resemble thee in wisdom, holinesse, and righteounesse, that so we may walke worthy this high calling whereunto thou hast called vs. Let vs demeane our selues as Pilgrims on earth, and haue our conuersation in heauen, where our inheritance is, minding and affecting things aboue, where Christ sitteth at thy right hand. Let vs wholly rely vpon thy fatherly prouidence, who art both able and willing to helpe vs, and let vs with boldnesse and confidence haue recourse vnto thee in all our wants, and with assurance that thou wilt graciously heare and helpe vs. Let vs in our iudgements esteeme, in our hearts desire, and in all our actions seeke thy glory aboue all things, and let it euer bee more deare vnto vs then our owne saluation. Let vs giue glory to thy Name, in all our thoughts, words, and actions, and not onely doe it our selues, but also giue iust occasion to others of glorifying thee. Let vs sanctifie thee, both in thy mercies and iudgements, towards our selues or others; let thy rich wages make vs more faithfull and cheerefull in thy seruice, and thy fatherly corrections more fearefull to displease thee. Remouue all impediments of thy glory, and aduance the meanes whereby it is aduanced. Aduance thy Kingdome vniuersally ouer all; rule ouer thine enemies, and subiect all things vnto thy government, that nothing may resist thy power. Rule ouer thine owne seruants and Church after a speciall maner, in protecting and preserving them, and let them, like dutifull subiects, yeeld obedience vnto thee their Soueraigne in all things. Make vs in this life true members of the Kingdome of grace, that afterwards we may be triumphant members of the Kingdome of glory. Rule in our hearts effectually by thy Word and Spirit; worke in vs thine owne good worke of grace; make vs Citizens of the Saints, and meete to be partakers of thy Kingdome of glory. Pull vs more and more out of the kingdome of Satan, in which we naturally are subiects, and let him no longer raigne and rule in our hearts and minds to our perdition. Let vs no longer be ruled by the lawlesse law of sinne, neither let it raigne in our mortall bodies, by making our members the instruments of it; but be thou our King, and rule in our hearts by thy Word and Spirit. Ere the Kingdome of grace, where it is not yet begun, continue and increase it amongst vs, where it is established; blesse the meanes whereby it is furthered, and remoue the impediments which hinder it. Free vs from the remnants of the kingdome of darkenesse,

Iudgemente, from our finnes and corruptions, lusts and concupiscences. Let
 vs not yeeld to the temptation of Satan, the world and our owne flesh, but
 gaine vs victory ouer them. Let vs first seek thy Kingdome and righteous-
 nesse, and let vs endeavour to be members of the Kingdome of grace; that
 afterwards we may be members of the Kingdome of glory. Let thy King-
 dome of glory also come, hasten the comming of Christ to Iudgement, to
 this end, accomplish the number of thine Elect, and subdue thine enemies
 vnder thy feet. Let vs so liue alwayes, as if we were ready to meete Iesus
 Christ, and let vs labour to be true such, as we desire to appeare before his
 Iudgement seat; that so when he cometh, we may not depart from him
 ashamed. Hence appeare, O Lord, that thou reignest in our hearts by our
 humble subiection and submission in all things to thy will; and let vs see
 and bewaile our imperfect obedience to thy will, and let vs daily labour af-
 ter more perfection. Give vs grace to deny our selves, and our owne wills
 and affections, which are opposit to thy will, and let vs labour to per-
 forme absolute obedience in thee in all things. Attune vs with patience
 in all our afflictions; that we may say with Christ, Not my will, O Father,
 but thine be done. Let vs seriously desire that thy will may be done con-
 cerning vs, and let vs not grieve when we see it done; because it crosseth
 our wills. Let vs not content our selves with a bare outward obedience,
 but let vs doe thy will after a spirituall manner, as the Angels doe it in
 heauen, with sincerity and vprightnesse of heart, with plenary and cheer-
 fulnesse, with readinesse and speed without delay. Let vs doe thy will fully,
 and not by halves; constantly, and not by fits; faithfully and humbly, not
 assuming any glory to our selves, but yielding it wholly vnto thee. Let all
 our suites, which pester our selues, be referred to thy glory as their
 maine end. Give vs temporall benefits, so farre forth as they serue for thy
 glory and our spirituall good. Teach vs to moderate our desires, and not
 to covet after superfluities, seeing thou hast taught vs to aske for bread, and
 not for dainties. Let vs be contented with our allowance; if we haue but
 necessaries, as food and raiment, yes; bread to sustaine our liues, and if
 thou giuest vs more, make vs thankful vnto thee for it. Let vs haue a true
 desire and care to get our goods by good and lawfull meanes; that wee
 may be assured that we eat our owne bread, and that it is giuen vs of thee.
 Let vs walke diligently in our lawfull callings; that wee may eate the la-
 bours of our own hands, and working with quietnesse that which is good,
 let vs eate our owne bread. Let vs not set our hearts and desires vpon the
 things of this life, nor covet other mens goods, but be contented with our
 owne portion which in thy wise prouidence thou hast allotted vnto vs. Let
 vs haue a moderate care to provide that which is convenient; that we may
 not be burthensome, but rather helpfull vnto others, and let vs neither be
 careless and negligent, nor turmoile our selues with earking care to hoord
 vp for many yeeres. Let vs depend vpon thy blessing in the vse of good
 meanes for the obtaining of our desires, and expect it vpon the things
 themselves when we haue obtained them, and let vs sanctifie all thy bles-
 sings to our vse, by the Word, Prayer, and Thanksgiuing. Let vs not
 trust in our owne prouision, but in thee; and casting all our care vpon
 thee, let vs in all our wants flie vnto thee for supply. Give vs things ne-

cessaries; not onely for our nature; but also for our sinnes and falling
 places and persons. Give vs with thy blessings their right use; and
 give them vertue and strength to sustaine and nourish vs. Let vs
 when wee want these blessings, begge them from thee; and when wee
 haue receiued them, reme[m]ber thee thanks. Inflame our hearts with
 loue towards our brethren; and let vs not, through conceits
 and selfe loue, seeke onely our owne good; but let vs seeke the com-
 mon good of our brethren, and pray for it as well as for our owne. Let
 vs know and acknowledge our frailty and mortality; who neede to be
 daily sustained by thee; and let this make vs like children, to resort
 daily vnto thee our heavenly Father, craving from thee all things
 needfull. Let vs not be distrustfully carefull for the time to come;
 but our depend vpon thy Fatherly providence; being assured that
 thou who hast provided for vs to day, wilt provide for vs to morrow.
 Let vs lay up goods to good ends; not onely that we may haue to sup-
 ply our wants; and so provide for our families; but also to relieve
 the necessities of others. Let vs not be so addicted to the vani-
 ties of this life, that withall, wee doe neglect to labour
 for spirituall graces; and things pertaining to a heavenly life.
 Let vs as much desire to be freed from the corruption of sinne, as the
 guilt and punishment; and as we desire the forgiveness of our sinnes,
 so let vs earnestly labour to forsake them. Remit and pardon all
 our sinnes; and to this end giue vs a lively Faith to apply Christ for
 our iustification. Let vs pray for remission, not onely with words,
 but also with faith; stedfastly beleeuing that thou wilt pardon
 them; and seale this assurance in our hearts by thy good Spirit. Let
 vs see our sinnes, and heartily bewyle them; and be truly grieved
 because they are more grieuous. Let vs after reconciliation desire
 and endeavour in all things to please thee, and chuse rather to displease
 our selves and all the world; then thy Majesty. Let vs confirme
 our Faith in the assurance of pardon, by forgiving those who haue
 trespassed against vs; and that not in shew onely; but in truth and sin-
 cerity. Let vs not onely forgive injuries; but also forget them, and
 approue our sincerity in remitting, by our readinesse to perform
 all good duties vnto them, that wee may overcome euill with good-
 nesse. Let vs passe by offences; and shew our wisdom in our slow-
 nesse to Anger and Renenge. Let vs doe good to those that hurt
 vs; and pray for those that persecute vs. Giue vnto vs not onely the
 grace of iustification; and the Remission of our sinnes; but also of
 Sanctification; and the spirit of fortitude, whereby wee may mortifie
 sinne; and be enabled to resist the temptations of the flesh, the world and
 the deuill. Let vs not, when wee are washed with the blood of Christ,
 and freed from the guilt and curse of sinne, defile our selves againe,
 nor be intangled in the yoke of bondage; but let vs stand fast in the li-
 berty which Christ hath purchased for vs. Let vs not abuse our liberty
 as an occasion to the flesh, and because we are freed from sin, sin the
 more freely; but being deliuered out of the hands of all our spirituall
 enemies, let vs worship and serue thee without feare, in holinesse and

righteousnes before thee all the dayes of our liues. Let vs continually watch & pray, that we doe not enter into tentations, seeing our spirituall enemies are euer most busie & malicious in assaulting those, whom thou hast pulled out of the kingdome of darkenesse, and made subiects of thy Kingdome, and seruants of thy family. Let vs consider our owne weakenesse, and our enemies power, and let this mooue vs with more seruency to craue thy helpe and assistance. Establish vs (O Lord) by thy free Spirit, and so strengthen vs with thy wisdom and power, that we may be able to stand against the artificiall and cunning tentations of the deuill. Doe not giue vs ouer to the Tempter, nor leaue vs to our selues, but with the temptation giue an happy issue, that we may haue the vpper hand, and be preserved from all euill. We craue not to be freed from temptation, but that wee may not be tempted aboue our power; Yea, try vs, O Lord, as much as thou wilt, so that being tried, wee may be found approved. Let vs quench the fiery darts of the deuill with the shield of Faith, and not admit of his suggestions, but nippe them in the head, when they are first offered vnto vs. Leade vs not (O Lord) into temptation, giue vs not ouer to our owne lusts, to be hardened with the deceitfulness of sinne, nor to the world, to be carried away with the desires thereof, nor to the deuill, to be ouercome with his tentations, and to be carried away captiue to doe his will. Let those weakenesses which we discern in temptation, make vs to rest more entirely vpon thy power. Let vs in the sight of them be truly humbled; turne them to our good, and make vs more carefull in the vse of all good meanes to attaine vnto more strength. Let vs not fall away in the time of temptation, but enable vs to withstand our enemies in the euill day, and hauing finished the fight, let vs stand fast, and be kept by thy power through Faith vnto saluation. Let vs alwayes be prepared for the day of battell, and put on thy whole armour, that wee may be enabled to resist our enemies. Let vs not tempt thee by running into temptation, and expose our selues to Satans baytes and snares, before they be offered vnto vs. Let all our trials and tentations tend to our good, and the more enrich vs with Spirituall graces, and so further our euerslasting saluation. Doe not (O Lord) punish in vs one sinne, by giuing vs ouer to another, neither leaue vs to our owne lusts, to the hardnesse of our hearts, or to a reprobate minde, to commit sinne with greedinesse. Giue vs thy sanctifying Spirit, and enable vs thereby not onely to fight against the flesh, but also to subdue and mortifie our earthly members, our inordinate affections and euill concupiscence. Renew vs by thy Spirit, that we may no longer be carnall, but Spirituall, walking not after the flesh, but after the Spirit. Let vs not be carried away with the world, or ouercome with the tentations, either on the right hand, or on the left. But let vs ouercome the world by Faith. Giue vs the Spirit of Wisdom to preserve vs, that we be not ensnared with worldly wiles; keepe vs from being corrupted with rotten speeches, and the inticements and ill counsels of the wicked; let vs not stumble at their scandals and offences, nor be misled by their euill en-

samples, preserve vs from the contagion of their company, and let vs
 not be conformed to their fashions, but notwithstanding all their ten-
 tations, let vs constantly perseuere in the course of holinesse and right-
 teousnesse. Giue vs grace to renounce all worldly lusts, ambition,
 couetousnesse and voluptuousnesse. Weane our hearts from earthly
 vanities, and let vs vse the world as not abusing it. Crucifie vs to the
 world, and the world vnto vs, and let vs liue as pilgrims and strangers
 vpon the earth, and Citizens of heauen. Let vs minde heauenly things,
 and contemne the things of the world as meere vanities, in com-
 parison of Spirituall graces and heauenly glorie. Let vs not be over-
 come with worldly afflictions, but either in whole or in part release
 vs of them, or else arme vs with patience, that wee may beare them
 and indure temptation, that so being approued, wee may receiue the
 Crowne of life. Tread downe Satan vnder our feet, shew thy power in
 our weakenesse, and glorifie thy Name in our victory. Perfect the
 worke of our Sanctification & Redemption which is begun in this life,
 & not only free vs in part from our corruptions, but conforme vs wholy
 to the glorious Image of thy Son. Deliuer vs from euery euill thing,
 and preserve vs vnblameable to thy heauenly Kingdome. Let vs shew
 off security, and be vigilant and watchfull, & let vs about all obserua-
 tions looke to our hearts. Let vs keepe a narrow watch ouer our tongues
 and senses, let vs make a couenant with our eyes, and turne them away
 from beholding vanities. Let vs long after our full deliuerance, and
 finall victory ouer our spirituall enemies; and seeing we shall not ab-
 solutely be freed from sinne, and perfectly sanctified in this life, let vs
 earnestly desire to be dissolued & to be with Christ, that so being fully
 deliuered from the body of this death, wee may performe vnto thee
 such perfect seruice as thou requirest. Confirm our Faith in this as-
 surance, that thou wilt heare our prayers, and grant our requests, seeing
 thine is the Kingdom, whereby thou hast right to giue whatsoeuer we
 desire, thine is the power & might, whereby thou art able to grant our
 requests, and thine also is the glory both of giuing all good things, and
 also of all good things giuen; and therefore thou wilt be willing to
 heare our suits, seeing they tend to the aduancement of thy glory.
 And so (Lord) we ascribe vnto thee vniuersall Kingdom, whereby thou
 rulest and gouernest all things, and acknowledge thy wilddome, power
 and prouidence, to thy prayse in disposing of them at thy pleasure. We
 acknowledge and ascribe vnto thee the glorie of being our King,
 who preservest and defendest vs, rulest and gouernest vs with the Scep-
 ter of thy Word & holy Spirit. We ascribe vnto thee all power, wher-
 by thou art able to doe whatsoeuer thou wilt, and magnifie thy Name
 for keeping & ruling vs with this power vnto saluation. We render vn-
 to thee all glorie, and the deserved praise of all thy goodnesse, magni-
 fying thee according to the multitude of thy mercies, and the ex-
 cellencie of thy gifts, wherewith thou hast enriched vs; desiring
 that wee may ascribe all the good wee haue done, or can doe, to thy
 glorie, as being the supreme end of all things. And this thy King-
 dome, Power and Glory, wee doe not limit with the longest time,
 but

but ascribe them vnto thee from euerlasting, to euerlasting, euen as thou thy selfe art without beginning or ending. And thus, holy and heavenly Father, we testify our faith, and the truth of our desires, by saying *Amen*, and giue the assent of our hearts to the words of our mouthes in all our petitions; beleeuing that thou in thy good time wilt grant all our suites which we haue made according to thy will, as shall best stand with thy Glory, and our saluation; in which perswasion we conclude our prayers, and attend thy leisure, through Iesus Christ our Lord. Amen.

A priuate Prayer for the Morning.

Lord our God, most glorious in maiesty, and omnipotent in power; who fillest heauen and earth with thy presence, and yet in a more speciall manner vouchsafest to dwell with those who are of a broken heart and contrite spirit, to heare and helpe them in all their necessities; I thy poore humble seruant, in the mediation of Iesus Christ, doe make bold to approach into thy glorious and dreadfull presence, that I may lay open before thee my wretched estate and condition, by reason of my manifold and grievous finnes, and those fearefull punishments, both temporall and eternall, vnto which by their guilt they haue most iustly obliged mee. For though thou diddest create me holy and righteous, according vnto thine owne Image, yet I haue falne from that state of innocency and blessednesse, in the loynes of my first father *Adam*, and by beeing guilty of his sinne, am become also liable to his punishment. And as I am partaker of his sinne by imputation, as being one of his taynted posterity, so also of the corruption of his nature by propagation, the which like a fretting leprosie, or running canker, hath wholly ouerspred all the powers and parts of my soule and body, vterly disabling them vnto all duties of thy seruice, and making them the ready instruments of sinne and Satan. And whereas in their creation they were fit habitations for thine owne Maiesty to dwell in by thy Spirit, through this naturall corruption they became cages of vncleane birds, yea, noysome sinkes, exhaling and breathing out the lothsome sent, and poysonous vapours of carnall concupiscence and filthy lusts. Mine vnderstanding is so darkened with ignorance, that it is naturally vnacquainted with thy will and waies, and though it bee wise to euill, yet vnto that which is good, I haue no knowledge; my carnall reason and wisdom is enmity against thee, and vnderstandeth not the things of thy Spirit, but so foolish it is, that it iudgeth them foolishnesse. My iudgement is so corrupted, that it hath no spirituall discerning, being ready to mistake euill for good, falshood for truth, and wrong for right. My conscience is either feared or superstitious, ei-

ther senselesse of sinne, or scared with shadowes, my minde and imaginations are onely and continually euill, rousing wholly after earthly things, and neuer minding spirituall and heauenly. My memory is become a storehouse of iniquity, with which it is so fully fraughted, that there is no roome for good instructions and the rich treasures of thy sauing Truth. My will is so corrupted, that it standeth in flat opposition to thine holy will, approuing and chusing that which thou dislikest and condemnest, and refusing and abhorring that which thou likest and commandest. My heart is wholly turned from thee, and cleaueth to world and earthly vanities, and is full of infidelity, security and impenitency, hardned in sinne, and vnflexible to all good. Mine affections are wholly corrupted and disordred, louing, fearing and trusting in the creature more then in the Creator, and all the members and parts of my body are sluggish and slothfull vnto all duties of thy seruice, but the apt and ready instruments of my sinfull soule for the acting of all manner of wickednesse. From which cursed fountaine of originall corruption, haue plentifully flowed those poisonous streams of actuall transgressions, whereby I haue violated & broken thy whole Law in thought, word and deede. For in stead of doing thy Law, I haue wholly transgressed it; in stead of obseruing the duties commanded, I haue committed the vices forbidden; in stead of continuing in obedience, I haue continually disobeyed it, from my tender infancy to this present day. A great part of my time I haue lien starke dead in trespasses and sinnes, not being able to thinke a good thought, or entertaine a good desire, because both my minde and will were enslaued vnto Satan in the chaynes of sin. And all this while my eares were deafe, mine eyes blinded, and my heart without vnderstanding, so as I could neyther heare, see, nor discern the things which concerned thy glory and mine owne saluation, but vtterly neglected thy many and gracious calls inuiting me to thy seruice. Yea, Lord, since the time that thou hast, through thy mighty power, and of thy mere grace, quickned and raysted me from this death of sinne, how haue I, like *Lazarus*, come out of the graue bound hand and foote, and still so fettered and hampered with the reliques of my corruptions, that I walke slowly and lamely in the wayes of thy Commandements, oftentimes neglecting, vpon every slight occasion, the duties of holinesse and righteousness, and oftentimes performing them with such weakenesse and imperfection, as it is hard to say whether they were not better vndon, then so done? O how often doe I forget euen the mayne end for which I liue, namely, that by glorifying thee I may liue eternally; and as though I were a citizen of the earth, how haue I my conuersation here, spending my thoughts and strength about worldly vanities which profit not, and not so much as minding spirituall and heauenly things! How slowly (alas) do I come to the duties of thy seruice, who art so infinitely bountifull in thy rewards! How coldly & carelesly, how dully & drowzily, how irreuerently and negligently do I performe them! How soone am I weary of these holy exercises, and desire to returne to my worldly employments! How little sweetnesse doth my aguish taste feele in thy loue,

loue, though it be better then wine, and in feeding vpon thy spirituall delicacies in thy banquetting house, thy Word and Sacraments? How little delight haue I had in thy Sanctuary and Sabbaths, and how haue I consecrated the least part of them as an holy Rest vnto thee, and mispent the greatest part in thinking mine owne thoughts, in thinking mine owne words, and doing mine owne workes? How much and often haue I abused thine holy ordinances, through my worldlinesse and prophane-nesse, and after that I haue long inioyed them, how little haue I profited by them? Mine heart is still full of grosse infidelity, which is the cause that I am not much raised and comforted with thy sweet promises, nor deiected and humbled with thy terrible threatnings. It is full of impenitency, being vnapt to mourne for sinnes past, or to resolve vpon amendment for the time to come. It is full of carnall security, making mee to apprehend no danger, when as I walke in the midst of pernicious snares, which are in euery place laid in my way by my spirituall enemies, and to put the euill day farre from me, when as pulling it on with my sins, it approacheth neere, and is ready to seaze vpon me. It is much hardened through the deceiffulness of sinne, custome in sinning depriving mee of the sense of it. There is much spirituall pride that lyeth lurking in it, which maketh me ready to arrogate the good things I haue not, to ouerweene those I haue, and to attribute the praise of both vnto my selfe, and so to rob thee of the glory of thine owne gifts. Hypocrisie also still hangeth vpon me, being ready, like a flie thiefe, to steale in, when I open the doore of mine heart, to let in any grace or religious duty. I am still tainted and poysoned with carnall selfe loue, which maketh mee oftentimes to incurre spirituall hurt and damage, whilst I labour ouer-eagerly after worldly good, and earthly aduantage. Yea as hereby I am made apt to neglect my soule, for the seeming and present good of my body, defrauding it of all dues that belong vnto it, so likewise the duties of righteousness and loue which I owe to my neighbours, when as they are in my partiall affection ouer-balanced with some worldly profit, pleasure or preferment. O that my head were a fountaine of teares, that I might wash my defiled body and soule in the floods of vnfeined sorrow! O that I could mourne for my sinnes, as a man mourneth for his onely sonne, and be sorry for them, as a man is sorry for the death of his first-borne! O that I could looke vpon him whom I haue pierced with bitter griefe, and be thorowly displeased with my selfe, because I haue by my sinnes so much displeased thee, who hast been euer vnto me so gracious a God, and so louing a Father! O that thou wouldest come downe and strike my rocky heart, that out of it might flow wholesome streames of repentance! But alas, the filthy staines and deepe dye of my sinnes cannot bee washed cleane with these waters. It is onely that Fountaine which thou hast opened to the house of *David*, and the inhabitants of Ierusalem for sinne and for vncleannesse, that is sufficient to purge me from my ingrained filthinesse. It is those bloody streames alone which so plentifully flowed out of my crucified Saujour, that can cleanse me from all my sins. And therefore (O Lord) for thy mercies sake, and for thy Christs sake, wash my leprous body and soule in the streames of this thy Iordan. Yea

(Lord) seeing they are so deeply stained with the double double dye of imputed and inherent, originall and actuall finnes, that no slight and ordinary washing can purifie and restore them to their created cleanness, multiply thy washings; drench and diue me thorowly in the streames of this liuing Fountaine, that being cleansed from my Scarlet and Crimson finnes, both in respect of their guilt and punishment, I may become as white as Snow, and that no spot remaining of spirituall defilement, I may be iustified when thou iudget, and stand righteous in thy sight. And together with the staine of sinne, take away also the sting of conscience, and worke in it sound and secure peace, by perswading me, by the infallible testimony of thy Spirit, that my finnes are remitted, I reconciled through the death and satisfaction of thy Sonne, and that, of the child of wrath, and heire of perdition, I am now become thine owne child by adoption and grace. And to this end let me finde and feele it in mee, not only the Spirit of Adoption perswading me of thy fatherly loue, and sealing me vp vnto the Day of my Redemption, but also the Spirit of Sanctification, mortifying in me all my sinfull corruptions, by applying vnto mee the vertue of Christs death, and quickening mee in the inner man, vnto holiness and newnesse of life, by the power and efficacy of his Resurrection. Let me put off, concerning the former conuersation, the old man, which is corrupt, according to the deceitfull lusts; and being renewed in the spirit of my minde, let me put on the new man, which, after thine owne glorious Image, is created in righteousness and true holiness. Let me continually keepe a narrow watch ouer my selfe, that I bee not againe intangled in the snares of the diuell, nor circumuented and misled through the deceitfulness of my corrupt flesh, but being freed from sinne, let me now become the seruant of righteousness. Let mee make conscience of all my wayes, and shunne not onely open and notorious, but also secret finnes, yea, all the occasions of euill, and hate even the garment which is spotted of the flesh. Let mee put on daily the whole armour of God, that being weake in my selfe, I may bee strong in thee, and in the power of thy might, and bee inabled to withstand the wiles of the diuell, and resist all tentations in the euill Day; praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseuerance. Weane mine heart and affections more and more from the loue of the world and earthly vanities, and being a pilgrim on earth, let my conuersation be in heauen, from whence I expect a Saviour and Redeemer. Begin, and worke in me all spirituall gifts and sauings graces which yet are wanting, and daily increase and confirme those that are begun; and let me daily bring forth the fruits of them all, throughout my whole life and conuersation in new obedience, labouring to performe vnto thee faithfull seruice in all my thoughts, words and deeds. Let me delight in the wayes of thy Commandements, and performe all the duties of holiness, righteousness and sobriety, with all cheerfulness and inward ioy. Let me daily seeke thy face and fauour aboue all things, and reioyce in nothing so much, as in the assurance of thy loue, and when the light of thy countenance shineth vpon mee. Remove out of my way, all lets and impediments, which might hinder me

in my Christian course, or so assist mee with thy grace, that I may overcome them. Establish me with thy free Spirit, that I may not onely begin well, but also continue in all grace and goodnesse vnto the very end of my life, and let me be stedfast, vnmoueable, and alwayes abounding in the worke of the Lord. And with these my prayers and supplications, I doe also inuoe my praises and thanksgiuing, lauding and magnifying thy great and glorious Name, for thine inestimable loue, and the fruits and testimonies thereof shewed vnto me, even from before all beginnings vnto this present day. For that thou hast, of thy free grace, choosen mee to life and saluation, created mee after thine owne similitude and likeness, in wisdom, holinesse and righteousness, redeemed me at so deare a price, out of the miserable bondage of my spirituall enemies, effectually called mee, by the sound of the Gospell, to the knowledge of thy truth, vniued me vnto Christ by thy Spirit and a lively faith, and made me partaker of all his benefits; for my iustification by his righteousness and obedience, and for some degrees of sanctification begun in mee, whereby thou hast subdued the power of sinne, that though it dwelleth, yet it doth not raigne in me, and hast wrought in me some desire, resolution and indeuour to serue and please thee. For that thou hast watched ouer me with thy providence, in the whole course of my life, and namely, this night past, and hast thereby preserved mee from all perils; from the terrours of the night, and the malice of mine enemies, and hast refreshed me with quiet rest, and now raised me vp in the strength thereof to doe thee seruice. O Lord, enlarge my heart, that I may duly consider of thy manifold and rich mercies, and bee thorowly inflamed with the apprehension of thy loue. What am I (my God) that thou shouldest be thus gracious vnto mee, who am altogether lesse then the least of thy mercies, yea worthy of thy greatest punishments! O that I could loue and praise thee according to thy bounty and goodnesse! And being so poore, that I haue nothing to repay; and thou so rich, that thou neither needest, nor requitest any thing else; O that I could euer remaine a gratefull debter, hauing mine heart filled with thankfulness, and my mouth with thanksgiuing! And now (Lord) I further beseech thee, to continue still my God and guide, to direct, leade and uphold mee in all the wayes of holinesse and righteousness. Take mee into thy gracious protection this day and euer, and watch so ouer mee with thy all-ruling providence, that I may be preserved safe from all enemies, worldly and spirituall, and from those manifold dangers which incompass me on every side. Giue mee grace so to spend this day, that some glory may redound vnto thee by my seruice, some profit and benefit vnto those with whom I liue, and some further assurance vnto my selfe (from the increase of lauing graces discerned in mee, and spirituall strength in all good duties) of my saluation and eternall happiness. Order and governe all my thoughts, that they may be religious and honest; my speeches, that they may bee wise, and seasoned with grace; and all my wordes and actions for the well performing both of the generall duties of Christianity, and the speciall duties of my calling, blessing so all my labours; that I may be cheered and comforted in them by my prosperous success.

In

Another private Prayer for the Morning.

in all my good intentions. Supply vnto mee all temporall blessings, and the necessary comforts of this life, and let mee liue at thy finding, and receiue whatsoever I inioy, as the gifts of thine owne hand, and pledges of thy loue, that I may returne the praise which is due vnto thee for them, and vse them as helpes to further mee in all duties of thy service. Finally, I beseech thee, good Lord, to vouchsafe these and all other benefits, not onely vnto mee, but also to thy whole Church and enery particular member thereof, especially to this in which I liue. Multiply thy fauours vpon our Soueraigne Lord the King, our noble Prince the Prince Electour Palatine, and the Lady Elizabeth his wife, with their issue, vpon the honourable Lords of the Primate Councell, the Magistrates and Ministers of thy Word and Sacraments, the afflicted members of Iesus Christ, my friends and benefactors, kindred and acquaintance, and especially vpon this whole family, giuing vnto vs grace, that wee may keepe the vnitie of the Spirit in the bond of peace, and so ioine together with our hearts and minds in all duties of thy service, as that we may ioynely inherit that eternall happinesse of thy Kingdome, through Iesus Christ our Lord: to whom with thee and thine holy Spirit, bee rendred all glory and praise, might, Majesty, and Dominion both now and euermore. Amen.

Another private Prayer for the Morning.



Almighty and eternall God, our most gracious and loue Father in Iesus Christ, I thy poore sinfull seruant, being my selfe utterly vnworthy to appeare in thy glorious presence, doe yet in the Name and mediation of Iesus Christ offer vnto thee my prayers and supplications, in obedience to thy Commandements, and in some assurance of thy gracious promises, rendering vnto thee from the bottome of mine heart, all humble and hearty thanks, for thy manifold mercies and abundant blessings multiplied vpon mee, both in respect of spirituall and heavenly pledges, which concerne my euermourning saluation, and of temporall earthly benefits appertaining to the good of this life, and my present estate in this place of my Pilgrimage. For that thou hast freely loosed mee from all eternitie, and of thy meere grace hast chosen mee vnto life and glory, without any respect of my workes or worthinesse. For creating mee according to thine owne Image, and redeeming me out of the estate of sinne and death. For calling mee effectually by thy Word and Spirit, and making mee a seruant of thine owne family, and a member of Iesus Christ, whereby thou hast giuen mee full title vnto him, and all his benefits. For making with mee the Covenant of grace, and putting mee in him to bee thy child, vnto a liuely hope of my heavenly inheritance. For instructing mee in his righteousnesse imputed vnto mee, and applyed by a liuely faith, and sanctifying mee with thy Spirit, giuing mee some power ouer my corruptions, and some desire and inclination to serue and please thee in the duties of a godly life.

Another private Prayer for the Morning

297

my ouer me; with thy providence: ever since I had my being, and daily
shielding mee from dangers, delivering mee out of manifold evils,
and providing for mee all things necessary both for my soule and body.
For preserving mee this night past from all perils; giving mee
the rest; and bringing mee in safely to see the light; adding yet ano-
ther day to my life, that therein I may doe thee service, and vie all good
merits for the furthering and assuring of my salvation. O Lord, give
me a true heart and feeling of thy love, that I may love thee againe; and
truly apprehension and taste of thy rich mercy and goodnesse, that
thy heart and voyce may resound into thee the praises that are due
thee; so much the more; O Lord, increase my thankfulness, by how
much the lesse worthy I am of the least of thy mercies, by reason of my
 manifold and grievous sinnes. For I confess myselfe by this miserable
state in which I am by nature; both in respect of my original corrup-
tion in which I was conceived and borne, whereby all the powers and
faculties of my body and soule have bene wholly defiled; and utterly
disabled vnto all duties of thy service for which I was created; and that I
have made my selfe much more obnoxious; by adding heretofore a small
infringement; whereby I have broken all and every of thy Commande-
ments in thought, word and deed; both by committing the duties which
thou hast commanded; and committing the contrary vices; and sinnes
which thou hast forbidden; the which, as they are for the quality of them
sinfull; so doe they in number exceed the haire of mine head and the
dust of the earth. Yea, Lord, I haue not onely thus sinned against thee
in the dayes of my ignorance, when as I neither had any knowledge of
thee and of thy will; nor so much as any desire to serue and please thee;
but also since the time that thou hast called mee to the knowledge of
thy Truth; and by the good motions of thy Spirit, hast perswaded mee
to embrace, profess, and practise it; since thou hast allured mee by thy
 precious promises to serue thee; and hast encouraged mee herunto by
innumerable blessings; and large testimonies of thy fauour; I haue of-
fended against thee through frailty and infirmity; and not seldom
through my knowledge and conscience. Oftentimes I haue neglected thy
service, to serue in the meane while mine owne sinfull lusts; and when
I haue undertaken it, I haue performed it oftentimes after a cold and
small manner; with much weakenesse and wearinesse; with a dull
heart, and deadnesse of heart and spirit. By all which my sinnes thou hast
charged against mee; I haue iustly deserved to bee deprived of all thy
blessings and benefits; and to bee overwhelmed with all those sinfull
punishments threatened in the Law, respecting both this life and the life
to come. O Lord my God, affoord my heart with increased sorrow in
remembrance of this my sinne and misery. And as it is a burden too
heavy for mee to beare; so let mee haue such a feeling of it, that I may
linger after the righteousness of Iesus Christ, and apply it vnto mee
by a lively faith; and so make good the Covenant of grace, which thou
hast made with mee: one speciall branch whereof is this, that thou wilt
remember my sinnes no more. I confess that I haue offended thy law
in my Sinnes; Christ hath satisfied it; by paying my debts for mee.

most satisfying: accept therefore of his satisfaction, and impute not
 to mee that debt which hee hath discharged: I haue defensed euill
 death and condemnation: but hee was condemned, that I might be
 acquitted, and hath suffered the bitter death of the Crosse, and the
 anger due vnto my finnes, that I might be freed from death and thy
 pleasure: and therefore, O Lord, I beseech thee for his sake, to take
 the guilt and punishment of all my finnes, that they may not be im-
 puted vnto mee in this life, nor in the life to come. And being thus ius-
 tified by faith, and at peace with thee, let mee also obtaine peace of con-
 science, in the assurance of the remission of my finnes, and thy love and
 fauour in Iesus Christ. Give vnto mee thine holy Spirit, and de-
 seale mee vp vnto the day of my Redemption, and make mee thine own
 Child by adoption and grace. Let mee approoue my selfe to thee as
 Child, by resembling thee my heavenly Father in holinesse and righte-
 nesse; by hating and forsaking all that is euill, and by louing and im-
 itating all that is good: Sanctifie mee therewith in my soule and body, and
 let mee not onely make an holy profession with my mouth, but
 proceed from my heart; and be expressed in the whole course of my life.
 Encourage mee in this worke against all difficulties, by assuring mee
 thou wilt bring it to good effect, and let mee apply vnto my selfe thy
 gracious promises, which assure mee as well of my sanctification and victory
 ouer my corruptions, as of my iustification and freedom from the
 guilt and punishment of my finnes. Let mee see continually before me
 thy Law, as the rule of my life, and labour to conforme my obedience
 vnto all things thereunto, denying vngodlinesse and all worldly lusts, and
 liuing holily and religiously, in respect of thee; righteously and chari-
 tably, in respect of my neighbours; and temperately and soberly, in respect
 of mine owne person. Let mee labour to obseue thy whole Law, in for-
 saking all sinne; especially that which is most sweet and pleasing to my
 corrupt flesh, and in embracing all vertues and Christian duties which
 thou hast commanded, especially those vnto which my nature is most
 averse. Let mee not content my selfe with such an hypocritically holinesse
 as is destitute of righteousnesse, nor with such a merely morall righte-
 ousnesse as is without holinesse, but let mee approoue my piety to be
 true, by my iustice, charity, and mercy, and let these be sanctified by my
 true godlinesse and religious deuotion. Let mee not stand at a stay, con-
 tenting my selfe with that small measure of sanctification which is be-
 gunne in me, but let mee daily strue in the vse of all good meanes, whereby
 I may attaine vnto more perfection, and so sanctifie them more
 by thy holy Spirit, that they may be effectually to perfect that good
 worke which thou hast begunne. Enrich mee more and more with
 sanctifying and saving graces, with the knowledge of thy will, with
 a lively faith in Iesus Christ, vntained repentance for my finnes, firm
 faith and confidence in thee, sincere love of thee and my neighbours,
 yea, even mine enemies for thy sake, inflame mine heart with an
 ardent desire of thy glory, replenish it with thy grace, that it may neuer
 be separated from thee. Strengthen mine hope, in the assured expectation of all
 thy gracious promises, especially those which concerne my sanctifying

pinelle, give mee patience in all thy troubles, thankfulness for
all thy benefits, peace of conscience, spiritual joy in the assurance
of thy love, and the grace of perseverance in the profession and
practice of thy true Religion unto the end. Remove all stum-
bling blockes of offence out of my way, comfort me against all dis-
couragements, and arme me against all the temptations of my spiritu-
all enemies, that they may never prevail against me. Take me into
thy gracious protection this day and ever, preserve me with thy pro-
vidence from all dangers, uphold me with thy Spirit, that I fall not
into sinne. Direct me with thy Wisdom, and strengthen me with
thy power in all my thoughts, words and works, that they may be
acceptable in thy sight. Bless and assist me in the generall duties
of Christianity, and in the speciall duties of my calling, that they
may have good success, and wholly tend to the advancement of
thy glorie, the edification of my brethren, and mine owne spiri-
tuall and everlasting good. Bless thy whole Church and every
member thereof, especially this in which I live, with all the Ma-
gistrates, Ministers and people, this Family, and all to whom I am
bound in any speciall bond of duty, beseeching thee to give vnto
vs all, according to our severall necessities, all those gifts and gra-
ces which thou in thy wisdom knowest needfull, euen for Iesus
Christ his sake to whom with thee and thy Holy Spirit, I ascribe
all glorie and prayse, power and dominion, both now and for euer-
more. Amen.

A Prayer for the Family in the Morning.



Lord our God, who by thine infinite wisdom and power
hast created all things in heauen and earth, and by thy
gracious and all-ruling providence dost continually pre-
serve and preserve them, wee thine humble and unwor-
thy seruants doe here, in the mediation of Iesus Christ,
prostrate our senses before the Throne of Grace, acknowledging that
vnto thee belongeth all glory and prayse, but vnto vs shame and con-
fusion of face, for whereas thou diddest create vs according to thine
owne Image, in wisdom, holiness and right conscience, we have fallen
in the loynes of our first parents, from this blessed estate, by trans-
gressing of thy Commandement, and thereby have defaced thy
glorious Image in vs, deprived our selves of all happynesse, and be-
come liable vnto death of Body and soule. Yea, wee have deriued
from our first parents, not onely the guilt of our sinne, but also the
corruption of their nature, which hath so overspread all the powers
and parts of our soules and bodies, that they are utterly impotent
and insufficient to performe any duties of thy seruice, for which
end they were created, but most forward and cheerfull in the ser-
uice of sinne and Satan. From which roote of original sinne, wee
haue brought forth those cursed fruits of small transgressions, which

we haue multiplyed against thy Maieſty, by breaking alband euery of thy Commandements in thought, word and deed, euen from the beginning of our dayes to this preſent time. Many haue bene our ſecret ſinnes, of which thou alone and our owne conſciences haue bene witneſſes; and many haue wee committed in the view of the world, to the diſhonour of thy bleſſed Name, and ſlander of our Chriſtian profeſſion. Many haue bene our ſinnes of ignorance, the which vnto vs are vnexcusable, becauſe thou haſt reueiled thy ſelfe and thy will ſo clearly vnto vs; and many likewise haue bene our ſinnes againſt knowledge and conſcience; and the good motions of thy holy Spirit. Oftentimes haue wee ſinned through frailty, being ſurprized vpon the ſudden, with the violent and ſubrill tentations of our ſpiritual enemies; and oftentimes wilfully, aduſedly and deliberately, after many vowes and promiſes of repentance and amendement. We haue ſinned againſt thee before our conuerſion, when as Satans throne being ſet vp in our hearts, wee performed vnto him in all things cheerefull obedience; and ſuffered ſinne to raigne and rule in vs, without any gaineſaying or reſiſtance; and ſince wee haue bene called to the knowledge of thy Truth, though wee haue ſubmitted our ſelues as ſubiects of thy Kingdome, to be gouerned by thy Word and Spirit, yet haue we much failed in yeelding that obedience which is due vnto thee, being ſo led captiue by our corruptions, that wee could neither doe the good we would, nor leaue vndone the euill we would not; and though by thy holy Spirit, wee haue caſt Satan out of his Throne, and vanquiſhed the fleſh with the luſts thereof, ſo as they could not reigne ouer vs, as in former times, yet theſe enemies of our ſaluation doe ſtill fight againſt our ſoules, and being not quite caſt out, are as thornes in our ſides, and as prickes in our eyes, diſturbſing continually our peace, wounding our conſciences, and leading vs captiue vnto ſinne. And hereof it is, that wee haue ſo often and vpon ſuch ſlight occaſions vterly neglected the duties of thy ſeruiſe; and when we haue ſet our ſelues about them, haue done them ſo coldly and careleſſly, and diſcouered therein ſo many wants and weakenesſes, imperfections and corruptions, that if thou ſhouldeſt deale with vs according to thy righteous Iudgement, euen the beſt duties that euer we performed, could not eſcape unpuniſhed. O Lord our God, make vs truly apprehenſiue of our ſinne and miſery, that we may humble our ſelues vnder thy mighty hand, and turne vnto thee by vnfained repentance, and not onely bewaile our ſins paſt with vnfained ſorrow, but amend our liues for the time to come; and ſo accept of vs in thy Beſt-beloued, and whileſt we are returning vnto thee, meete vs in the way, and like a tender Father embrace vs in the armes of thy mercie. Doe away all our ſinnes, and blot out all our iniquities; and ſo waſh and purge our defiled ſoules and bodies in the precious blood of thine innocent Sonne, from the guilt and puniſhment of all our ſins, that they may neuer be layd to our charge, neither in this world, nor in the world to come. Yea Lord let vs not only haue the benefit of thy grace in thy free pardon, but alſo the comfort

and peace of it, by hauing it sealed through the inward testimony of thy Spirit in our hearts and consciences; and for our better assurance, let vs finde and feele the power and efficacie of Christs death and Resurrection thereby applied vnto vs, as effectuell for our Sanctification, as for our Iustification, and for our freedome from the corruption of sinne; that it may haue no longer dominion ouer vs, and spirituall renewing vnto newnesse of life, as well as from the guilt and punishment. It is enough, Lord, and too much, that Satan and sinne haue thus farre preuayled, not onely for the bringing of vs into the state of death and condemnation, but also for the condemning and crucifying of the Lord of life, the nailing of his innocent body to the Crosse, and the shedding of his precious blood. Now (Lord) reward them as they haue deserved, and pay them double into their bosome. Breake the head of the old Serpent, that though he hisse against vs with his tentations, yet he may not hurt vs; naye our body of sinne vnto the Crosse of Christ, and by verine of his death, crucifie our flesh and the lusts thereof, that they may no longer haue dominion ouer vs; but may like slaues be held in perpetuall subiection to our spirituall part. Yea, subdue the power of sin in all the faculties and parts of our soules and bodies. Mortifie the corruption of our mindes and vnderstandings, the wilddome of the flesh, and errors of our iudgements, our foolish phantasies and conceits, our earthly mindednesse, and all vaine and wicked thoughts, that we may checke sinne in the first motions, and kill this viperous brood, before they come to growth & strength. Mortifie the frowardnesse, and perversenesse of our wils, the corruption of our hearts and affections, especially our self-love and love of the world, vniust anger, and desire of reuenge, carnall concupiscence and vncleannesse, intemperance, ambition, pride, couetousnesse and voluptuousnesse. Let vs hold our eyes and eares, our tongues and taste, and all other our senses vnder covenant, and make all vaine and wicked sights, all rotten and vsauory speeches, all intemperance and in sobriety odious and loathsome vnto vs. Quickens vs in the inner man, and frame vs in all holy obedience vnto thy heavenly will; make vs such as thou wouldest haue vs to be, and renew thine owne Image in vs, in wisdom, holinesse and righteousnesse, and let vs no more defile and deface it with our corruptions. Let vs submit our selues in all things to be guided by thy good Spirit, and yeeld cheerefull obedience vnto all the motions therof, not grieuing it by checking and quenching them, or putting them off by delayes to another time. Let vs serue thee in holinesse, righteousnesse and sobriety, not deuinding those things which thou hast conioyned, and not by fits and flashes, but constantly and continually thorowout the whole course of our liues. Inrich vs plentifully with all the gifts and graces of thy sanctifying Spirit, as Faith, Hope, Humility, Patience and the rest; yea, let vs dayly thriue in Spirituall strength, and not stand at a stay, but grow vp towards perfection, from child-hood to a ripe age in Iesus Christ. And with these our prayers and suites, we doe with like humble heartinesse ioyne thy prayeses and our thanksgiuing, for thy

A Prayer for the Family in the Morning.

manifold blessings and benefits, respecting our soules, bodies or estates. For thine undeserued loue, whereby thou hast of thy free and meeete grace elected, created, redeemed, called, iustified, sanctified and preserved vs vnto an heavenly inheritance, and hope of a better life. For our present peace and prosperity, health, food, apparell, sufficiency of all temporall benefits, and contentednesse in them, and especially for causing vs so long to enioy the Light of thy Gospell with such liberty and safety. For preserving vs from all dangers this night past, and this day hitherto, and enabling vs by our rest, and other comforts of this life, to doe thee seruice. O Lord, we prayle and magnifie thee for these and all other thy mercies, and are sorry and ashamed, that we can be no more thankfull, hauing nothing else to returne vnto thee for all thy benefits. And now, Lord, seeing in thee we liue, moue, and haue our being, wee beseech thee to continue thy grace and fauour still vnto vs in the whole course of our liues, and namely, this day receiue vs into thy keeping, watch ouer vs with thy providence, and preserve vs with thy grace and power from all dangers, both spirituall and temporall, and from all euils both of sinne and punishment. Let vs set our selues wholly to seek and serue thee, and propound thy glory vnto our selues, as the maine end of all our thoughts, words and actions, and so direct and order them by thy holy Spirit, that they may vpon all occasions further and aduance it. And for as much as if thou dost not build the house, wee shall but labour in vaine to build it, O Lord, blesse vs all in the duties of our seuerall places and callings, that they may tend to the ioynt good of the whole Family, and euery one of vs in particular, that finding thy blessing vpon the workes of our hands, wee may with more courage and comfort be faithfull and painfull in them. Set thy feare alwayes before vs, and let vs carry our selues in all our courses carefully and conscionably, as in thy sight and presence, that whatsoeuer wee doe, or take in hand, may be acceptable vnto thee. Blesse together with vs thy whole Church, this especially in which wee liue, our gracious King, and Noble Prince, the Prince and Princeesse Palatine, with all their issue, the Councell, Magistrates, Ministers, and the whole people of this Land, the afflicted members of Iesus Christ, and this whole Family, with all other our friends, kindred and acquaintance; beseeching thee to vouchsafe vnto vs all, and to euery one of vs in our seuerall places and callings, all things necessarie for our present comfort and future happinesse, euen for Iesus Christ his sake, in whose Name and words we conclude our prayers, saying as he hath taught vs; *Our Father, which art in heauen, &c.*

Answer



Lord our God, who art in thine owne nature glorious and full of maiesty, infinite in goodnesse, wisdom, power, bounty, truth, and all perfection, most iust in all thy waies, and holy in all thy workes, and our most gracious Father in Iesus Christ, wee thine vnworthy seruants, finding and feeling our selues loaded with the vnsupportable waight of our manifold and grievous sinnes, doe come vnto thee for ease, and being sicke in sinne, euen vnto the death, doe flee vnto thee the alone Physicion of our soules, that wee may be eased and cured, and doe here lay open before thee our miserable estate and condition, that thou mayest magnifie thy mercies in our recouery. Wee confesse our hereditary diseases, and that originall leprosie of our bodies and soules, whereby they were infected and corrupted, euen in our first conception, and so disabled vnto thy seruice, that we cannot of our selues thinke a good thought, nor so much as entertaine into our hearts a desire to come out of the miserable thraldome of sinne and Satan. Our wisdom is enmity against thee, and we are not capable of that knowledge which thy Spirit reuealeth. All the imaginations of the thoughts of our hearts are onely euill, and that continually; our consciences are loaded with dead workes; our wills crooked and rebellious, still resisting all good motions of thy Spirit; our hearts hardened through the deceitfulnesse of sinne; our affections, desires and passions so disordered and poisoned with naturall corruption, that they are become filthy and loathsome sinckes of sinne; and all the members of our bodies, the ready instruments of our defiled soules for the acting of all abominable wickednesse. So that being, through his naturall corruption, a sinfull generation and viprous brood, wee haue iustly deserved, that thou shouldest reiect and pursue vs with thy wrath, though wee were free from all other sinnes, sauing those alone whereof wee were guilty as soone as wee were borne. And yet (alas) we haue not stayed here, but haue added vnto this our originall sinne, innumerable numbers of actuall transgressions, by breaking thy whole Law, and euery Commandement thereof, in thought, word and deede, both in the omission of all duties therein required, and in the commission of the vices and sinnes therein forbidden; whereby wee haue made our selues liable to the fearefull curse thereof, and to all the plagues & punishments of this life, and the life to come. Neither is there any power in vs to helpe our selues out of this misery, being as vnable to renew our nature, as the Blackamore to change his skin, or the Leopard his spots. Yea, when by thy Spirit wee are regenerate, and haue some desires and iudgements to serue and please thee, wee are vnto thee vnable to satisfie thy Iustice for the least of our sinnes past, seeing, if thou lookest vpon vs with thy pure eyes, our best righteousnesse will appeare like a polluted cloth, so mingled with our imperfections, and stayned with our corruptions, that it cannot

Another Prayer for the Family in the Morning.

challenge any other reward as its due, but thy displeasure and everlasting death. O Lord, wee humbly beseech thee, let vs not securely rest and please our selues in this our wofull condition, but hauing a liuely sense and feeling of our sinne and misery, let vs labour about all things to be freed from it. And seeing there is no name in heauen or earth, whereby wee may bee saued, but by Iesus Christ alone, thine onely Sonne and blessed Redeemer, whom thou hast purposely sent into the world to saue sinners; O Lord, let vs renounce our selues and all creatures in heauen and earth, as being vtterly vn sufficient to satisfie thy Iustice, and saue our soules, and let vs rest vpon him alone, hungering and thirsting after his righteousness, and desiring about all things that wee may bee found in him. And for his sake we humbly beseech thee to magnifie thy mercies in the free forgiveness of all our sinnes: and as they in their waight and number doe exceedingly abound, so let thy grace abound much more in their forgiveness. Enter not into iudgement with thy seruants, for in thy sight shall no man liuing bee iustified. Wee are not able to answer vnto thy Iustice one of a thousand, but Christ our surety hath payed our debt, and now as our Aduocate pleadeth for vs, that by him thou hast thy due, and that thy Iustice shall sustaine no losse in setting vs free, seeing hee hath made full satisfaction for vs. Heare him then, deare God, thus pleading for vs; Heare vs, holy Father, in his meditation pleading for our selues; forgive vs all our debts, and cancell the hand-writing by which wee were obliged, that it may neuer bee produced in iudgement against vs. Contrariwise, wee beseech thee, write the new covenant of grace, not in tables of stone, but in the fleshy tables of our hearts, and not onely enrole the great Charter of our peace in the volume of the Booke, containing in it the glad tidings of the Gospel, but ingrosse and ingraue it in the booke of our consciences, by the finger of thy Spirit, that wee may with inestimable ioy dayly peruse it, when wee haue it in our owne custody. And not only worke in vs this peace, in our assured freedom from the guilt of all our sinnes, but also inward and outward purity in our soules and bodies, by bathing and washing them in the blood of Christ from all sinfull corruption: And sanctifie vs throughout, that our whole spirit, and soule, and body may bee preserved blamelesse vnto the comming of our Lord Iesus Christ: make vs in him more then conquerours ouer all the enemies of our salvation; and spirituall Kings raigning especially ouer our corruptions, that they may not by their might and malice disturbe our peace. Requeire vs more and more with the Spirit of Grace and power; that we may walke with cheerefulness in the waies of thy commandments, performing throughout the whole course of our liues, all Christian duties of holinesse, righteousness and sobriety. Indue vs plentifully with all sanctifying and sauing graces, and let vs bring forth the fruits of them all in our new obedience, with all sincerity & vprightnes of heart. Open our blind eyes, that we may see the wonderful things of thy law; increase our faith, that the gates of hel may not preuail against it;

it; preferue vs from carnall security and hardnesse of heart; and as wee daily renew our sinnes, so let vs daily renew our repentance and sorrow for them. Confirme our affiance in the assurance of thy power and loue, strengthen our hope, worke our hearts to thy feare, inflame them with thy loue, and with seruent zeale of thy glory; giue vs humility, patience, and spirituall reioicing in the assurance of thy fauour, euen in our afflictions and tribulations. Make vs zealous of good workes, that wee may approoue our faith by the fruits of it, and let vs neuer bee weary of well-doing. Arme vs against all the assaults of our spirituall enemies, against the feare of death and iudgement; to which end let vs keepe alwayes our accounts euen, that we may not be loth to be called to a reckoning. Prepare vs for the dayes of affliction and persecution, that wee may be ready with wisdom, constancy and courage, not only to doe, but also suffer all things for thy sake. Accept, with these our suits and prayers, our praises and thankesgiuing for thy manifold blessings and benefits, both corporall, spirituall and eternall; for thy inestimable loue, and that singular pledge thereof, thy deare and onely Sonne, whom thou hast giuen vnto vs to worke that great worke of our Redemption; for our being, and well-being, all thy graces in this life, and assured hope of glory and happinesse in the life to come. For our continuall preservation in the whole course of our liues, this night past, and this day hitherto; for our quiet rest, and all other comforts of this life. For all which, and all other thy mercies, thy blessed name bee praised and magnified. Wee beseech thee (good Lord) continue thy mercy and loue towards vs in the whole course of our liues; and namely, in the residue of this day watch ouer vs with thy gracious providence, and thereby preferue vs from all sinne and danger, and so rule all our thoughts, words and deeds, that being holy and righteous, they may be acceptable in thy sight. Let vs so spend this day in thy feare, as though it were the last day of our liues; and let vs, with all care and watchfulnesse, so arme our selues against all the tentations of our spirituall enemies, as that they may not preuaile against vs to make vs slothfull in thy seruice. Finally, giue vnto vs all things necessary for our soules and bodies, and so sanctifie all thy blessings to our vse, that they may be helps and furtherances vnto vs in seeking thy glory, and our own saluation. Vouchsafe these, and all other blessings, not onely vnto vs, but also to thy whole Church, and every member thereof, as if particularly wee had named them, and so ioine vs in the holy communion of grace, as that we may for euer inioy the communion and fellowship of thy blessed Saints and Angels in the Kingdome of glory. Heare vs, and helpe vs, O God of our saluation, in all these our suits, for thy Sonne and our Sauiour Iesus Christ his sake; to whom with thee and thy holy Spirit, one true and euerlasting God, we ascribe the glory and praise of all goodnesse and perfection both now and euermore. Amen.

A Prayer for the Family in the Evening.


Lord our God, most high and holy, most dreadfull and glorious in thy might and Maiesty vnto all creatures, terrible and like a consuming fire vnto all impenitent sinners; but a most gracious and louing Father vnto all those, who are reconciled vnto thee in Iesus Christ. Thou hast commanded vs to call vpon thee in all our necessities, and hast encouraged vs hereunto by thy most gracious and free promise, that where two or three are gathered together in the name of thy Sonne, there thou wilt be present amongst them by thy holy Spirit; to heare their suits, and relieue their wants. In obedience to which Commandement, and in some assurance of thy gracious promise, we thy poore and vnworthy seruants, doe heere, in the mediation of Iesus Christ, humbly prostrate our selues before thy Throne of grace and mercy, acknowledging our selues guilty of innumerable sinnes, and thereby lyable to as many fearefull punishments; but yet in the merits of thy Sonne, and in the truth of thy promises, pleading for pardon and forgiuenesse. We confesse vnto thee, that wee were conceiued and borne in sinne, hauing all the faculties and powers of our soules and bodies so wholly defiled with originall corruption, that wee are vterly disabled for thy seruice, and prone vnto all manner of wickednesse; and haue, in the whole course of our liues, multiplied against thee our actuall transgressions, by breaking thy whole Law, and euery Commandement thereof, in thought, word, and deed. Wee are naturally full of ignorance and blindness of mind, neither knowing thee, nor thy truth, and after that thou hast caused the light of the Gospell to shine vnto vs for many yeeres, our minds are still full of darknesse. We content our selues with a small measure of knowledge, and continue children in vnderstanding, when we should be of ripe age, not struiuing after more perfection; neither according to the measure of our meanes, are we rich in knowledge, and in the fruits of new obedience. We are full of infidelity and doubting, and negligent in the vse of the meanes, whereby our faith should be confirmed and strengthened; and are full also of impenitency, security and hardnesse of heart, and doe both seldome and slightly bewaile our sinnes past, and but weakly and vnconstantly resolute and in deuour to amend our liues for the time to come. We are ready to trust in the creature, more then in thee the Creator, and cannot, as we ought, rest vpon thy power and promises in the absence of inferiour meanes. We are apt to forget thee, when thou most remembrest vs, and the more that wee abound with thy blessings, the lesse mindfull wee are of thee from whom we haue receiued them. Wee haue loued the world and earthly things, more then thee and heavenly excellencies, and haue preferred the pleasures of sinne, before thy loue and fauour, being ready to hazard these, rather then to forgoe them. We are full of selfe-loue, and haue been moued hereby to sow vnto the flesh, of which we can reape nothing but sin and punishment; and haue set our hearts so much vpon carnall vanities, that they easily draw them away from thee. We doe not patiently and constantly

constantly hope and waite for the accomplishment of thy promises, though we haue great experience of thy power, truth and goodnesse towards vs. We are cold or hake warme in our zeale, and haue not with any seruency advanced the meanes of thy glory, not remoued the impediments whereby it is hindered. Our reioycing is more in the flesh then in the Spirit, in worldly things and the pleasures of sinne, more then in thee the Fountaine of all true ioy, in the fruition of thy present fauours, and expectation of heavenly happinesse. Wee are vngratefull vnto thee for thy manifold benefitts, and oftentimes when we praise thee, it is with our lips onely, and not with inward ioy and cheerefulness of our hearts. Wee doe not approoue our loue and thankfulness vnto thee by our fruits of obedience, but haue been negligent in the duties of holiness and righteousness, that wee might giue glory to thy holy Name, and all wee doe, is maimed and imperfect, full of wants and weaknesses, and stained with many corruptions. Wee are ready to murmur and repine in our least afflictions, and doe not beare thy fatherly corrections with patience and thankfulness, being more sensible of the smart, then of our sinnes which haue caused it; and looking more to the rod, then vnto thy hand, which thereby chastizeth vs for our amendment. Wee doe not feare to displease thee by our sinnes, nor auoyd thine anger as the greatest euill; or if we doe feare thee at all, it is not so much for thy mercies, as to auoyd thy Iudgements. We haue not adorned our selues with humility and meeknesse, in the sight and sense of our owne vilenesse and unworthinesse; but are full of spirituall pride, arrogating vnto our selues those gifts we haue not, and ouerweening those we haue, for ascribing the praise of them vnto our selues, which is onely due to thee. We are negligent in the duties of thy seruice, and doe not performe them in Spirit and truth, but either neglect them vpon every slight occasion, or doe them without due preparation, coldly and formally, without any seruency of zeale, respecting thy glory, or our spirituall good. We haue often taken thy holy Name in vaine, and abused thine holy ordinances, and prophaned thy Sabbaths, not doing thy will onely on thy holy Day, but speaking our owne words, walking in our owne waies, and seeking our owne carnall delights. We haue also neglected the duties of righteousness, charity and mercy towards our neighbours, and of temperance and sobriety towards our selues. By all which, and many other our sinnes, wee haue made our selues subiect to thy wrath and the curse of the Law, and haue iustly deserved to be deprived of all testimonies of thy loue, and to bee overwhelmed with all thy iudgements and punishments; both in this life, and the life to come. O Lord our God, affect our hearts with some like sorrow, because we haue so much and often displeased thee our gracious Father, and let vs be grieved in our soules, that wee are so little grieved for our sinnes, whereby we haue pierced our Saniour, and grieved thy good Spirit dwelling in vs. And further, wee beseech thee, in the multitude of thy mercies, to remit and forgive all our sinnes, and wash vs cleane from the guilt and punishment of them all, that they may neither deprime vs of thy loue and manifold blessings temporall and eternall, nor expose vs to thy wrath and fearful punishments. And not onely remie our sins, and
heale

heale our soules, but speake comfortably to our consciences, by the secret voyce of thy Spirit; as once thy Sonne did to the sicke of the palsey, Sonnes, be of good comfort, your sinnes are forgiven you. Strengthen our weake faith in the assurance of thy loue, and the remission of our sinnes; and let vs labour earnestly in the vse of all good meanes, whereby it may bee more and more increased and confirmed; that so without waivering and doubting we may apply Christ vnto vs with all his benefits, and thy gracious promises made in him. Let vs not weaken and wound it with sinnes committed against our knowledge and conscience; but nourish it by bringing forth the fruits of obedience in a godly life. Affirme vs that wee are thy children by adoption and grace, and heires of that heavenly inheritance reserved for thy Saints; and let vs approoue our selues to be so, by demeaning our selues in all things as it becometh thy Sonnes. Let vs loue, reuerence, and obey thee our heavenly Father, and thinke all too little which wee can doe or suffer for thy sake, that thereby we may expresse our loue towards thee. Let vs, about all things, be zealous of thy glory, reioycing when it is magnified, and grieuing when it is neglected either by our selues or others. Let vs not hazzard our heavenly inheritance, by wilfull sinning for the gayning of the whole world, but let vs labour to make our calling and election sure, and worke out our saluation with feare and trembling. Giue vnto vs peace of a good conscience, and replenish our hearts with spirituall ioy in the assurance of thy fauour. Let vs vndoubtedly expect the performance of al thy gracious promises made in Christ, euen when thou seemest to delay them, especially that mayne promise of euerlasting life and happinesse; and hauing this hope, let vs daily purge our selues, as hee also is pure. But especially giue vs grace, that wee may bring forth the fruits of our faith, in true, hearty, and vnfeined repentance; bewayling our sinnes past, hating our present corruptions which still hang vpon vs, and both purposing and seriously endeavouring to leaue and forsake our sinnes, and to serue thee in holinesse and righteousnesse all the dayes of our liues. Let vs not deferre our repentance from day to day, but seeing the necessity thereof vnto saluation, let vs lay hold of the acceptable time, and whilest it is called to day, let vs not harden our hearts, but turne vnto thee with all our soules. Let vs, as we daily renew our sinnes, renew also our faith and repentance, and haue an earnest and serious study of pleasing thee in all things. Let vs not content our selues with a small measure of repentance, seeing our sinnes are many and grievous, but let vs aspire to the highest perfection, hating sinne with a perfect hatred, and bewayling it with bitter griefe. Finally, let vs constantly persevere in the practice of repentance, and hauing begun in it, let vs continue it to the very end of our liues. And as wee begge these benefits at thy hands, so wee yeeld vnto thee most humble and hearty thanks, for all thy mercies and fauours vouchsafed vnto vs, especially for all thy spirituall graces concerning eternall life, and about all, for that inestimable pledge of thy loue, thy deare and onely Sonne, whom thou hast given to the death, that hee might free vs from all our spirituall enemies, and purchase for vs euerlasting happinesse. Wee praise thee, for that thou hast watched

ouer vs with thy gracious prouidence, in the whole course of our liues, and namely, this day past, preserving vs from all dangers, and furnishing vs with all necessaries, and blessing vs in all our labours and induours. Wee beseech thee, holy Father, to continue with our thankfulness, thy loue towards vs and care ouer vs. Take vs this night into thy gracious protection, and watch ouer vs with thy prouidence, waking and sleeping, and thereby preserve vs from all perils and dangers, and from the malice and fury of all our enemies spirituall and temporall, especially of that raging and roaring Lyon, the deuill, who seeketh all aduantages to worke our destruction. Let vs not sleepe, like others, the sleepe of sinne, which bringeth death, but let vs still keepe the spirituall watch, that wee may alwayes bee prepared for the day of death and Iudgement, and haue our accounts continually in readinesse, that when wee are called to a reckoning, wee may with comfort appeare before our Iudge. Preserve vs in the darke from the workes of darkenesse, and let vs day and night behaue our selues as in thy sight and presence, making no lesse conscience of secret sinnes, then of those which are open and manifest. Let vs, whilest our bodies rest, haue our mindes exercised with holy and heauenly Meditations, and let them bee so seasoned with thy grace, and guided by thy good Spirit, that they may not in our sleepe giue way to sinfull thoughts and vaine imaginations. Giue vnto vs such quiet and moderate rest, that our bodies may thereby bee refreshed, and their decayed strength repaired, and so blesse and sanctifie our sleepe vnto vs, that it may bee a meanes of preserving our health, and of making vs more fit for all duties of thy service. Heare vs, gracious God, in all these our suites, and vouchsafe these and all other blessings which in thy wisdom thou knowest needfull, not onely vnto vs, but also to all thy children and seruants, and especially such as bee of this Church, the Magistrates, Ministers, and whole people, euen for Iesus Christ his sake; In whose Name and words wee conclude our prayers, as hee himselfe hath taught vs, saying, Our Father, which art in heauen, &c.

Another Prayer for the Family in the Evening.

 Immortall, inuisible, and onely true God, most wise, mighty, iust, and mercifull, holy and infinite in all perfection, Father of our Lord Iesus Christ, and in him our most gracious and louing Father: Thou hast in thy Word invited sinners to come vnto thee, promising that if wee confesse and forsake our sinnes, wee shall finde mercy; if wee lay them open, thou wilt hide them; and if wee acknowledge and bewaile them, thou wilt shew thy selfe faithfull and righteous in forgiving them: wee thy vnworthy seruants, being loaden with sinne and misery, doe heere humble our selues before thee, and in the mediation of Iesus Christ, prostrate our selues before the Throne of grace, suing vnto thee for mercy and forgiveness. Wee confesse vnto thee, holy Father, that wee are, by nature dead in trespasses and


and finnes, and the children of wrath as well as others, loaded with the guilt, both of that corruption in which wee were conceived, and of innumerable actual transgressions, whereby wee have violated thy whole Law, and so made our selues subiect to the curse thereof, and everlasting death of body and soule. The which our sinne and misery is much aggravated, in that wee haue long liued without any sense of it, or any desire to be freed from it, but took all our delight in displeasing thy Majesty, and in performing cheerefull seruice vnto sinne and Satan. Yea, Lord, after that thou of thy free grace hast giuen vs a sight of our misery, and hast pulled vs out of this wretched thraldome, working in vs some desires, resolutions, and indeuours to serue and please thee, wee confesse that the reliques of sinne doe still remaine in vs in great strength, and howsoeuer the old man and body of sinne, haue by thy holy Spirit receiued their deadly wound, yet haue they in them such life and strength, and are so animated and reuiued with the suggestions of our old aduicery the deuill, breathing (as it were) a new life into them, that they doe still much vex and trouble vs, making continuall warre against our soules, and oftentimes leading them captiue vnto sinne. Much blindness and vanitie doe still remaine in our mindes, so that we haue but a diemne sight of thee, and thy will and wayes. Our memories are weake and slippery, and, like riuen vessels, let the precious liquor of the Word of life and grace runne out, as soone as it is put into them. Our consciences are defiled and impure, loaded with the guilt of sinne, and yet oftentimes senseless of their burthen. Our iudgements are full of error and ignorance, and very weake in spirituall discerning. Our wills perterse and obstinate in euill, and very auerse and awke to good things, and doe not incline to the doing of thy will with cheerefulness and delight. Our hearts remaine still hard and full of carnall security, intractable and inflexible, and doe not relent and melt, either with thy mercies or iudgements. Wee are still assaulted with much doubting and infidelity, and our faith is often shaken with dangerous tentations. Our repentance is weake, and full of wants, our sorrow for sinne slight, and soone ouer, and our resolutions and indeuours to amend, subiect to much inconstancie, and broken off with euery small impediment. There is much poyson of corruption still remainyng in our affections, which draweth vs from thee, when we sell our selues to seeke and serue thee, vnto the world, and earthly things. Wee are still full of carnall selfe loue and loue of the world, which quencheth and cooleth in vs the loue of thee, and of spirituall and heavenly things; our affiance in thee is weake, and after much experience of thy power and sufficiencie, goodness and truth, we can hardly trust thee, vntill wee haue inferiour meates and helps, as pawns in our hands, and wee are too too prone to relie vpon the creatures, and our owne policies and strength, our hopes are faine and watering, one while inclining towards presumption, and soone after forsaking vs, in danger vs to despaire. Wee oftentimes feare men, and neglect thee, and hazard thy loue, to auoyd their displeasure. Our zeale is hote warme, in seeking thy glory, and our deuotion cold in holy duties. There still remaineth in vs, much pride, hypocrisie, impatience, vnjust anger, conuotousnesse, voluptuousnesse,

doubtlesse, and all other sinfull lusts, which continually fighte
 and strive against the good motions of thy holy Spirit, and oftentimes
 overcome, and quench them. And how withstanding that the flesh
 and the corrupt lusts thereof doe still remaine so long in vs, yet we ac-
 knowledg to our shame, that we are farre from being diligent in fight-
 ing against them, and in using those good means, whereby we might
 be enabled to subdue them, and to purge our hearts from these car-
 nall corruptions; whereof it is our siding in vs in great vigour and
 strength, they disable vs in doing the good we would, and shall
 we do the will we would not, oftentimes wofully hindring vs in
 the duties of thy seruice, and oftentimes so disturbing and discom-
 forting them, that we performe them with much weakness & weariness, with
 great dulnesse and deadnesse of heart and spirit; and whilst we are
 delighted in thy Law in the inner man, this Law of our members re-
 bellling against the law of our mindes leadeth vs captiue to the law
 of sinne. O wretched men that we are, who shall deliver vs from the
 body of this death? Granting God, we beseech thee, giue vs more
 and more a lively sense and feeling of those our wants and imper-
 fections, frailties and corruptions, that we may wholly deny and dis-
 claime our felicitie and our own righteousnesse in the works of our
 iustification and edification, so that at last we may wholly trust upon
 thine infinite mercies and all sufficient merits and perfect obedi-
 ence of Iesus Christ. For whose sake we most humbly beseech thee to
 pardon graciously all our wants and weaknesses, covering our imper-
 fections with his most precious righteousness, & washing away all our sin-
 full corruptions in his most precious blood. Yes Lord, for we and for
 thee for his sake not only our sins and infirmities, but also those un-
 numberd and grievous finnes, which we haue committed against thee in
 the whole course of our liues, whether in the days of our ignorance,
 or since we attained the knowledge of thy truth, we will them all
 bury in the blood of Christ; and fill our consciences with that blood
 righte iudgement of sinne, which is as sufficient to pierce deepe and death-
 ly wounds, as small sores with a slight touches of any deadly sinne;
 remitt and forgive vs all our finnes, which vs also thou dost pardon
 and pardon in our consciences in the assurance of our passing through the
 infallible testimony of thy holy Spirit; and thereby enable vs
 to throw out this wee may doubt and confound both our soules and
 bodies wholly to thy worship and seruice. Because our corrupt
 hearts with the lusts thereof and led them have no longer dominion
 in vs. Now holy Father, not only lay the burden of all corrup-
 tions, but pull them up in the very roots, and not only would and
 weaken the Old man and body of sinne, but kill and utterly destroy
 and abolish in thy goodness this no reliques of sinne remaine in
 vs, to disturb our peace, and distract vs in thy seruice. Enlarge
 vs with the Spirituall life of grace, that being made strong and vi-
 gorous, we may be able joyfully to overcome all Ies and difficulties,
 which oppose vs in our Christian course, and may performe vnto
 thee all duties of piety, righteousness and holiness all the days

of our lines, with all choicefulnesse and delight. Let thy Spirit dwelling in vs, replenish our hearts and soules with all sanctifying and sustaining graces. Inlighten our mindes with a sound, saving and experimental knowledge of thee and thy Truth, and let vs draw whatsoever wee know into vs and practice. Take away from vs our naturall doubting and infidelity, and worke in vs a true, lively and iustifying faith, that wee may apply vnto vs all thy gracious promises made in Christ, and rest onely vpon his merits and thy mercies, for our iustification and salvation. Give vs hearty and vnfeined repentance for our sinnes, that wee may not onely bewaile them with godly griefe, but also leaue and forsake them, and serue thee in holiness and newnesse of life. Confirm our affiance in thee, and let vs firmly resolve, that though thou shouldest kill vs, yet we will still trust in thee. Let vs confidently expect the performance of all thy gracious promises with a lively hope, and still waite vpon thee when thou seemest to defer thy helpe. Let vs haue a sensible feeling of thy loue, shed abroad in our hearts by thy holy Spirit, that being inflamed thereby, wee may loue thee againe with all our soules and strength, and all others in and for thee. Let this fire of holy loue shew, and approue it selfe by the flame and heate of godly zeale, in seeking thy glory in and aboue all things, feruently, yet wisely and discreetly, opposing whatsoever hindreth it, and furthering all the meanes whereby it is furthered. Worke thy feare in our hearts, and let vs stand in awe of thee, not onely for thy Iudgements, but also for thy mercies, abhorring nothing more then thy displeasure, who hast ever bene vnto vs so gracious and good a Father. Give vs grace to yeeld vnto thee all sonne-like and true obedience, both by doing that which thou enioynest, and suffering that which thou imposest. Adorne vs with meekenesse and humility, and let vs be base in our owne eyes, that wee may be precious in thy sight. Replenish our hearts with Spirituall ioy in the assurance of thy loue and our salvation, that nothing may dunt or dampe it; and stablish vs with thy free Spirit, that we may neuer fall from thee, but may perseuer in the profession and practice of true godlinesse, till death summoneth vs to Iudgement. Let vs be iust towards all, and mercifull towards the poore and afflicted, still abounding in all good workes, and make vs temperate, sober and thankfull in the vse of all thy blessings, that they may further, and not hinder vs in all Christian duties. And as we implore thy goodnesse for those things which we want, so with thankfull hearts and voyces, we praise & magnifie thy great and glorious Name for all thy mercies and fauours vouchsafed vnto vs, respecting either this life or the life to come. And namely, for preserving our lines, and blessing our labors, for relieuing our wants, and defending vs from danger this day past. We beseech thee vnto the multitude of thy other graces, adde this with the rest, that we may make right vse of them, for the stirring vp of our thankfulness, and inflaming of our hearts with thy loue. O Lord, be still gracious vnto vs, and now receive our bodies and soules into thy hand this night, that they may be safe

in thy keeping from all euill both of sinne and punishment; and as we cease from the workes of our callings, so much more let vs rest from all workes of darkenesse, with a full purpose neuer againe to vnder take them. Giue vs comfortable and quiet sleepe, that our spirits being thereby refreshed, and our strength renewed, wee may be the fitter to serue thee in the generall duties of Christianity, and the speciall duties of our callings. Let not our sleepe breake off our spiri-
 tuall watch, but let vs still be in readinesse for the glorious appearing of Iesus Christ. When we wake, let vs wake with thee, lifting vp our hearts and soules in holy and heavenly Meditations, and praying thee for all thy goodnesse. Together with vs, blesse thy whole Church, this in which we liue, our soueraigne Lord and King, our Noble Prince, the Prince and Princesse Palatine, the Councell, Magistrates, and Ministers, those which are afflicted, and thy whole people, beseeching thee in our seuerall places, to giue vs whatsoever thou knowest needfull for vs, for Iesus Christs sake: to whom with thee and thy holy Spirit, wee ascribe all glory and prayse both now and euermore. Amen.

A Prayer for the Lords Day in the Morning.

 Lord our God, glorious in Maiesty, omnipotent in power, infinite in all goodnesse & perfection, and our most gracious Father in Iesus Christ, who hast created all things of nothing for thine own glory, and man especially for thine own seruice, the which he is bound to performe both by the right of creation, wherein thou hast vouchsafed vnto him his being, & of Redemption, whereby thou hast given vnto him his wel-being, by restoring him to that estate of blessednes which he had lost by his sins. But yet in a more especiall maner ought this seruice to be performed on thine owne peculiar Day, which thou hast appropriated to thy worship, & consecrated to an holy rest, both by thy commandement, and also thine owne example. We thine vnprofitable seruants, and vtterly vnworthy of these high and holy priuiledges, doe here present our selues before thee, desiring, and in some poore measure endeavouring to sanctifie this Day of rest, and to glorifie thee by performing, as we are able, such duties of thy seruice as thou requirest. Howbeit, we must needs acknowledge, to thy glory & our own shame, that we haue vtterly disabled our selues vnto them by our manifold & grieuous sins. For through our naturall corruption, thy Sabbaths, which should be our delight, are become tedious & vnpleasant; thy seruice, which should be our meat and drinke, and euen the very life of our life, and ioy of our hearts, is become so lothsome and distastfull to our carnall appetite, that either we vterly neglect it, or else performe it after a cold and carelesse manner, with much dulnesse, drowzines, and irksome wearinesse. Our wisdom is enmity against thee, & our vnderstandings dull in conceiuing spirituall things, our thoughts & imaginations so wholly carried away with earthly vanities, that when they should be wholly intent vnto

spirituall exercises, they roue and wander after worldly trifles. Our consciences are so loaded with dead works & the guilt of our sins, that they weaken our faith in applying thy promises, and deprive vs of that confidence and comfort which we should otherwise haue in our praying and hearing. Our memories are like riuen vessels, which suffer the precious-liquor of thy Word to run out without vse or profit. Our wils are so stubborne and rebellious, that we cannot submit to thine holy Ordinances, but resist both the outward ministry of thy Word, and the inward motions of thy holy Spirit. Our hearts are so hardened with the deceitfulness of sin, that they are not easily mollified with thy sweet promises and gracious benefits, nor terrified and broken with thy threatnings and righteous Iudgements. Our affections are so wholly corrupted and disordred, that they are wholly set vpon worldly things, and little loue and delight in thee and thy sauing truth, in thy seruice and Sabbaths; doe wee feele in our dead hearts, in comparison of that seruour of affection, which we sensibly perceiue in the pleasures of sinne, and worldly delights. And with this corruption of our sinfull soules, our bodies likewise are so tainted and infected, that they are altogether indisposed vnto thy seruice, and exceeding dead and lumpish in the performance of all holy and Religious duties. From which totall corruption of our natures, haue issued and sprung those innumerable numbers of actuall transgressions, whereby we haue broken thy whole Law, and euery Commandement thereof in thought, word and deed. But especially we acknowledge our fearefull neglect of the duties of thy seruice, and our weake & imperfect performances, when we haue vndertaken them; our profanation of thy Sabbaths, and abuse of thine holy Ordinances; our little profiting by those plentifull meanes of our saluation, which for a long time thou hast graciously afforded vs, either for the increasing of sauing knowledge, the strengthening of our faith, or bringing forth fruits of new obedience; our want of faith and seruency of spirit in calling vpon thy Name; our want of reuerence and attention in hearing thy Word, our many distractions and wandring thoughts; our want of care to treasure it vp in our hearts, and of conscience to make an holy vse of it in our liues and conuersations. By all which and innumerable other sinnes, we acknowledge (good Lord) that we haue iustly deserved to be deprived of all meanes of our saluation, and that thou shouldest take away from vs the food of our soules, and cause them to perish through Spirituall famine; or that thou shouldest turne our meate into poyson, and make it to become the saueur of death to our deeper condemnation, which in it owne nature is the saueur of life vnto life, and thine owne strong power vnto saluation. But wee beseech thee (good Lord) for thy Sonnes sake, to be gracious vnto vs in the free pardon of these and all other our sinnes; and seeing hee hath fully satisfied thy Iustice, by that all-sufficient sacrifice, which he hath once offered vpon his Crosse, be reconciled vnto vs in him, and cleanse vs thorowly from the guilt and punishment of all our sinnes, that they may not be as a wall of separation to stop from vs thy blessings,

blessings, nor as strong chaines to pull downe vpon vs thy iudgements
 and punishments, either in this world, or in the world to come. And be-
 ing thus freed from all our sinnes, let vs devote our felicity wholly to thy
 seruice: which that we may performe with greater cheerfulness, and di-
 ligence, let vs haue the comfortable assurance of this thy mercy in the re-
 mission of our sinnes, sealed in our hearts by thy good Spirit, witnessing
 vnto vs that we are thy children by adoption and grace. And thereby not
 only scale vs vp vnto the Day of our Redemption, but also sanctifie vs
 throughout in our bodie and soules, by the mortification of the flesh, and
 our spirituall quickning in the inner man, that wee may, in the whole
 course of our liues, serue and please thee. But in a more especiall manner
 we beseech thee (good Lord) to sanctifie vs, that we may sanctifie this thy
 Sabbath; and assist vs by thy grace and holy Spirit, that wee may so per-
 forme the religious duties of thy seruice, as that wee may bee made more
 holy, and inabled vnto the leading of such a Christian life as may bee ac-
 ceptable in thy sight. Take away from vs the corruption of our faculties,
 whereby we are made backward and vntoward to the duties of thy seruice,
 and make vs willing to sequester our selues from all worldly affaires, that
 we may wholly be employed in them. Let vs reioyce in thy Sabbath, as
 being the time of our spirituall recreation, and the market of our soules,
 and let vs not rest in a formall keeping off them, but performe the duties
 required in them with all care and good conscience, not onely in the out-
 ward man, but with our hearts and soules, in spirit and truth. Free vs from
 carnall weariness, as thinking the time long till they be past; but knowing
 that time to be best spent which is employed in thy seruice, let vs take most
 comfort and contentment in it. Inable vs (good Lord) by private prepa-
 ration to fit our selues for thy publick seruice, meditating on our wants,
 that we may vse all good means whereby they may be supplied, and on
 our speciall sins & corruptions, that we may get spirituall strength against
 them, and imploring the assistance of thy good Spirit, that we may be in-
 abled thereby so to performe in an holy manner, all duties which thou re-
 quirest. Let vs keep an holy Rest vnto thee, and abstaine not onely from the
 ordinary workes of our callings and worldly affaires, but also from all car-
 nall pleasures and sensual delights. Suffer not our thoughts to be taken vp
 with worldly or wicked cogitations, but let our minds bee exercised in
 spirituall and heavenly meditations. Set a watch before our mouths, that
 we may not, on this holy Day, speak our owne words, nor utter any idle,
 vaine, worldly or wicked speeches; but let our tongues speak to thy praise,
 and be exercised in holy & religious conferences, tending to the mutuall
 edification one of another. Let vs not content our selues with a mere ces-
 sation from our labours, but refer this Rest to holinesse, as the maine end
 thereof, without which the outward rest is but vaine; and with the exten-
 nall, let vs ioyne the internall rest from sin, exercising our selues in repen-
 tance from dead workes. Make vs carefull in vsing all good means which
 thou hast ordained for the sanctifying of thy Day, both publicly and pri-
 uately, and let vs, with one hart and voyce, ioyne with the rest of the Con-
 gregation in all the parts of thy seruice. Inable all thy Ministers in all pla-
 ces, and him especially to whose charge thou hast committed vs, that they

may break vnto vs the Bread of life, and rightly diuide thy Word for our spirittuall nourishment. Furnish them with all gifts and graces necessary for their high calling, and let them deliuer thy truth as in thy presence, faithfully and powerfully, truly and sincerely, and so assist them with the inward working of thine holy Spirit, that thy Word may be effectual for the conuersion, edification and saluation of their hearers. Inable vs by the same Spirit, to call vpon thee with faith & feruency, and with all loue and thankfulness to praise thee for all thy blessings vouchsafed vnto vs. Let vs with all due reuerence & attention heare thy Word, lay it vp in our hearts and memories, and bring forth the fruits of it in our liues and conuersations. Give vs grace also (O Lord) to sanctifie thy Sabbathis privately, by performing by our selues, and in our owne families, those private duties which are specially required on this thy Day. Let vs meditate on thy Word after we haue heard it, and apply it vnto our selues for our owne vse. Let vs meditate on thy marvellous works of Creation, Preservation and Redemption; but especially on the death and Resurrection of our Lord and Saviour, that they may be effectual to mortifie our sins, and to quicken vs vnto newnes of life. Let vs spend our time in religious exercises, and in the works of charity & mercy, as being those sacrifices wherein thou most delightest; but especially in those spirituall duties which tend to the saluation of our owne and others soules, taking care not onely to sanctifie thine holy Day our selues, but as much as in vs lieth, that it may be sanctified by all those who in any wayes belong to our charge. Accept of our praise and thanksgiving for all thy blessings and benefits, both spirituall and temporall, which thou hast multiplied vpon vs, and continue them vnto vs this day and euer, preserving vs from all perils, and furnishing vs with all necessities, that we may be the better with all cheerfulness to doe thee seruice: And vouchsafe all these blessings which wee haue craved for our selues, with all other things which in thy wisdom thou seest needful vnto every true member of thy Church, &c. euen for Iesus Christ his sake, to whom with thee & thine holy Spirit, we ascribe all praise and glory, power and dominion, both now, and for euermore. Amen.

A Prayer for the Euening of the Lords Day.

O Eternal God, who art glorious in Majesty and power, and of infinite goodnesse and mercy vnto all those who are reconciled vnto thee in thy Sonne; wee thine vnworthy seruants, having nothing else to returne vnto thee for the innumerable testimonies of thy loue, which with a bountifull hand thou hast multiplied vpon vs, doe here offer vnto thee the sacrifice of praise and thanksgiving for all thy blessings and benefits, which either respect our soules or bodies; this life, or the life to come. More especially, wee laud and magnifie thy great and glorious Name, for that thou hast loved vs from all eternity, and of thy mere grace, without any respect of our worthinesse, hast made vs vessels of grace by thy free election, created vs according to thine owne Image, redeemed vs out of the hands of all our spirituall enemies, by giuing thy dearly beloved Sonne to dye for vs, when

when as we were strangers and enemies; for calling vs by thy Word and Spirit, to the saving knowledge, and effectual participation of him and all his benefits; for our iustification by his obedience, our sanctification by thy Spirit, and for that assurance which thou hast given vs of a better life in the world to come. For all temporall benefits, as health, wealth, peace, plenty, preservation from dangers, and protection from all our enemies, both worldly and spirituall. And especially, wee praise and glorifie thee for visitating vnto vs, in such a gracious manner, the means of our saluation; for our blessed opportunities and liberties, with peace and safety in sanctifying thy Sabbaths, publickly and priuately, by hearing thy Word, and calling vpon thy Name, and performing other duties of thy seruice, that thereby we may glorifie thee, and make our owne calling and election sure; and for giuing vnto vs hearts, wherein, by thy Spirit, thou hast wrought some poore desires and indeuours, to make vse of these thy benefits, for the enriching of our soules with all spirituall graces, as at other times heretofore, so namely, this day past. O that our soules could be ransomed with the sweet apprehension of such inestimable blessings! O that we could exceed all others in loue and thankfulness, as farre as wee exceed them in these high and holy priuiledges, and were able to expresse them in our carefull and confectionable indeuours to glorifie and please thee in all things, who hast been so gracious and good vnto vs! But alas, how vnworthy haue we made our selues of the least of these thy benefits, by our manifold and grievous finnes; both our originall corruption, which hauing ouer-spread all the powers and parts of our soules and bodies, hath utterly disabled them vnto all duties of thy seruice; and our manifold actall transgressions, which in number and waight exceed all things (but thy mercies, which are aboue all thy workes, and the merits and satisfaction of thy Sonne, which are of infinite worth and value). More especially, we humbly acknowledge our fearfull abuse of those great priuiledges and means of our saluation, which for a long time thou hast graciously granted vnto vs. For not onely haue we, in the dayes of our ignorance, utterly neglected all duties of thy seruice, spending our whole strength in the miserable slavery of sinne and Satan, and profaned and mis-spent thy Sabbaths, in pleasing our carnall lusts, and performing the workes of darknesse, in greater measure, and worse manner then any other dayes besides; but even since wee haue been called to the knowledge of thy truth, and haue consecrated our selues to thy seruice, wee haue either vpon slight occasions neglected those holy duties of thy publick and priuate worship, or performed them with many wants and weaknesses, discovering vnto thee who searchest the heart, many imperfections and great corruptions. For we haue not remembered thy Sabbaths, nor with seruent desires longed after thine holy Day. We haue not delighted in them, nor consecrated them vnto thee as an holy Rest; but though the spirit hath been willing, yet the flesh hath been weake, and soone tyred with spirituall exercises. We haue been much defective in our zeale and deuotion, and haue been too too cold and formall in religious duties, and haue not performed them with thine care and conscience, nor haue serued thee with our hearts and soules, in spirit and truth, in that degree which thou

requirest; but externally and with the outward man, hauing in the meane while our minds and hearts carried away with many distractions and worldly imaginations. Our cogitations haue nor bin take wholly vp with spirituall and heavenly things, but we haue suffered them to moue & wander after earthly trifles. Our tongues haue not, in that measure as they ought, been exercised in setting forth thy praise, nor in such holy and religious conferences as tend to the edification one of another: but we haue spoken our own words on thine holy Day, and many of our speeches haue been idle and vaine, worldly and vsauoury. We haue not, as we ought, priuately prepared and fitted our selues for thy publike seruice, by prayer and meditation, & by renewing our faith and repentance; but haue come into thy glorious presence without due feare and reuerence; hating our hearts clogged and choked with many corruptions, which haue disabled them to the duties of thy seruice, and haue made them like unfallow and vnweeded grounds, vnfitt to receiue the seed of thy Word. We haue not called vpon thy Name with faith and feruency of spirit, nor giuen thanks vnto thee for all thy benefits, with such cheerfulness as becometh vs. We haue not, with due reuerence and attention, heard thy holy Word; nor laid it vp in our memories, nor applyed it to our hearts and consciences, nor made an holy vse of it, by putting it in practice in our liues and conuersations. We haue not meditated, as we ought, on thy Word which we haue heard, nor on thy maruellous works of Creation, Preservation & Redemption; nor diligently read and studied in thy holy Book, nor exercised our selues in the works of mercy and Christian charity towards our brethren, in that manner and measure which thou requirest, especially in those spirituall duties which tend to the mutuall edification of one another. In which, and many other kinds, as we haue often offended heretofore, so we cannot excuse our selues of many imperfections and corruptions which wee haue shewed this day past, in all the duties of thy seruice which we haue performed vnto thee. But seeing we doe acknowledge our wants and weaknesses, and doe bewaile them with vsfained sorrow, we beseech thee (deare God) accept of vs in Iesus Christ, according to thy gracious promises, couering all our imperfections with his most perfect obedience, and washing away our corruptions in that pure Fountaine of his precious blood. In him accept of our poore desires and endeouours to doe thee seruice; seeing what is wanting in vs, is abundantly supplied by his absolute and all-sufficient righteousness, which is made ours by faith. And that we may, for the time to come, performe seruice vnto thee with more diligence and cheerfulness, let thy Spirit witnesse vnto our spirit, that thou hast forgiven all our sins past, passed by and couered all our infirmities and frailties, and doest graciously accept of vs in thy Best-beloued. And with the same thine holy Spirit, prosper and perfect thine owne good worke of grace and sanctification which thou hast begun in vs. Thou seest (Lord) how we are hampered and fettered in the chaines of our corruptions, which so distract and hinder vs in all holy duties, that we performe them with much discouragement, and little ioy. Helpe vs, O God of our saluation, and breake in sunder these chaines of sin, that being set at liberty, we may, with all alacrity and delight, run the way of thy

thy Commandements, and esteeme it our meate and drinke to doe thy will. To this end assist vs (good Lord) by thine holy Spirit, & thereby sanctifie vnto vs thine holy Ordinances and meanes of our saluation, that they may be effectuell for the effecting & perfecting of thine own good work of grace and sanctification in vs. Apply vnto vs powerfully thy Word, which either this day, or any other time we haue heard, that it may enlighten our minds with saving knowledge, sanctifie our hearts and affections, that they may be more and more weaned from the loue of the world & earthly vanities, and fixed vpon spirituall & heavenly things, and may be effectuell for the reforming of our liues and conuersations, and the strengthening of vs vnto all duties of a godly life, that so being not only hearers of thy Word, but also doers of it, we may be assured of eternall blessednesse. Let vs walke worthy our high and holy calling, and in all things adorne our Christian profession, that by our holy and vnblameable liues we may gaine others to thy Kingdome. Let vs exceed all others as much in spirituall graces, and in bringing forth the fruits of new obedience, as we are preferred before them, through thy free grace in outward priuiledges, and in the gracious meanes of our saluation, and as thou doest continually sow in our hearts the seed of thy Word, and water it with the dew of thine holy Spirit, so let vs answerably grow in grace from one measure to another, till we come to a perfect age in Iesus Christ. Do not only pardon graciously all our wants and weakneses, which either this day or heretofore we haue shewed in the duties of thy worship & seruice, but inable vs for the time to come to performe them daily with more & more perfection; and grant that we may so sanctifie thy Sabbaths heere vpon earth, as that we may be assured that we shal keep an eternall Sabbath with thee in thy glorious Kingdome. Finally, we beseech thee for thy Christ his sake, to take vs this night & euer into thy gracious protection, & thereby preserve vs from all perils, and from the malice of all our enemies spirituall and temporall. Leau vs not now vnto our selues, but still assist vs with thy grace & holy Spirit, that we may performe the duties of thy Sabbaths, which yet remaine in some good & acceptable manner. Season our hearts with those holy instructions and comforts, which thou hast imparted vnto vs this day past, & make them faithful treasures of these precious Iewels. Let our minds, whilst we are waking, be so wholly taken vp with heavenly Meditations, that even our dreames may fauour of them, & in our deepest sleep, let our minds and soules watch & waite vpon thee. Thou hast sowne good seed in our hearts: O let not the enemy steale it away, nor whilst we sleepe, sow in them the malicious rares of euill and vaine thoughts and imaginations, and so hinder the growth thereof. Give vs quiet & moderate rest, for the better refreshing of our bodies & minds, that so to morrow we may be inabled to performe such faithful seruice vnto thee in the generall duties of Christianity, & the speciall duties of our callings, as may tend to thy glory and the euermlasting saluation of our owne soules. And together with vs, blesse thy whole Church and every member thereof, &c. And vouchsafe both to them & vs, these and all other blessings which in thy wisdom thou knowest needful, euen for Iesus Christ his sake, to whom with thee & thy blessed Spirit, we acknowledge to be due, & fro our hearts desire to giue all glory and praise, both now & euermore. Amen.

A Prayer before receiving the Sacrament of the Lords Supper.

Lord our God, who art infinite in goodnesse, grace, and mercy; most true in all thy promises; and most iust and powerfull in performance; thou hast, when we were strangers and enemies; subiect to the curse of the Law, and liable to thy wrath, by reason of our manifold and grievous sinnes; and vtterly vnable to free our selues out of the state of death and condemnation, giuen vnto vs thine onely and deare Sonne, to worke the great worke of our Redemption, by his perfect satisfaction, death, and obedience. By whom, thy Iustice being fully satisfied, and thy wrath appeased, thou hast made with vs in him thy Covenant of grace, wherein thou hast promised the free pardon of our sinnes, and the saluation of our soules, grace in this life, and glory and happinesse in the life to come, vpon the alone condition of faith, laying hold vpon Christ and his righteousnesse, and bringing forth the fruits thereof in hearty repentance and amendment of life. The which, though it be in it selfe of most infallible truth, yet hauing respect to our weakenesse, doubting, and infidelity, thou hast bene graciously pleased to confirme it vnto vs, by adding thereunto thy Seales, the Sacraments. So that nothing hath bene wanting on thy part, either for the perfecting the great worke of our Redemption, or the effectuall applying of it vnto vs for our vse and benefit. But (O Lord) wee humbly confesse, that as wee haue shamefully broken the Covenant of workes, by sayling in the condition of perfect obedience, and haue made voyd thy promises of life and happinesse, by our grievous and innumerable sinnes, both originall and actuall; so also, as much as in vs lyeth, wee haue deprived our selues of the benefits which thou offerest vnto vs in the new Covenant of grace in Iesus Christ, by our manifold saylings, wants, and imperfections in performing our promises made vnto thee, if thou shouldest looke to the perfection of our graces and outward actions, and not vnto the inward truth and sincerity of our hearts. For wee haue not thorowly acquainted our selues with the knowledge of thy sauing truth, concerning this great mystery of our saluation, nor searched and examined these spirituall Euidences, for the cleere understanding of them; and much lesse for the bringing of them home to our hearts and consciences, that in them we might haue found peace and comfort in the assurance of thy loue and our owne saluation. Our faith hath bene exceeding weake in apprehending and applying Christ and thy gracious promises made in him; and wee too too negligent in using those blessed meanes which thou hast graciously afforded vs, for the strengthening of it. For we haue not onely bene exceeding negligent in hearing, reading, and meditating in thy Word, the great Charter of our peace, which containeth in it all our spirituall and heavenly priuiledges; but also in making right vse of thy Seales, the Sacraments, annexed vnto it, especially this of our Lords Supper, which thou hast ordained for the spirituall food of our soules, to nourish them vnto everlasting life. Wee
haue

have not highly esteemed of this holy banquet, but have often pretended excuses, and shew'd our selves, when as thou hast graciously invited vs unto it. We have not hungered and thirsted after this heavenly Manna and waters of life; but with cloyed appetites have carelessly neglected them, when as they have been set before vs. And when we have partaken our selves at this holy feast, we have come to thy Table, after a cold, careless and formall manner, without all due preparation, and have performed this holy action with prophane and unwashen hands, more for custome then for conscience sake. Wee have come in much ignorance of thee and thy truth, thy gracious Covenant, and the Seales annexed vnto it; and that little knowledge wee have had, hath bene more in our heads, then in our hearts and affections, in idle speculation, then in use and practice. Wee have not rightly discerned the body of our Lord, nor put that difference which wee ought, betwene these elements consecrated to this holy service; and those which are for common use. We have not duly considered, as became vs, the relation betwene the signes and the things signified, but have too much stucke in the outward elements and actions, not looking to the spirituall graces signified and sealed by them. We have not approved our selves as worthy guests by renewing carefully and conscientiously our faith and repentance, but have presented our selves before thee with much infidelity and great impenitencie, though since our last coming to thine holy Table, we have often renewed our sinnes; neither have we brought forth such plentiful fruits of charity towards our brethren for thy sake; as thou requirest, and as it becometh the true members of Iesus Christ; either by liberrall giving vnto those that want, or free forgiving those who have offended vs. Wee have not shewed our Saviours death in this holy action, nor thankfully remembered the great worke of our Redemption, by his precious death and blood shed. And though wee have professed our selves thy servants by wearing thy livery, yet wee have not endeavored to walke worthy this high calling; by glorifying thee our Lord and Master. O Lord our God, shame and confusion conceale our faces, not onely in the sight and sense of our manifold and grievous sinnes, both originall and actual; but also of our great impieties, sins and transgressions, which wee shew in the best duties of thy worship and service. Wee confesse, holy Father, that if thou shouldst ever againe be angry with vs, and deale with vs according to our desert, thou mightest lawfully make voyd thy Covenant with vs, deprive vs of these means of our salvation, or else make them vnesseful and of no service to which wee enjoy them. But seeing wee are heartily sorry for our sinnes; and not onely restrainedly bewaile our iniquities, but also desire and labour after more perfection, promising for the time to come, that wee will more carefully use all good means, whereby wee may be enabled to performe all duties of thy service in a more perfect manner; Good Lord, wee most humbly beseech thee, for Iesus Christ his sake, to pardon graciously all our sinnes and weaknesses, to accept, according to thy gracious promise, our will, for the deed; our poore labours, for perfect performance, and to cover all our imperfections, with

Christ

Christe perfect righteousness and obedience, and to wash away all
 our corruptions in his most precious Blood. And being thus prepa-
 red, intend to performe the holy duties of thy service, in saying thy
 Word, Prayer, and receiving of the Sacrament of this Lords Supper.
 Good Lord, sweeten my heart with thy grace, for thy Soulders sake, so
 vs. so with thy grace and holy Spirit, as that we may performe these
 actions of thy service, in some good and acceptable manner; for the
 advancement of thy glory; the comfort of our Soules; and the furthe-
 ring and assuring of our owne salvation. More especially, we increase
 thee to enable vs with thy grace, that we may be ready prepared, and
 come as worthy guests to thy Table. Give us a lively sight and sense
 of our sinnes and imperfections, wants and weaknesses, and let us be
 and trust in Christ and his righteousness; and after the spiritual
 food of his Body and Blood, for the nourishment of our Soules unto eue-
 nill life. Let vs not coldly and formally performe this high and holy
 duty, but use all the powers of our Soules, to be doing of it, in some
 such manner as may be acceptable to thy sight. Enlighten our minds
 more and more with the saving knowledge of thee and thy truth; and
 effectually of the great worke of our Redemption; and thus infinite love
 shining in us, of the Covenant of grace; and Seal of annexed vnto it,
 and let this knowledge reside only in our hearts and affections; but let
 it also dwell in our hearts; that in us may be possible for them
 diligently to follow us tightly to discern our Lords Body and feeling-
 ly to understand the relation betwixt the Signs and the things signi-
 fied, whereby both our selves in their right view. This end
 and we will be true and lively faith; that we may not only receive the
 precious Elements; but also may inwardly feed upon the precious Bo-
 dy and Blood of our Lord and Saviour Jesus Christ, that thereby we
 may be filled with all saving graces, strengthened in all good
 things, and obtaine the everlasting life. Imbue us also with
 the fruits of this high and vntained repentance; bewailing our sin-
 nish; leaving those corruptions which still hang upon vs; and resolving
 to leave them for the time to come; and to serve thee in holiness
 and righteousness all the dayes of our lives. And thus we have daily received
 our sinnes; forgive us now; grace; that we may renew our faith and
 patience by turning our selves and bodies afresh, such as the fountain
 of thy righteousness. Blood; and in the heart of infinite Father, man-
 ning with thee perfect. Because we have sinned against thee, and
 therefore the Lord of life to be patient with us in our sinfulness. Instruct
 our hearts with thy truth; that we may not be lost in our sinfulness; and
 yet be careful to offend for thy sake; and let us be careful to be
 as holy. Communion with thee. Be patient with us in our sinfulness; and
 Christ. Be ye also prepared our hearts and bodies; and let us be
 the Lord of life and death; by forgiving and forgiving all our sin-
 nish; and let us be careful to be as holy. Communion with thee; and
 by performing upon us of mercy and Christ; and let us be
 those who need us; and let us be careful to be as holy. Communion
 in their hearts; and let us be careful to be as holy. Communion
 the

the eternall saluation of their soules. And being thus prepared, let vs when we come to this Table, performe that dutie of thy seruice in some good and acceptable manner, with all reverence, faith and inward feruour and deuotion. Let vs with the inward signes receiue the things signified, Iesus Christ and all his benefits, that bring more and more vnto him; we may receiue from him the Spirituall life of Grace, and those holy vertues of his diuine nature, that we may grow vpon him vnto a perfect man. Let vs bring with vs the hand and mouth of faith, and let it be more and more strengthened in the assurance of all thy gracious promises; by these scales of thy covenants communicated vnto vs. Make vs partakers of Christs merits, by impetration of his nature and essence by coniunction, and of his power and efficacy by thy holy Spirit; and let vs stay his death till he come, gratefully remembering this great worke of our Redemption by his blood; that we may be thankfull, and prayse thee the blessed Trinitie in vntity, all the dayes of our liues. Finally, as we doe by these meanes profess our faith in thy seruants taking vpon vs thy liuery and cognizance; so giue vs grace, that we may constantly strue and indouour to walke worthy this high calling; and to glorifie thee in the duties of holinesse and righteousnesse, whilst we haue any breath or being. Heare vs and helpe vs, O God of our saluation, and answer vs graciously in these our suits and petitions, for Iesus Christ his sake, to whom with thee and thine holy Spirit, be rendered of vs and thy whole Church, all glory and prayse, power and dominion, both now and euermore. Amen.

of thanksgiuing after the receiuing of the Sacrament of the

Lords Supper.

O Lord our God, most glorious and most gracious, infinite in bountie and goodnesse vnto all thy children and thy seruants in Iesus Christ, we doe here offer vnto thee the sacrifice of prayse and thanksgiuing, and doe laud and magnifie thy great and glorious Name, for all thy mercies and fauours vouchsafed vnto vs; especially because thou hast loued vs with an euertasting loue; yea so loued vs, that thou hast, of thy meere grace and free good will, euen when we were strangers and enemies, giuen vnto vs thy Best-beloued and onely Sonne, to worke the great worke of our Redemption, and by his death and precious blood-shed to deliuer vs out of the hands of all our spirituall enemies, and to free vs from euertasting death and condemnation, that we might be heires through him of eternall glory and happinesse in thy Kingdome. We prayse thee also for the free covenant of grace and saluation which thou hast made with vs in him; whereby thou hast assured vs of the remission of our sinnet, our reconciliation with thee, and of endless happinesse in the life to come; and for confirming this covenant vnto vs, by annexing thereto the scales thy Sacraments,

that thereby our weak faith might be strengthened and increased, and wee more and more freed from doubting and incredulity. We thanke thee (holy Father) for renewing this thy covenant with vs this day, and for confirming our vnion with Iesus Christ our head, and one with another, by giuing vnto vs his precious body and blood, as the Spirituall food of our soules, whereby they are nourished vnto euerlasting life. O Lord our God, it is thy great mercie, that thou nourishest our mortall bodies with food that perisheth, but how wonderfull is this thy bounty and goodnesse, in that thou feedest our soules with this bread of Life that came downe from heauen, and with this food that endureth to life eternall. If thou shouldst permit vs but to gather vp the crummes that fall from thy Table, we must needes acknowledge, that it were a farre more than our deserts. O then how should wee admire and magnifie thy mercie and bountie, in vouchsafing such vile and vnworthy wretches, this high and holy priuiledge, to be feasted at thine owne Table, not with ordinary cheare, but with such spirituall and diuine delicacies, euen the precious body and blood of thine onely deare Sonne, whereby he becommeth one with vs, and we with him, euen as thou holy Father, and he are one, in that holy and happie vnion. O that our narrow hearts were enlarged, that we might in some measure apprehend this thine infinite and incomprehensible goodnesse! O that being cold in themselues, they were warmed and inflamed with the fire and flame of this diuine loue, that with the liuely sense and feeling of it, wee might be moued to returne loue for loue, and expresse it by our seruent zeale and indeuour in all things, to please and glorifie thee throughout the whole course of our liues and conuersations! Which because it is not in our owne power, O thou the rich fountaine of all grace and goodnesse, inspire and inflame our cold and frozen hearts with the beames of thy loue, shed abroad in them by thine holy Spirit, that we may loue thee with vnfaigned loue, and contemning all things in comparison of thee, may long and labour after nothing so much, as to enioy thee in this life by grace, and the presence of thy blessed Spirit, and by full and perfect vision and fruition in the life to come. To this end, gracious God, blesse vnto vs thine holy Ordinances and meanes of our saluation, and by the inward assistance of thy good Spirit, make them powerfull and effectuall to the attayning of those ends, for which thou hast giuen, and wee received them. Let vs finde hereby our vnion with Christ strengthened and confirmed, by feeling the Spirituall life and sap of grace deuiued vnto vs, and increased in vs; from this roote of righteousness, not onely for our further assurance of our iustification, but also for the perfecting of our sanctification, and the strengthening of vs vnto all Christian duties of a godly life. Let vs by this Spirituall food of our soules, finde our selues nourished and enriched with all sauing graces, especially let vs feele our weak faith confirmed and increased, that wee may, without wauering, be perswaded of all thy gracious promises made vnto vs, and effectually apply vnto our selues Iesus Christ

A Thanksgiving after the Communion.

247

Christ and all his benefits, seeing thou hast not onely offered them in thy Word and covenant of grace, but also sealed, and thereby fully assured them vnto vs by thy seales the Sacraments. Giue vs grace, that we may approue this faith to be true and lively, by bringing forth plentifull fruits of it in repentance and newnesse of life, by leaving our sinnes, because they haue peaced our Saviour, and feared to offend thee for the time to come, seeing thine exact Iustice thou wilt not suffer them to goe unpunished, when thine onely and deare Sonne did beare them vpon his Crosse. Let vs not by sinne, hazard our soules againe to death for the wages of worldly vanities, seeing to redeeme vs from them, our Saviour and surety, payd vnto thy Iustice the ineffimable price of his precious blood; but being freed from sinne, let vs become his seruants that hath redeemed vs, serving him in the duties of holinesse and righteousnesse all the dayes of our liues. And as wee haue professed our selues to be of thy Family, by taking vpon vs and wearing thy liuerie, so let vs adorne our profession, and glorifie thee our Lord and Master, by hauing the light of our Christian conuersation shining before all men; in all things behauing our selues as it becommeth thy children and seruants. Let vs haue our Lords death in remembrance, vntill he come, not onely that it may stirre vs vp to vnfained thankfulnessse vnto thee, for giuing thy Sonne, and to him, for giuing himselfe vnto vs and for vs, but also that it may be as a shield of prooffe, to arme vs against all our spirituall enemies, thy wrath, the curse of the law, Satan, death, sinne and condemnation, that they may neuer preuaile against vs. Let vs also, as wee haue in this holy communion professed our selues members of the same body, approue our selues to be indeed so, by performing all duties of loue towards one another, both in releeuing those that want, and forgiuing those who haue offended vs. Finally, we beseech thee (deare Father) to enable vs by thy grace and holy Spirit, that we may performe our vowes and promises which we haue made vnto thee, especially in the time of preparation before wee came to thy Table; and seeing in the sense and feeling of our wants and weakenesses in thy Spirituall graces, required to the worthy receiuing of the Sacrament, as knowledge, faith, repentance and charity, wee were displeased with our selues, and promised that we would indeuour to haue them increased and strengthened for the time to come, good Lord, we beseech thee, giue vs grace to performe what we haue promised, and to labour carefully and conscionably in the vse of all good meanes, for the enriching of our soules with these and all other sauing graces of thy sanctifying Spirit, that so also wee may bring forth the fruits of them in our godly and Christian liues, to the glory of thy blessed Name, and the comfort and saluation of our bodies and soules through Iesus Christ our Lord. Amen.

Kkkk 3

A Prayer

A Prayer for the Sicke.

Most glorious and mighty God, who are righteous in all thy wayes, and holy in all thy workes; most iust in all thy Iudgements, and infinitely gracious, and mercifull towards thy children in Iesus Christ, euen in thy chastizements and Fatherly corrections; who art the Author of health and sicknesse, and hast in thy hand the issues of life & death. For as much as thou hast commanded vs to call vpon thee; as at all times, so especially in the time of trouble and affliction, and hast encouraged vs herunto by thy most gracious promise, that thou wilt heare and helpe vs, that being deliuered, we may glorifie thee. We thy poore humble seruants, in obedience vnto this thy Commandement, and in confidence of this thy promise, doe here in the Name and mediation of Iesus Christ, humbly prostrate our selues before thee, acknowledging and bewayling our manifold and grieuous sinnes. For we were not onely conceived and borne in sinne, and thereby so defiled in all the powers and parts of our soules and bodies, that wee haue beene disabled vnto all good duties, and made prone to all wickednesse; but wee haue also from this bitter roore of originall corruption, brought forth continually those cursed fruits of actuall transgressions, by breaking all and euery of thy Commandements in thought, word and deede, from the beginning of our liues, vnto this present houre: And that not onely in the dayes of our ignorance, whilest we continued the vassals of Satan, and when as sinne raigned and ruled in vs, and wee performed vnto it voluntarie and cheerefull obedience, as vnto our King and Soueraigne; but euen since thou hast graciously called vs out of the kingdome of darkenesse, and hast wrought in our hearts some desires to serue thee: we haue often rebelled against thee, and for the base hire of worldly trifles, haue beene allured to commit many sinnes, not onely through frailty and infirmity, but euen against our knowledge and consciences; contrarie to our generall vow in Baptisme, and many speciall promises which wee haue made vnto thee vpon sundry occasions. And although thou hast giuen vnto vs our Being, and preserued vs in it by thy speciall and good prouidence, and hast redeemed vs by the death of thy deare Sonne, out of the hands of all our spirituall enemies, that wee might worship and serue thee, in holinesse and righteousnesse all the dayes of our liues; yet, Lord, wee humbly confesse, that wee haue beene too too forgetfull of these inestimable mercies, neglected the duties of thy seruice, and spent the greatest part of our liues in pursuing worldly vanities. These, these (deare Father) haue beene for the most part the subiect of our thoughts, the object of our desires, and the chiefe markes, at which we haue ay-
med in our most earnest indeuours. And so haue wee in our vnderstandings minded earthly things, in our hearts affected them with such longing desires, and with all our strength pursued them in all our
workes

workes and actions, as though we had no better hopes, and had forgotten that we are pilgrims on earth, and Citizens of heauen. As for the duties of thy seruice, we haue often, through this eager pursuit of worldly vanities, forgotten and neglected them; and often haue performed them with much coldnesse and formality, weaknesse and wearinesse, dullesse and drowzinesse of heart and spirit, whilst our minds and affections haue been distracted and carryed away, and our deuotion and zeale cooled and quenched, by our other much minding and loving of earthly things. And though thou hast assured vs to performe vnto thee more sincere and cheerfull seruice, by promising to giue vs the rich wages, and free reward of heauenly happinesse; yea for the present hast incouraged vs heretunto, by multiplying vpon vs many temporall blessings, as health, strength, peace, plenty, good, apparell, and such like; yet we haue abused these benefits, by taking occasion thereby to goe on in our sinnes with greater security, and haue been made by them more negligent in thy seruice. And therefore (O Lord) it were iust with thee, if thou shouldest deprime vs of them all, turning our strength into weaknesse, our health into sicknesse, and all our peace and comfort into tortures of body, and troubles of mind. But (deare Father) deale with vs, not according to our deserts, but according to thy wonted mercies in Iesus Christ. And seeing the end of thy chastisements is not destruction, but saluation; not to punish our sinnes, for which thy Sonne hath fully satisfied thy iustice by his all-sufficient sufferings; but to bring vs to repentance: we most humbly beseech thee, to giue vnto vs a true sight and sense of them; vnfaigned sorrow, and a perfect hatred of them; and a full resolution to leaue and forsake them for the time to come, and to serue thee in the contrary duties of holinesse and righteousnesse all the dayes of our liues. And thus returning vnto thee by vnfaigned repentance (O Lord) we beseech thee turne vnto vs, and be reconciled vnto vs in Iesus Christ. Forget and forgiue our manifold and grievous sinnes, whether of omission or commission; of frailty and infirmity: or those which wee haue wittingly and willingly faile into; and wash them all away in the blood of thy Son, that they may neuer be imputed vnto vs, either in this world, or in the world to come. Seale also our pardon vnto vs in our hearts and consciences, by the gracious testimony of thy holy Spirit, and thereby sanctifie vs thorow out in our soules and bodies, that being freed from the guilt, punishment, and corruption of all our sinnes, we may be found vnblameable and without spot in the Day of our Lord Iesus Christ. Replenish our empty soules with all sanctifying and saving graces, and strengthen vs vnto the performance of all Christian and holy duties, with all zeale, cheerfulnessse and vprightnesse of heart. More especially, we humbly intreat thee to extend thy grace and fauour vnto this thy sicke seruant, and sanctifie this thy fatherly chastisement vnto him, that it may be an effectuall means of increasing his sanctification, and furthering his eternall saluation. And seeing by sickness, thou puttst vs in mind of our approaching end, and by death, summonest vs to appeare before thee in Iudgement: O Lord, giue him grace, to prepare himselfe against the day of death, that he may be ready to render vp his accounts, when thou shalt call him to giue vp his recko-

ning, and so with ioy and cheerfulness may commend his soule and body vnto thee, as into the hands of a faithfull Saviour, who wilt crowne them both with ioy and glory. Let him continually indeuour to suppress the power of death, and to take away the sting of it, by mortifying the flesh, and the lusts thereof. Giue him grace to renew his couenant with thee, by renewing the condition of it, which is, embracing thy promises by a lively faith, and bringing forth the fruits thereof by vsained repentance. Let him confesse his sinnes, bewaile, and forsake them, resolving to amend his life, if thou shalt prolong his dayes. Comfort him with the comforts of thy Spirit, and as his bodily griefes abound, so let thy consolations abound and exceed them. Giue him patience to indure what thou inflictest, and tempt him not aboue his power, but either lessen his griefes, or increase his strength. Moderate and mitigate his bodily paines, with the inward feelings of thy loue, peace of conscience, and ioy in the holy Ghost. If it will stand with thy glory, and his saluation, prolong his dayes, and restore his health, that he may yet againe praise thee, as for all thy mercies, so especially for his recovery, and blesse vnto him all meanes of physick and dyer, which are fit for this purpose. And being raised from his bed of sickness, giue vnto him a right vse both of thy fatherly chastisements, and of thy gracious deliuerance, that by the one, he may be moued to feare thee, and to hate sinne, hauing tasted the bitter fruits of it; and by the other, to loue and glorifie thee, who hast heard his prayer in the day of his tribulation, and by them both, to serue thee with greater zeale, and with more earnest indeuour then euer heeretofore. Heare vs, deare Father, and answer vs graciously in these our suits, euen for Iesus Christ his sake; to whom with thee and the holy Spirit, wee acknowledge to be due, and desire to giue all glory, praise and thanksgiving, both now and for euermore. Amen.

But if the sicke party be a child, and so not capable of the outward and ordinary meanes of saluation, then pray for him after this manner:

More especially, we humbly intreat thee, to extend thy grace and fauour vnto this thy sick seruant; and seeing thou art not onely the God of the faithfull, but also of their seed, and lonest and tenderest not onely the sheepe of Christ, but euen the tender lambes; wee earnestly beseech thee, make good thy gracious Couenant with this thy weake and sicke seruant. And because hee is not capable of outward meanes, supply graciously the defect of them by thine holy Spirit. Vnite him thereby vnto Iesus Christ, that becoming a lively member of his body, he may be made partaker of his righteousness, death and obedience, for his iustification; and so hee may stand righteous in thy sight. Free him from the guilt and punishment of all his sinnes, and sanctifie him in his soule and body, that either he may bee fit to glorifie thee on earth, or to be glorified by thee in heauen. If it bee thy blessed will, restore him to his health and strength againe, that he may liue to be a comfort vnto his friends, and a profitable instrument to set forth thy glory in the Church and Common-wealth; but if thou art purposed to put an

end

end to his dayes, so fit and prepare him for thy Kingdome, as that he may liue with thee eternally in glory and immortality, through Iesus Christ our Lord. Amen.

If the party be irrecoverably sicke, ready to depart out of this world, then we may, in stead of praying for his restoring to health, make, in his behalfe, these following petitions:

ANd seeing (O Lord) thou hast smitten thy sicke seruant (as wee conceiue) irrecoverably, and doest now purpose to put an end vnto the dayes of his pilgrimage; we most humbly beseech thee, to prepare him for thine owne Kingdome. Weane his mind and affections from the world and earthly vanities, where he is but a stranger, and fix them wholly vpon spirituall and heauenly things, as it becommeth a Citizen of thy Kingdome. Let him earnestly desire to bee dissolued and to be with Christ, seeing that is best of all, and let him long after the vision and fruition of thee, in whose presence is fulnesse of ioy for euermore. To this end (O Lord) reueale thy selfe vnto him more cleerly then euer heretofore, that seeing thy beauty, goodnesse and excellency, his heart may be thorowly inflamed with thy loue. Giue him, euen whilst hee liueth, an entrance into thy Kingdome, not onely by the assurance of faith and hope, but also by letting him haue a liuely taste of those heauenly ioyes, which thou hast prepared for him. Moderate his griefes and paines, that they may not hinder his soule from mounting aloft in diuine contemplations; and secretly whisper vnto his heart sweet comforts by thy Spirit, when as he is, through weaknesse, insensible of outward consolations. Inflame his heart with seruent loue towards thee and his brethren; yea euen his enemies for thy sake, that he may bee assured, that his sinnes are forgiven of thee; because thou giuest him grace to forgive all men. Strengthen him against the tentations of all his spirituall enemies, and manifest thy power in his weaknesse, by giuing vnto him a full and finall victory ouer them. Frustrate the malice of Satan, defeat his policies, and confound his power, that he may not preuaile against him in this last conflict. Arme him against the feare of thy wrath and seuerer iustice, by assuring him that Christ hath appeased the one, and satisfied the other. Comfort him against the feare of death, by perswading him, that Christs death hath swallowed it in victory, pulled out the sting thereof, and made it harmelesse; yea exceeding profitable, as serving now for a passage to glory and happinesse; and by strengthening him, to apply vnto himselfe these consolations, by a liuely faith. Weane his heart from worldly cares, that they may bee no distractions to hinder him in his heauenly iourney; and let the assurance, and taste of immortall ioyes, take away all lothnesse to leaue earthly comforts. Set a guard of thy blessed Angels about him, and let them serue as thy Messengers and Ministers, to conuey his soule, as soone as it is separated from his body, into thy Kingdome, that it may bee there crowned with glory and immortality. Finally, wee beseech thee, giue vs all heere present, an holy vie of these examples of our mortality, that thereby our hearts

being weaned from the world, we may collect it our chief desire
to prepare our selves against the day of death and iudgement, that in
wee may with ioy and comfort stand before thee, when thou shalt bee
pleased to call vs to giue vnto thee an account of our Stewardship. Heare
vs, we beseech thee, in these our humble supplications, for thy Sonne and
our Saviour, Iesus Christ his sake, to be with thee, and thy holy
Spirit, be ascribed all glory and praise, power and dominion, both now
and for euermore. Amen.

to the days of his old manhood we must turn to find the
concrete) irreconcilable; and still now Europe is put and vi-

(87) showing how the black servant (as

O Almighty God, and thy most gracious Father in Iesus Christ, I humbly confesse, that I am a most wretched sinner, and altogether unworthy to be in the Covenant of grace and salvation. For I was not onely conceived and borne in sin and corruption, whereby thy glorious Image was defaced in me; but I haue added thereto many actuall finnes, by breaking thy Commandements, in thought, word and deed; whereby I haue deserved thy lightning in this life, and eternall death in the world to come. But seeing thou hast vouchsafed to receiue me into thy Covenant, of thy free mercy, giuing me the signe thereof, the Sacrament of Baptisme; and hast sent thy Sonne Iesus Christ to dye for, and by his death to redeeme the young as well as the old; I beseech thee, for his sake, to pardon all my finnes, and to wash them all away in his most precious blood; to receiue me into thy love and fauour, and to make mee thine owne child by adoption and grace. Giue me thine holy Spirit to sanctifie, rule and gouerne me; that according to my age and small ability, I may labour to serue thee. Make me daily to increase in grace, as I increase in yeeres; enlighten my mind with the knowledge of thee, and thy Sauiour Christ and his truth. Sow in me the seeds of faith, and let it growe it selfe alfoone as I am capable thereof, in expectance and true obedience. Make mee louing, dutifull and awfull to my Parents and Gouernours, and let mee learne by obeying them in my tender youth, to obey thee in my riper age. Giue me grace to hearken to their good admonitions and instructions, and to profit and amend by their reproofes and chastisements. Make me humble, courteous and meeke, modest and sober, diligent to please in all good things, and victorious in my whole course of life, that so I may increase in fauour with thee and all good men. And as I beg these benefits at thy hands, so I yeelde vnto thee all humble and hearty thanks and praise, for all benefits, both spirituall and temporall vouchsafed vnto me; and specially, for that it hath pleased thee to giue mee quiet rest and sleepe this night past, and hast safely preserved mee from all perils and dangers to which my fragile life is daily subiect. Continue (O Lord) thy love and fauour towards mee for ever, and especially this day take mee

unto thy heavenly protection; preserve mee from sinne and perill, and
 grace, being diligent and industrious in learning such good things
 as are taught me, I may increase in knowledge, and profit by instruction
 in such vertues and good qualities, as are fit for me. O Lord, bleesse and
 preserve my father and mother, my brethren and sisters, with all other
 my kindred and friends, together with thy whole Church: and grant
 that we may live in thy favour, dye in thy faith, and after death
 therein the ioyes of thine everlasting Kingdome, through
 Iesus Christ our Lord: to whom with thee and thy
 holy Spirit, be all honour and glory, both
 now, and for evermore.

Amen.

FIN IS.

Pauls escaped in Printing.



line, thus, and most from mine and yours; therefore, I pray you, to be diligent in keeping such good things, as I have committed unto you, in the sight of God, and in the sight of men, and in the sight of your own consciences, and in the sight of all other Christians, and friends, and neighbours, and in the sight of the whole Church, and in the sight of the world, and in the sight of the Lord, and in the sight of the Father, and in the sight of the Holy Spirit, and in the sight of the Father, Son, and Holy Spirit, Amen.

And thus, I pray you, to be diligent in keeping such good things, as I have committed unto you, in the sight of God, and in the sight of men, and in the sight of your own consciences, and in the sight of all other Christians, and friends, and neighbours, and in the sight of the whole Church, and in the sight of the world, and in the sight of the Lord, and in the sight of the Father, and in the sight of the Holy Spirit, and in the sight of the Father, Son, and Holy Spirit, Amen.

Amen



Faults escaped in Printing.

Page 27. line 23. reads, be in the Church. p. 29. l. 12. r. internal booke. p. 30. l. a fin. 8. r. be bath made. p. 33. l. 5. r. The will of God. and l. 7. r. will and most free. p. 38. l. 11. r. and make men. p. 42. l. 12. r. Summe. p. 50. l. 17. r. Strong corruptions. p. 52. l. 7. r. act of. p. 57. l. a fin. 11. read end, that we may. p. 62. l. 23. r. turne to their. p. 66. l. 30. r. for the scanning. l. 36. r. yet it neuer. l. 39. r. bare all. 41. Theb. p. 71. l. 3. r. Strong wind. l. 37. r. freed from. p. 73. l. 4. r. when ceasing. and l. 38. r. upon vs. p. 74. l. 5. r. carry it quietly. p. 75. l. 35. r. in a storme. p. 85. in Margine l. 15. 16. r. boni viri. p. 95. l. 24. r. not denied. and line 25. r. Chap. 2. Of piety, which is the summe of the first Table. S. Sect. 1. page 125. line 17. reads, dominion any all. p. 125. l. 17. r. one lawfully. and l. 33. r. not men. p. 128. l. 16. r. God and we. p. 138. in Margine l. 2. r. The manner. p. 140. l. 13. r. damps it. p. 142. l. 4. r. in our neighbours. p. 150. l. a fin. 2. r. Frier like affectation. p. 179. l. last. r. any intercession. p. 181. l. 7. r. in the face. p. 183. l. a fin. 4. r. stopped from him. p. 188. l. 9. r. whole ropes. p. 189. l. 4. r. our selues. p. 197. l. 27. 28. r. tentation. p. 200. l. a fin. 4. r. and Sales of. p. 203. l. the last. r. good guidance. p. 267. l. a fin. 6. r. misbestowing. p. 286. l. 2. r. digestion of. p. 314. l. 21. r. to be preferred. p. 350. l. 35. r. with naming. p. 373. l. 31. r. no more. p. 374. l. a fin. 4. r. yet by this. p. 383. l. 36. r. compounding of contentions. p. 429. l. 3. r. could not make. p. 433. l. 35. r. furious anger. p. 438. l. 22. r. confidence in. p. 454. l. 11. 12. r. faith inableth vs. p. 468. l. 10. in Marg. r. leuare & vigilare. p. 469. l. 24. in Marg. r. ad suriam. p. 493. l. 2. r. sealed vnto vs. p. 496. l. 4. r. our selues. p. 497. l. a fin. 5. r. initiation and. p. 498. l. 23. r. gratefulness. p. 499. l. 3. r. discharge? p. 506. l. 11. r. when as thereby. p. 544. l. 25. r. to purge out. p. 551. l. a fin. 4. r. at all times. p. 563. l. a fin. 8. r. also profitable. p. 608. l. a fin. 3. 2. r. that is contained. p. 614. l. 32. r. of examination. p. 616. l. 9. r. of examination. p. 643. l. a fin. 3. r. by digesting. p. 644. l. 11. r. For as there. p. 714. l. 7. r. often after, and l. 13. r. acts of sinnes, and l. 29. r. faith is assured of. p. 716. l. 31. r. cleansing. p. 727. l. 40. r. some proprieties. p. 730. l. 38. 39. r. reads vs for them, our for their, and we for they. p. 749. l. 27. r. will soone. p. 804. l. 10. r. comfortable use. p. 812. l. 4. r. our market. p. 821. l. 1. r. not worthy. p. 841. l. 9. r. their intrusion. p. 848. l. 11. r. most delighted. p. 855. l. 4. r. service, and line 25. p. 878. l. 2. r. getting, and l. 25. r. is it not.



A
TREATISE
OF SECVRTIE:

Diuided into two Bookes.

THE FORMER, INTREATING
OF CARNALL SECVRTIE AND
HARDNES OF HEART;

Wherein the Nature, Originall and Causes of it are displayed and described, the Kinds of it distinguished, and the Differences betwene them expressed, the Signes whereby it may be knowne, shewed, with the Preseruatiues and Remedies, whereby we may be kept from falling into this dangerous disease, or recovered if we be already fallen.

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Whercin is shewed what it is, the Causes and Effects of it, and the Meanes whereby it may be obtayned and preserued.

Published as an Antidote against the dangerous Securitie of these last Times :

By IOHN DOWNAME, Batchelar in Diuinitie, and
Preacher of Gods Word.

ZEPH. 1. 12.

And it shall come to passe at that time, that I will search Ierusalem with Candles; and punish the men that are settled on their lees; that say in their heart, The Lord will not doe good, neither will doe euill.



L O N D O N

Printed by WILLIAM STANSBY.

1622.

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with the Preventions and Remedies, whereby we may
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be brought out of it, as follows.

THE LATTER, INTREATING OF SPIRITUAL AND CHRISTIAN SECURITIES;

Wherein is shewed what is the Cause and Effect of it; and the
Means whereby it may be attained.

Published at an Intreatie against the dangerous Securities
of these last Times:

By Iohn Downham, Bachelor in Divinitie, and
Minister of Gods Word.

As this Treatise is published in this time, when I will leave London, and
go to the new that are said to have been, that by it their hearts, they may
not be good, neither will they be.



LONDON:
Printed by WILLIAM STANLEY.

1652.

TO THE RIGHT
HONORABLE,

Sir Henrie Mountagu,

KNIGHT,

Baron of KIMBOLTON, Viscount MANDEVILLE,

Lord President of his MAJESTIES most

Honorable Privie Counsell;

And to the truly Noble and Vertuous Lady, the Lady

MARGARET his Wife.

*I. Desireth all temporall happines, with the confluence
of all spirituall Graces in this life, and eternall blessed-
nesse in the life to come.*

Right Honorable, and my most honored Lord and Lady,



As long peace and prosperi-
tie, are the common causes
of carnall securitie and hard-
nesse of heart, so these the
vsuall forerunners of feare-
full punishments, seeing
in this desperate Disease
(which we may fitly call, the stone in the heart)
more gentle Medicines will not effect the cure.
For when mens hearts are come to brassy or flin-
ty hardnesse, nothing will melt them (without
some extraordinary worke of the Spirit) but the
fiery furnace of Affliction; nothing will bruisse
and breake them, but the heavy hammer of Gods
dread.

THE EPISTLE

dreadfull iudgements. And this is manifest in the examples of all Ages, which are left vnto vs in the Scriptures, to giue vs warning. As of the old world, *Sodome* and her bordering Cities; and of the *Israelites*, Gods owne best beloued people, all which, as they were lulled asleepe in the Cradle of carnall Security, with the pleasing and bewitching tunes of peace and pleasure; so were they alwayes, when they least suspected it, surprised vpon the suddaine in their lethargie of sinne, with some remarkable plagues and punishments. And therefore considering with my selfe, that our long peace, plenty and prosperity hath infected the most that liue in our land, with deepe security and retchlesse carelesnesse, and caused them to dreame, that this Sun-shine will neuer set: I could not chuse but suspect, and daily expect the neer approaching of the other, and that the darke night of affliction and calamity will ere long surprize vs, vnlesse the loude cries of Gods Ministers doe speedily awaken vs out of our lethargie, and moue vs to meet the Lord and preuent his iudgements, by turning vnto him in vnfeigned repentance. In which regard, being appointed and called by God to bee one of his (though least worthy) watchmen, whose office requireth, that we should not only our selues keep the spirituall watch, but also, as much as in vs lieth, awaken others: I thought it my duty, by giuing warning of these approaching dangers, to

DEDICATORIE.

rowze vp as many as I could out of this sleepe, or rather lethargie of securitie. And because my voyce were farre too weake (though I could, as the Lord requireth, lift it vp as a Trumpet) to be heard of all the people of this Land, I haue indououred to conuay the sound thereof (as it were) by these paper Pipes, euen vnto the most remote places; and to those especially, where the lively voyce of Gods faithfull watchmen, is rarely heard, either because the meanes of their maintenance by sacriledge and Church robbery, or symoniacall fraud is taken away, or because dumbe, or idle and sleeping watchmen doe hold their places, without any care to performe their duty, as neither keeping the watch themselves, nor being either able or willing to keepe others waking. The which my labours I haue made bold to dedicate vnto your Honors: To you, my Lord, I confesse, not without some presumption, as not being hitherto known vnto you, yet herein not vnexcusable, in that it proceedeth from a desire to shew how much I honor you, for your profession and protection of Gods true and sincere Religion, in that Honourable place vnto which God hath called you; your loue to Learning, and fouour towards the Learned. But to you Noble Ladie, in whose notice and vnderfuered respect, I haue beene more happie, I haue deuoted this poore part and mite of my worthlesse VWorkes, that liuing in these Paper Monu-
ments

THE EPISTLE, &c.

ments, as it were, in my longest lasting posterity, I may, euen after death hath imposed silence, still testifie vnto the world mine humble loue and vnfaigned thankfulnesse, for your manifold and great fauours vouchsafed vnto me; and how much I honor you for those singular vertues and graces, wherewith God hath enriched you, especially your piety towards him and loue of his truth, much approoued, as by many other fruits, so especially by your loue to his Ministers and Ambassadors. The which were ample matter for a larger discourse, to incourage others of your ranke to imitation, did not your modesty and humility attending and adorning all the rest, admonish mee that such praises of you, vnto you, will bee thought vnneccessary, if not vnpleasing and distastfull. The Lord infinitely rich in all goodnesse and perfection, more and more multiply, all Christian Vertues and sauing Graces in you both; in the light and lustre whereof you shall be euer more truly honorable in the sight of God and all those that feare him, then in the highest dignities and noblest advancements that the world can yeeld vnto you.

*Your Honors most obliged in all Christian
duetie and humble service,*

JOHN DOWNAM.

Faults escaped in the Treatise of Securitie.

Page 4. l. 3. r. his mercies. p. 64. l. 9. r. idle spectator. p. 85. l. 11. r. opinion of our. p. 86. l. 6. r. a-
gainst them in. p. 68. l. 22. r. by inuring. p. 70. l. 28. r. let vs watch. p. 81. l. 13. r. in the vte.
p. 89. l. 14. r. for a spurt. p. 92. l. 8. r. peace and securitie. And l. 20. r. God infinite.

The Contents.

CHAP. VI.

Of the signes of carnall securitie arising from the
causes of it.

- Q. 1. **T**hat the causes of carnall securitie doe argue and shew the effect. pag. 32.
- Q. 2. The first signe of carnall securitie, is ignorance of God and his Attributes. pag. 33.
- Q. 3. The second signe is, when wee are forgetfull of God & his attributes. pag. 33.
- Q. 4. The third signe, pride and selfe-confidence. pag. 34.
- Q. 5. The fourth signe, abuse of prosperitie. pag. 34.
- Q. 6. The fift signe, customeable sinning. pag. 35.
- Q. 7. The sixth signe, abuse of Gods patience and impenitency. pag. 36.
- Q. 8. The seventh signe, presumption on Gods mercy. pag. 36.
- Q. 9. The eight signe, contempt of the meanes of saluation. pag. 36.
- Q. 10. The ninth signe, hearing the Word without Faith. pag. 38.
- Q. 11. The tenth signe, not applying of the Word. pag. 39.
- Q. 12. The eleventh signe, mis-applying of the Promises. pag. 39.
- Q. 13. The twelfth signe, is to delight in a flattering Ministerie. pag. 39.

CHAP. VII.

Of eight other signes of carnall securitie, arising from the
effects and other arguments.

- Q. 1. **T**he first signe is, not to profit by afflictions on others. pag. 40.
- Q. 2. Secondly, such as are inflicted on our selues. pag. 41.
- Q. 3. The second signe, is to haue no desire to keepe Gods Commandments. pag. 43.
- Q. 4. Secondly, when we yeeld obedience but by fits. pag. 43.
- Q. 5. Thirdly, when we doe not yeeld obedience to the whole Law, but some parts onely. pag. 44.
- Q. 6. Fourthly, when our obedience ariseth not from spirituall causes, nor is directed to right ends. pag. 44.
- Q. 7. The third signe, delaying of Repentance. pag. 45.
- Q. 8. The fourth signe, is Hypocrisie. pag. 46.
- Q. 9. The fift, is to feare Man more then God. pag. 46.
- Q. 10. The sixth signe, immoderate feare in time of danger. pag. 47.
- Q. 11. The seventh signe, is to run from God, and to rest on inferiour meanes in danger and affliction. pag. 47.
- Q. 12. The eighth signe, is contempt of Gods Ministers. pag. 48.

The Contents.

CHAP. VIII.

Of such reasons as may mooue vs to abhor carnall securitie,
and to vse all meanes either to preuent it, or to
bee freed from it.

- ¶ 1. **T**hat it is necessarie to haue our hearts wrought vnto the ha-
ired of this Vice. pag. 49.
- ¶ 2. That Christ hath giuen vs speciall warning to flee securitie.
pag. 50.
- ¶ 3. That the examples of securitie, fearefully punished in others,
ought to be warnings vnto vs. pag. 51.
- ¶ 4. That Christs holy Apostles, haue giuen vs many warnings, to
take heed of it. pag. 52.
- ¶ 5. That carnall securitie is a most dangerous sicknesse of the soule.
pag. 52.
- ¶ 6. That it is a disease hardly cured. pag. 53.
- ¶ 7. That it is the cause of all sinne. pag. 54.
- ¶ 8. That it emptieth the heart of all grace, and prepareth and ma-
keth it fit to receiue Satan and all his tentations. pag. 54.

CHAP. IX.

Whercin is shewed, that carnall securitie is the cause of
many fearefull punishments.

- ¶ 1. **T**hat carnall securitie deprineth vs of Gods fauour and prote-
ction, and dispoyleth vs of spirituall grace. pag. 56.
- ¶ 2. Of some speciall graces whereof it deprineth vs. pag. 57.
- ¶ 3. That Gods Spirit will not dwell in a secure heart. pag. 57.
- ¶ 4. That carnall securitie deprineth vs of eternall happinesse. pag. 58.
- ¶ 5. That it exposeth vs to positive euills, and, first, to all dangers.
pag. 58.
- ¶ 6. That it exposeth vs to Gods fearefull Iudgements. pag. 59.
- ¶ 7. The former point illustrated by Examples. pag. 60.
- ¶ 8. That it plungeth men into euerlasting condemnation. pag. 60.
- ¶ 9. That carnall securitie is a fearefull punishment of other sinnes.
pag. 61.

CHAP. X.

Of the meanes whereby we may be preserued from carnall
securitie. As first, auoyding and taking away
the causes of it.

- ¶ 1. **T**he first remedie is to auoid ignorance, and to labour after
knowledge. pag. 63.
2. The

The Contents.

- ¶ 2. *The second remedie, is to consider and meditate often on Gods At-
tributes.* pag. 63.
 ¶ 3. *The third meanes is, to cast off all selfe-confidence.* pag. 65.
 ¶ 4. *That it is a notable meanes to weaken selfe-confidence, if we consi-
der the strength of our spirituall enemies.* pag. 65.
 ¶ 5. *The third remedie, is to vse well our prosperitie.* pag. 67.
 ¶ 6. *The fift remedie, is to shun customable sinning.* pag. 68.
 ¶ 7. *The sixt remedie, is to make precious account of Gods grace and
forbearance.* pag. 68.
 ¶ 8. *The seventh remedie, is to shun presumption.* pag. 69.
 ¶ 9. *The eighth remedie, is to vse carefully the meanes of saluation.*
pag. 69.
 ¶ 10. *The ninth remedie is, to heare the Word with Faith.* pag. 71.
 ¶ 11. *The tenth remedie is, to apply the Word vnto our selues.* pag. 71.
 ¶ 12. *The eleuenth remedie is, not to misapply the promises.* pag. 71.

CHAP. XI.

Wherein are set downe diuers other remedies, whereby we
may be preserued from carnall
securitie.

- ¶ 1. **T**He first remedie is, to withstand securitie in the first degrees
of it. pag. 72.
 ¶ 2. *The second remedie is, to nourish in our hearts the true feare of
God.* pag. 74.
 ¶ 3. *The third remedie is, to make great account of a soft and relen-
ting heart.* pag. 75.
 ¶ 4. *The fourth remedie is, examination of our estate.* pag. 76.
 ¶ 5. *The fift remedie is, to esteeme much of priuate admonitions.*
pag. 77.
 ¶ 6. *The sixt remedie is, to visit those who are in affliction.* pag. 79.
 ¶ 7. *The seventh remedie is, to meditate on the tentations and suffe-
rings of Christ.* pag. 80.
 ¶ 8. *The eighth remedie is, to consider that securitie in this life is vn-
reasonable.* pag. 81.
 ¶ 9. *The ninth remedie is, to meditate often on the last iudgement.*
pag. 82.
 ¶ 10. *The last remedie is, frequent and fervent prayer for Gods blef-
sing vpon all the former meanes.* pag. 83.

THE CONTENTS OF THE
SECOND BOOKE:

*Intreating of Spirituall and Christian
Securitie.*

CHAP. I.

Wherein spirituall securitie is defined, and the definition explained.

- ¶ 1. **T**hat all securitie is not to be condemned, but that it is in some kind commendable; and to be desired. pag. 85.
 ¶ 2. **T**he description of spirituall Securitie. pag. 86.
 ¶ 3. That God is the author of spirituall Securitie. pag. 87.
 ¶ 4. That the Regenerate onely are the subject of spirituall Securitie. pag. 88.
 ¶ 5. The grounds of spirituall Securitie, on which it resteth. pag. 88.
 ¶ 6. Of the continuance and perpetuities of spirituall Securitie. pag. 89.

CHAP. II.

Of the Causes and Effects of spirituall Securitie.

- ¶ 1. **T**he causes of spirituall Securitie respecting God. pag. 90.
 ¶ 2. The causes of spirituall Securitie, respecting God. pag. 91.
 ¶ 3. Of the particular causes of spirituall Securitie, first, saving knowledge. pag. 92.
 ¶ 4. The second cause, a lively Faith in Christ. pag. 93.
 ¶ 5. The third cause, Charitie. pag. 93.
 ¶ 6. The fourth cause, the true feare of God. pag. 94.
 ¶ 7. The last cause, is new obedience. pag. 94.
 ¶ 8. Of the effects of spirituall Securitie. pag. 95.



OF CARNALL SECVRITIE.

THE FIRST BOOKE

CHAP. I.

The Preface. Of Securitie in generall: and more specially of securitie in the state of Innocency; and of that which is in vs after the Fall.



S it is the nature and propertie of the supreme Goodnesse, to make all things like vnto it selfe, and euen out of euill to produce that which is good: so is it the nature of sinne and corruption; so to poison and taint whatsoever it toucheth, that though it bee of an indifferent nature, yea originally good, it maketh it like it selfe euill and unfull. Of the former wee haue God himselfe, the best example; who being infinite in wisdom, power and goodnesse, doth not onely effect his good ends by good meanes and instruments; but is able to bring light out of darknesse, good out of euill, and to make the worst instruments fit tooles for the perfecting and polishing his best works. And thus he ordinarily vseth the euill of punishment, as crosses, calamities and afflictions of all kinds corporall and spirituall, not onely for the iust punishment of the wicked, but for the triall of his owne Seruants, the purging and purifying of them from their corruptions, the exercise, and by exercise the manifesting and increasing of their spirituall graces, and the furthering and assuring of their saluation. Thus he vseth the wicked for the chastizement of his Children, and the Deuill himselfe and his malicious tentations, for the strengthening of them in Faith, Love, Pa-

B

tience,

d. I.

That God the
supreme good-
nesse turneth
all, euen euill
it selfe into
good.

Rom. 8.28.

2. Cor. 4.17.

Gen. 45. 5, 7, 8.

2. Sam. 12. 5, 1.

Ch. 16. 10.

A. 2. 23. Ch. 3. 28.

2. Cor. 12. 7.

Matt. 26. 33, 34.

p. 2.

That it is the
nature of sinne
and corruption
to turne all in-
to euill.

Ezech. 33. 10, 11

Esa. 22. 12, 13.

1. Cor. 15. 32.

Christian
Wartare,
2. Part.

tiencie, and all other sauing graces, after they haue had experience of Gods power and goodnesse, assisting and giuing them victorie in these spirituall conflicts. Yea, this chiefe Goodnesse can make euill sinne it selfe in others, to serue as a meanes to execute his wise and iust Counsailes, as the malicious practises of *Iosephs* brethren, the meanes of his advancement, and their owne preservation: the sinne of *Absolon*, *Achitophel* and *Shemei*, for his rod to chastize *Dauid*, and to humble him for his grieuous falls; the sinne of *Iudas*, the Scribes, Pharisees and Deuill himselfe, to set forward the worke of our Redemption by the death of our Saniour. Yea, he can make of sinne in the same partie, an Antidote against sinne, and, as it were, smother it in its owne smoke, and by letting his Seruants slip into lesser sinnes, hee can preserve them from falling, or being fallen, can pull them out of those which are greater. As when by the pricke of other sinnes, he letteth out the wind of pride, which is most hatefull vnto him, and pernicious vnto our selues; and when by leauing vs, he suffereth vs to slip into sinne to make vs cast away selfe-confidence, that wee may more firmly cleaue vnto him, who alone is able to support vs by a liuely Faith.

Of the other wee haue lamentable experience, not onely in Satan, but principally in our owne sinfull corruptions, which make vs apt and readie to abuse all things vnto sinne; and out of the best premises to inferre the worst conclusions. And thus our wicked flesh abuseth Gods sauing attributes vnto sinne, as his infinite mercy which should cause vs to feare him, to moue vs thereby to goe on in our wicked courses, more sinning that grace may more abound. His Patience and long suffering, which should leade vs to repentance, to worke in vs hardnesse of heart, and by deferring our repentance to treasure vp wrath against the day of wrath. His Iustice and righteous Iudgements, which should about all things make vs afraid to displease him, because he is a consuming fire, and it is a fearefull thing to fall into the hands of the liuing God, the flesh abuseth to make men to despaire of all grace or future good, and therefore to lay hold of the present delights of sinne, saying with the Epicures, *Let vs eat and drinke, for so morrow wee shall die.* But especially and most ordinarily our sinfull corruption abuseth Gods temporall benefites vnto euill, which being originally good, are vnto vs in respect of their vse of an indifferent nature; good to those who vse them well; and euill vnto those that abuse them vnto sinne. And of this kind is worldly prosperitie, with all earthly benefites which doe accompany it, as health, wealth, peace, plentie, immunitie from dangers, and such like; the which our sinfull flesh abuseth, for the robbing of our soules of all grace, and the replenishing of them with all vice and sinne, as forgetfulnesse of God, pride, prophaneesse, neglect of Religion, and contempt of Gods Ordinances, tyrannie, oppression, crueltie, with innumerable others of this hellish broode, as elswhere I haue more fully shewed.

But especially among and about the rest, doth our fleshly corruption

tion abuse this worldly prosperitie, as a meanes to beget in vs carnall securitie, which is the Mother and Nurse of all other wickednesse; whereby mens hearts being emptied of all feare of God, which *is the head and beginning of true wisdom*, are made capable and fit to receiue all manner of wickednesse, and to run in a head-long course into all kinds of horrible and hellish impieties. Of which we haue too lamentable experience in these our dayes; wherein few make conscience of any sinne, not punishable by humane Lawes, which offereth vnto them either pleasure or profit; as neglect of Religion, and duries of Gods Seruice, bitter Cursing, blasphemous Swearing, profanation of Gods Sabbaths, Crueltie, Oppression, Briberie, Extortion, Whoredome, Drunkennesse, Fraude, Vsurie, deceitfull Dealing, and matchlesse Pride, shewed especially in shamelesse and monstrous fashions of Apparell, whereby Women are transformed into Men, and Men into Women. And what is the cause of all these mischiefs, but carnall securitie? whereby Men blesse themselues in their wicked courses, and put farre from them the Iudgements of God and the euill Day, and together with them their Repentance and amendment of life? And from whence doth this securitie arise and spring, but from our abundance of Gods temporall Blessings, long Prosperitie, Peace and Plentie, abused by our carnall corruption, which maketh Men to forget God, because they find no need of him; to neglect and contemne his fearefull Iudgements, because they haue not felt the smart of them; and because they haue long escaped punishment in their euill courses, they continue still securely in them, promising impunitie vnto themselues, vpon their former experience, for the time to come, and also the continuance of all their worldly prosperitie, concluding, that *to morrow will be like this day, and much more abundant*, as the Prophet speaketh.

And therefore seeing this carnall securitie is a capitall sinne, and most odious in Gods sight; and a mother Vice which in her fruitfull wombe breedeth and nourisheth all other kinds of wickednesse; and seeing it is the Sinne of the Times and of the Countrie, which hath wholly corrupted and poysoned the greatest number of our Nation, and somewhat tainted the very best; I thought it a fit Subiect to write vpon (*For a word spoken in due season how good is it?*) and to encounter this mother Sinne with the Sword of the Spirit, and to strike at this Roote of all Vice with the Axe of Gods Word; knowing, that if it be vanquished, all other Vices that depend vpon it will easily bee put to flight; if it bee mortified and killed, the cursed offspring of this hellish Monster, will either bee abortiues in her dead wombe, or die for want of nourishment, if alreadie they bee bred and borne; when as her poysonous breasts can yeeld vnto them no further foode.

But that we may not mistake our Friends for our Enemies, and because they haue some resemblance of the same names and colours, fight against both alike; and so as much endamage our selues by

¶ 3.
That fleshly
corrupt on a-
buseth prosper-
itie, to the be-
getting in vs
carnall secu-
ritie,
Psal. 111. 10.
Pro. 1. 7.

Ez. 56. 12.

¶ 4.
The moriue
which induced
me to the wri-
ting of this
Treatise.

Pro. 15. 23.

¶ 5.
That it is ne-
cessary to di-
stinguish secu-
ritie into its se-
uerall kinds.

2. King. 10.

¶ 6.
Of securitie
in the state of
Innocency.
*Aquin. 2. 2.
quest. 129 art. 7.
in Etymolog.*

wounding those that are of our owne partie, as get aduantage by subduing those that are against vs : It shall not bee amisse in the first place to marshall them in their seuerall rankes, and by due distinctions to separate the one from the other, as *Iehu* the Priests of the Lord from the Priests of *Baal*; that so wee may with more courage and confidence assault our Enemies, and afterwards comfort and cherish our Friends, which will, if they bee rightly and kindly vsed, bee seruiceable vnto vs, and after victorie adde vnto our triumph much ioy and contentment.

Securitie, generally taken, is (as *Aquinas* defineth it) a perfect tranquillitie and freedome of the mind from feare. In which sense it is opposed to feare as the priuation thereof. And from hence it hath it Etymologie and Notation, as *Isidore* noteth; *Securus quasi sine cura*; a Man is said to be secure, who is without care or feare. More specially securitie is taken either for that which is naturall, or that which is supernaturall, diuine and holy. Naturall securitie is that which proceedeth from naturall causes, as safetie from all dangers, and assurance of the constant fruition of all the good things which we desire. The which is to be considered. as it was originally in vs by creation, in the state of innocency and perfection, or as it is now in vs in the state of corruption after the fall. Securitie in the state of innocency, was a perfect tranquillitie of the mind without the encounters of any feares, which was wrought in our first Parents by the Lord our Creator, and was a fruit of their full assurance of Gods protection and prouidence continually watching ouer them, whereby they were assured of freedome from all euill, and of the fruition of all good; and of that inward peace of conscience with God, and that outward peace which they had with all the visible Creatures, none of which could hurt them, all of which were vsfull and seruiceable vnto them. The which securitie was lost by the fall of our first Parents, whereby they became guiltie of sinne, obnoxious to Gods wrath, and as out-lawes, cast out from vnder the priuiledge and safe-guard of his protection, which was accompanied with horror and feare, proceeding from a dreadfull expectation of deserved punishment. And this feare was continually increased by the consideration of Gods exact iustice, which will not let sinne escape vnpunished, from our enmitie with God, appearing in the opposition of his goodnesse and puritie, against our wickednesse and corruption; and that inward warre of the conscience, against our passions and carnall concupiscence, and that outward warre betweene vs and all the Creatures. For no sooner became we rebels against our Lord and Creator, and broke the peace betweene vs and him, but they also rebelled against vs, and breaking the peace betweene vs, became our professed Enemies, and readie instruments of executing Gods wrath against vs for our sinnes.

¶ 7.
Of securitie in
the state of
Corruption
and the origi-
nall of it.

Now because being in this case, we could not doe chearfull seruice, vnto Satan, who when wee were cast from vnder Gods protection had taken vs captiue to doe his will, but out of feare and discontent were

were likely to endeaour the bettering of our estate, and to seeke some meanes to free our selues from this dreadfull miserie; therefore this subtle Enemy of our saluation, laboured to make vp this breach, whereby we did lye open to all dangers, and in stead of the firme wall of Gods protection, which like an impregnable Bulwarke secured vs from all euill; hee built about vs a Wall of rubbish and vntempered Morter, or rather of straw and seare wood, which in stead of preserving vs from outward perils, was readie to betray vs to all assaults of Enemies, to be set on fire with Gods wrath and the wild fire of Hell, the tentations of the Deuill, and so to become, in stead of a Wall of defence, fuell for our execution, and meanes of our greater torment. To all which euills wee were more desperately exposed; because by this seeming shelter, and ayerie wall of defence, we were made wholly negligent, as though there were no euill approching, nor any Enemy able to disturbe our peace. The which weake Fort and vaine Defence, was wholly framed of Satans errours and lies, whereby hee made vs either to apprehend, by a false conceit things that were not, or to misse-apply vnto our selues things that are, as though they were neare and on our side, when as they are farre off from our defence, and rather against, then for vs, so long as we are in the state of impenitencie and vnbeliefe. In the former respect he maketh vs secure by telling vs of our naturall excellencies, our good meanings and intentions, our iustice and loue to God and Men, whereby we fulfill the Law, and merit from God by our good liues his protection and defence; when as there is nothing in vs but ignorance and vnbeliefe, worldlinesse and prophanenesse, sinne and corruption, which so defileth euen those actions which wee thinke most glorious, that they are abominable in Gods sight. And also by telling vs that we haue peace with God, and are highly in his fauour; and peace with all the Creatures, so as nothing will doe vs any harme; when as all things in Heauen and Earth are at enmitie with vs, and (when God doth but giue the signe of battaile) will set vpon vs with all their furie. In the other respect, hee secureth vs, by setting before vs the infinite mercies of God, inferring thereupon, that we may safely goe on in our sinnes, because God is so mercifull, that few or none shall bee condemned, and that though wee deferre our repentance to the last houre, yet euen then wee shall haue pardon, if we haue but leisure to say, Lord haue mercy vpon me; the all-sufficient merits of Christ which are a full price of redemption for the whole World; the gracious and indefinite Promises of the Gospell made vnto all Men without exception; the impunitie of sinners, and namely of themselues, hauing long continued in their sinfull courses; the prosperitie of the wicked who glut themselues with the pleasures of sinne, the afflictions of the faithfull who are precise and strict in all their wayes, and diuers other motiues, of which wee shall speake more fully hereafter: from all which hee concludeth, that wee may lay aside all feare, and take libertie to satisfie our carnall lusts, because there is no danger at all, of either present or future punishment.

And thus in stead of that securitie, which we had in our creation, and in the state of innocencie, accompanying the assurance of Gods loue and protection, whereby wee should haue beene made more chearefull and couragious in the duties of Holinesse and Righteousnesse, because wee serued such a gracious and powerfull Lord, as was bothable and willing to protect vs from all perils, and to safe-guard vs from all enemies; Satan laboureth to worke in vs this carnall securitie, whereby wee are encouraged to performe seruice vnto himselfe with all confidence and chearefulnesse; perswading vs that we are safe from all danger, though we be daily obnoxious to Gods wrath, liable to his fearefull Iudgements, and in the very jawes of Death and Hell. With which securitie, hee bringeth more to destruction then with all his terrors and feares, whereby hee indeauoureth to plunge men into desperation, yea in truth, then with all other tentations, though neuer so vgly and terrible in their outward appearance. In which regard it behooueth all Christians as they loue their soules, and would either escape Death and Hell, or attaine vnto saluation and euerlasting happinesse, that they keepe a narrow watch ouer themselues; and that being wounded by this viperous Serpent with the sting of sinne, they doe not thereupon fall into this pleasing slumber, or rather dead sleepe of carnall securitie, the which bringeth all, ouer-taken with it, into destruction and condemnation of Body and Soule.

C H A P. II.

Of carnall securitie, and what it is.

§. I.
Of the general
Parts of this
Treatise.

TO which purpose let vs now speake more specially of it. And for our more orderly proceeding, I will first shew what it is, that so knowing, wee may the better auoid it. Secondly, the causes of it and meanes, which Satan and our owne corruption vse to worke it in vs. Thirdly, the diuers sorts and kinds of this Vice. Fourthly, how we may know the one from the other. Fifthly, the signes whereby we may discern, whether and how farre forth we are tainted and infected with this deadly poyson: and lastly, the meanes whereby we may either be preserued from falling into it, or recovered, if we be alreadie ouer-taken.

§. 2.
Carnall securitie defined.

Concerning the first, wee will make it plaine, not onely by a Definition or Description, but also by Testimonies and Examples of it recorded in the holy Scriptures. It may best bee defined, if in all things we oppose it to that Vertue whereof it is the priuation, namely, the true feare of God, after this manner. Carnall securitie is a Vice or vicious habit, whereby forgetting or neglecting both the iustice and power of God in punishing sinne, and also his infinite Loue and Goodnesse in Christ, his Merits and Iudgements, his Promises and Threatnings, with the manifold benefits which we haue receiued from him, we doe cast off all feare of him, and so quietly and securely

goe

goe on in sinne without repentance, promising vnto our selues immunitie from all punishment, and not onely for the present the constant fruition of our carnall delights, but also euerlasting saluation in the World to come. Vnto this description, for the better clearing of the point in hand; we may adde that of *Bernards*, describing an hard or secure heart: *It is that (saith he) which is not rent with compunction, nor softened with pittie, nor moued with prayers, nor yeeldeth to threatnings, and is hardened with stripes. It is ungratefull for benefitts, unfaithfull for counsailes, fierce in respect of iudgements, shamelesse in regard of things filthy and dishonest, vndaunted in dangers, inhumane in humane actions, rash in diuine, forgetfull of things past, neglectfull of things present, improuident for things to come. It is that which remembreth nothing past but injuries, loseth the benefit of all things present, and fore-casterh and prouideth for nothing to come but reuenge. And that I may in a word comprehend the euills of this horrible Vice; it is that which neither feareth God nor respecteth Man.* So that if we would haue a brieue definition of this Securitie, it is nothing else but the absence and priuation of the feare of God; for as securitie generally considered, is the freedome of the mind from all feare; so this speciall kind of it carnall securitie, is that horrible Vice which emptieth the heart wholly of the true feare of God. And thus the wise Man opposeth them the one against the other. *Happy is the man (saith he) that feareth alwayes, but he that hardneth his heart shall fall into mischiese.*

And this is that securitie of which *Dauid* speaketh: *The transgression of the wicked saith within my heart, that there is no feare of God before his eyes: For he flattereth himselfe in his owne eyes, untill his iniquitie be found out to be hatefull.* And describing the prosperous estate of the wicked; he saith, *That continuing in their corruption, and being couered with violence, as with a garment; They speake loftily, and set their mouthes against the Heauens; saying, How doth God know? and is there knowledge in the most High?* And *Iob* discoursing of the same subiect, namely, wicked men flourishing in worldly prosperitie, saith, *that their houses are safe from feare, neither is the rod of God vpon them. They take the Timbrel and Harpe, and reioyce in the sound of the Organs; they spend their dayes in wealth, and in a moment goe downe to the graue. Therefore they say vnto God, depart from vs, for we desire not the knowledge of thy wayes. What is the Almighty, that wee should serue him? and what profit should we haue if we pray vnto him?*

The examples of this Vice, recorded in the holy Scriptures, are very many. It was one of the first sinnes which tainted our first Parents; who vpon the Devils word promised vnto themselues, in the transgression of Gods Commandement, not onely impunitie for their sinne, but also a great addition to their present happinesse. The old World was drowned in deepe securitie, before it was drowned with the generall Deluge. For though *Noah*, the Preacher of Righteounesse, denounced Gods Iudgements; that hee might bring them to repentance, yet they securely went on in their sinnes without feare of

Bernard. de Con-
sol. ad Eugenium
lib. 1.

Pro. 28. 14.

Ps. 3.
Testimonies
of Scripture,
shewing what
it is.

Psal. 36. 1, 2.

Psal. 73. 8, 9, 11.

Iob. 41. 9.

Ps. 4.
Examples of
carnall secu-
ritie.

Lut. 17.27,28.

Psal. 10.11.

Esa. 47.7,8.

Apoc. 18.7.

Esa. 28.15.

Ezech. 8.12. &
9.9.

Zeph. 1.12.

of danger, eating and drinking, marrying and giuing in marriage, vntill the day that Noah entering into the Arke, the Flood came and tooke them all away. It was a chiefe sinne of Sodom and Gomorrah, accompanying their Ease and Plentie, Peace and Prosperitie, which made them to blesse themselves in all their abominable wickednesse; to stop their cares to righteous Lot, fore-telling their imminent plagues; and to run on in their sinfull courses, as though they were obnoxious to no danger. For as our Sauour noteth, *They did eate, they dranke, they bought, they sold, they planted, they builded, vntill the day that Lot departing out of Sodom, it rayned Fire and Brimstone from Heauen and destroyed them all.* Thus Dauid complaineth of the great Ones of his time, who grieuously oppressed the Poore, presuming of Gods conniugency and their owne impunitie: *Hee hath said in his heart, God hath forgotten, hee hideth his Face, hee will neuer see it.* This was the sinne of old Babylon, who hauing lifted vp her selfe by blood and crueltie aboue all other Nations, neuer laid her sinnes to heart, but dwelled carelessly and gaue her selfe to pleasure, and concluded, *That shee should be a Lady for euer, and neuer sit as a Widdow, nor know the losse of Children.* And such is the carnall securitie, of the new Babylon and the Romane Antichrist, as the Apostle *Iohn* describeth it, who hauing multiplied her Idolatries, and made the Kings and Nations of the Earth drunke with the golden cup of her Fornications, and her selfe with the blood of the holy Martyrs, securely goeth on in her sinnes without repentance, and presumeth notwithstanding of impunitie, and the long continuance of her worldly prosperitie. Such was the securitie of those desperate sinners, of whom the Prophet *Esa* speaketh, who made a covenant with Death, and were at an agreement with Hell, and so securely went on in their sinne, promising vnto themselves, that when the ouer-flowing scourge should passe through, it should not come vnto them; because they had made lyes their refuge, and were hid vnder falsehood. For this the Ancients of the House of *Israel* are condemned, who hauing committed many and great abominations in the darke, were out of all feare of punishment, saying, *The Lord seeth vs not, the Lord hath forsaken the Earth.* And finally, this was the securitie of the people of the *Iewes*, who were settled on their lees, and resolved to goe on in their wicked courses, saying in their hearts, *The Lord will not doe good, nor will hee doe euill.*

C H A P. III.

Of the manifold causes of carnall securitie.

¶ I.
The first cause
of Securitie,
ignorance of
God, and his
sauiing attri-
butes.



WE haue seene what this carnall Securitie is; and now in the next place wee are to consider of the causes and meanes, whereby it is wrought in vs. The first whereof is ignorance either naturall or affected, which like a thicke cloud or foggie mist, doth hide from the eyes of our

our minds all the motions of Gods feare, and maketh vs secure in the midst of dangers, because we doe not see the euills that encompasse vs round about. Like vnto silly Birds which sit singing on the boughs, when the vnscene Archer hath his Bolt vpon the string, readie to shoote and smite them off; or which feed securely on the Bait, within the compasse of the Net, because it lyeth hidden from their sight. For we are beset on all sides with innumerable dangers, but yet remaine secure, euen when they are readie to seaze vpon vs, because we see onely the baits that delight vs, but doe not behold, by reason of our ignorance, the Nets and Snares which are readie to catch vs. We see and taste the pleasures of sinne, and the bewitching allurements of worldly riches and preferments; but because we neither know nor acknowledge the iustice of God in punishing sinne, his hatred of it, and inflamed wrath against it, which nothing could quench, but the streames of Christs precious Blood, his all-seeing Eye, which taketh notice of all sinnes though neuer so secretly committed, and omnipotent Power in punishing them; nor the malice of the Deuill in tempting vs vnto sinne, nor the manifold miseries into which wee plunge our selues, when wee yeeld to his tentations; therefore wee blesse our selues in this cursed estate, and securely goe on in sinne without repentance.

The second cause of securitie is, when as knowing these things, for want of consideration we cast them negligently behind our backs; and make no vse of that we know. For therefore doe men securely goe on in their sinne and feare no danger; because they doe not meditate and consider, that the eye of their Iudge is alwayes vpon them, who will execute righteous Iudgement without respect of persons; of the day of Iudgement, when the secrets of all hearts shall be disclosed, and all hidden things brought to light. Of that strict account, which is then to be given, and the eternall miseries and hellish torments into which they shall be irrecoverably plunged, who come short in their reckonings, and are not able to pay their debts. Because they doe not consider that the pleasures of sinne, which they presently inioy, are short and momentanie, and may euery day bee taken from vs or wee from them; but the punishments of them great and endlesse, euen the finall losse of eternall happinesse; and the intollerable torments of hellish condemnation.

The third cause of carnall Securitie, is selfe Confidence, arising from an erroneous opinion of our owne power and sufficiency, for the fruition of our desires, and freedome from all dangers. For therefore are men secure, because they thinke themselves so wise, that they can with their policie either preuent all dangers, or quit themselves out of them, if they be fallen into them. Because they haue an opinion of their owne strength, as though thereby they were able to protect themselves from all euills, to withstand all enemies which may attempt the disturbing of their peace; and to safe-gard both their owne persons, and all that belong vnto them, from all perills; and that by their

§. 2.
The second
cause, want of
consideration
of that wee
know.

§. 3.
The third
cause, selfe
confidence.

Ier. 49. 16.

Psal. 20. 7.

Ier. 7. 4.

¶ 4.
The fourth
cause, abuse of
worldly pro-
speritie.

Psal. 49.

Ezech. 9. 9.

Psal. 50. 21.

Psal. 10. 4, 5, 6.

Iob 21. 13, 14.

their owne absolute power, or by the aide of their friends, or the situation of their Countrey farre remote from Entmies, or inuironed with the Sea, or the strength of their Fortifications, which they thinke impregnable, or their Munition and warlike preparations, wherein they excell all their neighbour Nations. So also this carnall securitie ariseth in many from confidence in those spirituall priuiledges, wherein they are preferred before others, as that they are members of the true Church, and inioy the Word, the Sacraments, and the rest of Gods holy Ordinances, as wee see in the example of the Israelites, who went on in their sinnes with great securitie, because they had the Temple of the Lord, the Arke and Law of God amongst them. And finally, many nourish this securitie in them, out of an opinion of their owne worthinesse and merits, and supposing themselves to bee much more holy then others, they imagine that God is bound to them for their well-deseruing, to watch ouer them in more especiall manner, that no euill may happen vnto them.

The fourth cause of carnall Securitie, is worldly Prosperitie, which maketh men beleene that it is a sure Friend, and will neuer leaue them, though in truth it is but a fawning Flatterer, which is as vnconstant as the Moone, the Wind, or Aprill weather. It promiseth that they shall still drinke their delicious pleasures out of a full Cup, that their Tables shall ouer-flow with dainties, and their Riches long continue, of which when they haue spent their fill, there will be enough to leane vnto their Children. And as it promiseth vnto them the long continuance of all their worldly good, so also protection from all dangers, causing them to feare no euill, because they feele none. It blindeth also their eyes with folly, and so puffeth vp their hearts with pride, that they cannot see their sinnes, with those fearefull iudgements which doe attend them, but maketh them thinke their vices vertues, and their outrageous wickednesse, small slips and humane frailties. It maketh them to forget God, and to remoue his Iudgements farre out of their sight, and to presume that he either seeth them not, or if he doe, is not displeased with their wicked courses. To this purpose the Psalmist speaketh: *The wicked (saith he) through pride of his countenance will not seeke after God; God is not in all his thoughts. His wayes are alwayes gracious; thy iudgements are farre aboue out of his sight; as for his enemies, he puffeth at them. He hath said in his heart, I shall not be moued, for I shall neuer be in aduersitie.* Yea, this worldly prosperitie maketh men to forget God, not onely through infirmitie, but also wilfully to banish all remembrance of him out of their minds. So Iob saith, that the wicked flourishing in all plentie and prosperitie, and spending their dayes in wealth and pleasure, doe therefore say vnto God; *Depart from vs, for we desire not the knowledge of thy Wayes. What is the Almighty, that we should serue him? and what profit shall we haue, if we pray vnto him?* or if they come not to this height of impietie, but that they liue ciuilly amongst men, and performe vnto God some cold, heartlesse, and formall seruice; then their great prosperitie maketh

keth them thinke that they are Gods speciall Darlings, seeing they haue in their hands so many pledges of his loue, and that because for the present they haue receiued so much good from him, there is no reason why they should feare any euill for the time to come. And thus Babylon from her present prosperitie, securely concludeth, that *shee should bee a Lady for euer, and know neither Widdow-hood nor losse of Children.* And the rich Foole in the Gospell, securely gaue himselfe ouer to ease and pleasure, because hee had stored vp much goods for many yeeres. Yea, euen *Dauid* himselfe was lulled with this prosperitie into the sleepe of securitie. For *in his prosperitie hee said, that hee should neuer be moued.* And *Iob* in his prosperitie, concluded, *That he should die in his nest, and should multiply his dayes as the Sand.*

And as this securitie is caused by selfe Prosperitie, so also it is much nourished and strengthened by the consideration of the flourishing estate of others, who goe on in their sinnes without repentance. For men are not afraid to take those wicked courses, which they see to thrive so well with others; and will feed securely on those pleasing dainties, which cause others to be in such good liking. They will not be perswaded that sinne is so vgly and ill as men make it, when as the fruits and off-spring of it are so much to bee desired; nor that God so much hateth it as Preachers beare them in hand, seeing he bestoweth vpon those that commit and continue in it, so many testimonies of his loue. On the other side, they see small reason, why they should be ouer strict in Gods Service, when as they see those who are most forward and diligent in it, most afflicted in the World, or why they may not take their fill of the pleasures of sinne, when as they see those that most scrupulously shun it, thrive no better.

The first cause of carnall Securitie, is customable sinning, not renewing our repentance, as soone as we are fallen into it, but committing it againe and againe, and making it an ordinarie practise, and familiar vnto vs by common vse. What (saith one) doth not custome invert? what is not hardned by assidue? what is it that giueth not way to vse? vnto how many doth vse make that sweet and pleasant, which at first they abhorred as bitter and distastefull? so as they may say of their sinnes, as *Iob* of his sorrowes; *The things which my soule refused to touch, are become my daily food.* For sinne which at first seemed intolerable vnto thee, if thou accustomest thy selfe vnto it, in pro-
 cesse of time thou wilt iudge it not so heauie; and within a while, thou wilt feele it light; and soone after, not feele it at all: or if there be any sense, it will be not of griefe and sorrow, but of pleasure and delight. And if we still giue way vnto it, and doe not breake it off by serious repentance, it will bring vs not onely to securitie and hard-
 nesse of heart, but to impudencie and desperate boldnesse, which will not onely make vs to commit sinne without feare and blushing in the sight of the same, but to defend it as though it were lawfull; yea, to glorie in it as if it were commendable; as wee see in the example of *Doeg*, who not onely did abominable wickednesse, but also boasted himselfe

Esa. 47. 8, 9.

Luk. 12. 19.

Psal. 30. 6.

Iob. 29. 18.

¶ 5.

The first cause of Securitie, is customable sinning.

Quid non in-
 ueriat consuetu-
 do? quia non as-
 siduata deter-
 ius? q. Berin-
 de consider. 10
 Eugenib. 1.
 Iob 6. 7.

Psal. 52. 1.

*Minus autem
dolens sed magis
infectus; quia
dum minus di-
uini adherent;
aridus sunt mi-
nus pauendi
quanti magis
assueti. Gregor.
Moral. lib. 24.
cap. 7.*

Matth. 13.

*6.
The sixt cause
of Securitie, is
the present im-
punitie of sin-
ners,*

Rom. 2. 4, 5.

himselfe in his mischiefe, as the Psalmist speaketh. For sinne as oft as it is committed, leaueth a blot and poysonous taint behind it in the heart and conscience, which if wee doe not labour to wash away with the precious blood of Christ, applyed afresh vnto vs by a liuely Faith, and by bathing them in the teares of vnfayned repentance, it will make them readie to receiue the infection of the next tentation, and at last so wholly corrupt and sinfull, that they will bee sensible of no wickednesse, because it is of the same nature and temper with them. To which purpose, one saith, that these pricks of tentations, coming into common vse, are made more large and wide, though not more sharpe and sensible. They grieue lesse, but infect more; because sticking long vnto the minde, they are by so much the lesse feared, by how much they are become the more familiar. For out of many acts of sinne, at last, it commeth to an habite, which, as it is long in getting, so it is not easily lost. And whilest it continueth, sinne is committed at ease without any reluctation of minde or checks of conscience, and liued in with great securitie; these euill habites producing actions like themselues with as great facilitie as the eye seeth, or the eare heareth. Againe, this often sinning groweth vnto a custome, which being euill, is the greatest Tyrant, hauing in it the nature of a Law, which bringeth an vrgent necessitie with it that cannot bee resisted: yea, it becommeth a second Nature, and causeth men to sinne as familiarly and easily; as the Riuer runneth, the stone descendeth, or the sparks flye vpwards. It hardneth the heart and seareth the conscience, making it like vnto the path-way which is much trampled vpon, in which the seed of the Word can take no roote, but as soone as it is cast vpon it, the Fowles or Fiends of hell come and take it away, as our Sauour speaketh. It maketh the heart like vnto the hand which by much labour getteth such a callum or thicke skin vpon it, that it is almost insensible; and the Conscience like vnto the Backe, which is at first sensible of the smallest stripe; but with much whipping, becommeth so stupid and benumbed, that the greatest lashes cause little smart.

The sixt cause of this carnall Securitie, is impunitie of sinners, after much wickednesse committed by them. For although God out of his goodnesse, patience and long suffering, differreth the execution of his righteous Iudgements, and after sinners haue often deserved Death and condemnation, doth giue vnto them many Repriuals, that in the meane time they may sue out their Pardon and escape punishment, by turning vnto him by vnfayned repentance; yet the vessells of wrath ordayned to destruction, through the hardnesse of their hearts which cannot repent, take occasion vpon this Mercy and Patience of God, of liuing securely in their wicked courses, and so by multiplying their sinnes, treasure vp vnto themselues wrath against the day of wrath, and reuelation of the righteous Iudgement of God, as the Apostle speaketh. Like herein to desperate Malefactors, who because they haue often escaped, securely goe on in their wickednesse, as though

though they were free from all danger; or rather to such as being apprehended, arraigned and adiudged to die, are through the fauour of the Iudge repriued for a while, that they may vse meanes to procure their pardon. But they, because day of Execution is a little deferred, conclude with themselves, that all the storme of perill is ouerblowne, and (with *Agag*) that the bitterneesse of death is past, and therefore spend their whole time in Pleasures and Delights, in Dancing and Reuellling, Drinking and Whoring; yea, securely returne to their former wicked courses, Stealing and Robbing, Quarrelling and Killing, till the Iudge seeing his Mercy and Patience thus abused, doe giue out his Warrant for their speedy Execution. So the wise Man telleth vs, that *because sentence against an euill worke, is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe euill.* An example whereof wee haue in the Israelites, who *because God held his peace for a long time, therefore they feared him not.* Yea, it grew to a wicked prouerbe amongst them; that the *dayes were prolonged, and euery vision fayled*, that is, because the Iudgements of God, threatned by the Prophets, were deferred, therefore their prophesies were worthy no credit, as being neuer likely to be fulfilled. So *Scoffers* of these latter times, securely walke after their owne lusts, and say, *Where is the promise of Christs comming to iudgement? seeing since the Fathers fell asleepe, all things continue as they were from the beginning of the creation,* as the Apostle *Peter* hath fore-warned vs. And what is the cause of all this, but the abuse of Gods patience and long-suffering, and a false and blasphemous conceit of his Nature and Actions arising from it. For when hee delayeth to inflict his Iudgements vpon the wicked for their sinnes; they conclude, that there is no God, or no Prouidence, that hee sitteth in Heauen, and either seeth not, or regardeth not what is done on Earth; yea, that hee is like them, allowing and approving of their wicked courses, as the Psalmist speaketh; and therefore they may securely proceed in their sinnes without feare or danger.

The seuenth cause of carnall securitie, is presumption on Gods mercy, whereby men conceiue, that though they liue as they list, and daily prouoke his wrath against them, by wilfull sinnes committed against knowledge and conscience, yet hee is so pittifull and tender in compassion, that hee will not at all, or but very slightly punish them for their wickednesse, or though they doe make them lyable to his displeasure by their sinnes, yet they may continue in them, for a time, and not deprive themselves of the pleasure and profit of them, seeing whensoever they repent, they shall haue pardon, and bee receiued to Grace and Mercy. The which they may doe time enough hereafter, when God beginneth to execute iudgement; which if hee deferre to doe vntill the houre of their death, euen then it will bee time enough to repent, seeing hee offereth his Grace to all whatsoever, at all times whensoever, that forsake their sinnes and call vpon him for mercy and forgiveness. And thus doe wicked

Ecclef. 3. 11.

Esa. 57. 11.

Ezech. 12. 12.

2. Pet. 3. 3, 4.

Psal. 50. 21.

¶ 7.
The seuenth
cause, presumption
on Gods
mercy.

p. 8.

The eight
cause, the neg-
lect or con-
tempt of the
meanes of
grace and sal-
uation.

Zach. 7. 11, 12.

p. 9.

The ninth
cause, hearing
the Word
without Faith.
Heb. 4. 2.

2. Cor. 2. 16.

Esa. 55. 11.

ked men make an Idoll of a mercy, in God falsely fancied, vn-
to themselves, whilst they seuer it from his Iustice, which will not
let the sinnes of such presumptuous wretches goe unpunished;
and from his Truth which hath denounced fearefull Iudgements
against them, who securely abuse his patience and long suffering,
which should leade them to repentance, and make them sorry and a-
shamed, that they should offend so gracious and mercifull a God, as
an encouragement to hearten them on in their course of wickednesse,
and to make them contemne his Iudgements and Threatnings.

The eighth cause, is the neglect or contempt of the meanes of spiri-
tuall grace and eternall saluation, as of hearing the Word; the vse of
the Sacraments, Meditation, Prayer, holy Conferences, and such
like. For as these are the meanes of working our hearts to the true
feare of God, repentance and spirituall watchfulnesse; so the neglect
of them causeth carnall securitie, hardnesse of heart, and boldnesse in
sinning. And as all other Vices get head and strength, by forsaking
the vse of the meanes, whereby the contrarie Vertues are wrought,
because they are the priuation of them, and therefore the remouall of
the one from that subiect, which is capable of them, is the placing of
the other, as wee see Light succeed Darknesse; and Darknesse, Light;
Rest Labour, and Labour Rest: so is it in these, the putting away of
the feare of God, by neglecting the meanes whereby it is bred and
nourished in vs, is the cause of entertayning carnall securitie. And so
likewise, as all other Vices, being admitted, doe mutually strengthen
one another, that they may keepe firmer and surer possession against
the Vertues which they oppose; so is it betweene these, for the more
we neglect the Word, Sacraments, and the rest, the more secure wee
shall be in all sinfull courses; and the more strong wee grow in carnall
securitie, the more negligent wee waxe in those holy Exercises. And
therefore the Prophet ioyneth them together, as mutuall causes of one
another: *They stopped their eares that they should not heare, and made
their hearts as an Adamant stone.*

The ninth cause, is the hearing of the Word without Faith, giuing
no credit either to the threatnings of the Law or promises of the Go-
spell. For as the Word is vnprofitable, if it *bee not mixed with Faith*
in those that heare it, as the Apostle speaketh: so it becommeth in this
respect, by accident, through our corruption, dangerous and hurtfull.
Either it is *the saour of life vnto life, or the saour of death vnto death.*
Either it weakneth and killeth Vice, or giueth more strength and vi-
gour to it; either it softneth our hearts like Waxe, or hardneth them
like Clay; either it worketh them to Gods feare, when we beleue his
Promises and Threatnings, or maketh them more carnally secure
when wee giue no credit to them. For the Word of God proceeding
out of his mouth, *shall not returne vnto him void, but shall accomplish*
that which pleaseth him, and prosper in the thing whereto hee sends it;
as the Prophet speaketh. And as oft as we heare it, either it setteth vs
forward in the right way that leadeth to saluation, or through our

cor-

corruption and vnbeliefe, it maketh vs to goe faster and more securely in the wayes of death and destruction. It will make our hearts melt like the heart of good *Iesiah*, or to become more hard like the heart of *Pharaoh*; and wee shall receiue Gods Ambassadors with feare and trembling, as the Corinthians did *Titus*; or with proud neglect, and scornfull censures; fore-stalling preiudice, and resolu'd obstinacy, as the Athenians did the Apostle *Paul*. So the Lord speaketh of some, who should take occasion vpon hearing the curses of the Law, to blesse themselves in their hearts, saying, *I shall haue peace, though I walke in the imagination of my heart to adde drunkennesse to thirst*. And the Prophet from the Lord, saith of the people of the Iewes, that whilest they heard and vnderstood not, and seeing perceiued not, their hearts were made more far, their eares heauie, and their eyes more blind; which is not caused by any naturall propertie of the Word, but by accident through mans corruption that doth abuse it, and so maketh that a curse which was ordayned for a blessing. Like the weake and tender eye, that is made more blind by the bright beames of the Sunne, which cause stronger sights to see and discerne the better; or the weake eare, which is made more deafe by too much hearing of loud sounds; or the sicke stomacke, which becommeth more sicke by receiuing holosome nourishment, whereby one strong and healthy would bee confirmed in health, and by well digesting of it; minister vigour and strength to the whole body.

The tenth cause, is the not applying of the Word preached or read vnto our selues, for our owne vse and benefit, but putting it off to others as though it concerned them and not vs, especially admonitions and reprehensions for sinne, and the threatnings of Gods Iudgements against those that continue in them without repentance. For so are men blinded with pride and selfe loue, that they can see no faults in themselves, or if they doe, yet they seeme so small and veniall, that they are scarce worth the reproving; and so defectiue are they in charitie towards their Neighbours, that they can easily spie the least Motes in their eyes, and make of euery Moll-hill a huge Mountayne. And this maketh them to shift all rebukes for sinne, and denunciations of punishment from themselves vnto others, to whom they thinke they more fitly belong, and so blesse themselves and securely liue in sinne, as though they were free from all danger. Yea, though they be neuer so faultie in those Vices that are reprov'd, yet if in truth they can find out any that in the iudgement of the World, doe goe beyond them in those kinds; then can they heare them sharply rebuked without any sting of conscience, or sense of the smart of their owne sinnes, yea, with much pleasure and delight. And thus haue I often heard, after some powerfull Sermon against couetousnesse, a greedie Muck-worme, nothing moued for his owne auarice, because hee hath beene able to picke out of a whole Citie or Countrey some one, supposed to bee more wretched then himselfe, vnto whom hee hath applyed all that was spoken. And so when pride hath beene re-

2. Cor. 7. 15.

Apl. 17. 18, 32.

Deut. 29. 30.

Esa. 6. 9.

10.
The tenth
cause, the not
applying the
Word preach-
ed.

buked, or profanenesse, or worldlinesse, or any other sinne; I haue noted, that those who haue highly offended in these kinds, in the iudgement of all others, haue like innocents securely blessed themselves, applying nothing spoken to their owne vse, because they could point at others that haue exceeded them in faultinesse. As if the Cutpurse should thinke himselfe safe and secure from danger of Law; because there are other greater Theeves, that breake Houses and rob by the high Way; or the common Whore-master, should thinke himselfe in no danger of Gods or Mans Lawes, because there are others that liue in Incest and filthy Sodomie; or the Man-slayer, should flatter himselfe with a secure hope of escaping at the day of Affize; because there are some in the Iayle that haue committed parricide.

¶ 11.
The eleuenth
cause is the
misle-applying
of the promi-
ses of the Go-
spell.

The eleuenth cause of carnall Securitie, is the misle-applying of the promises of the Gospell vnto those, who haue no part or interest in them. For when as there is no promise so generall and indefinite, which is not limited and restrayned to the condition of the Covenant of Grace, Faith in Christ bringing forth the fruits of vnfayned repentance; yet wicked men resolving to goe on in the course of sinne, no sooner heare the Promises of Gods mercy, the pardon of their sinnes, and eternall life and saluation, for the righteousness and obedience of Iesus Christ, which haue alwayes the former condition expressed or vnderstood, but presently with great confidence, or rather presumption, they lay hold of the Promises, but haue no care at all of performing the Condition. Thus when the Lord saith: *As truly as I liue I will not the death of a sinner*; that they make vse of for the nourishing of their carnall securitie, neuer regarding what followeth; *but that he repent and liue*. So when Christ saith, that he *came not to call the Righteous, but Sinners*; with that they comfort themselves in their sinfull courses, but obserue not to what he calleth them, namely, *to repentance*, before they can haue any part with him in glorie. And when they heare the Apostles speech; that *God will haue all men to be saved*, they make a bolster of it whereon they sleepe securely in their sinnes; but leaue out the following condition, which would helpe to keepe them waking, namely, that hee will haue all, whom hee would haue saved, come first to the *sauiug knowledge of his Truth*, which is neuer secured from the fruits of obedience. And thus these Spiders out of the fragrant flowers of Gods promises, sucke most deadly poyson; and make no other vse of the sweet tunes of the Gospell, but to bring and continue them in the deepe sleepe of carnall securitie; the which serue vnto the faithfull as effectuell meanes and motiues to make them leaue their sinnes, and turne vnto the Lord by vnfayned repentance.

Exech. 33. 41.

Matth. 9. 13.

1. Tim. 2. 4.

1. Iob. 2. 3, 4.

¶ 12.
The last cause,
is a flattering
Ministerie.

The last cause of this carnall securitie, is a soothing and flattering ministerie, and when those who are sent as Gods Ambassadors, to denounce his Iudgements against impenitent sinners, either for feare or fauour, for hope of gayne or auoyding of displeasure, doe their message vnfaithfully, proclayming peace to them, against whom God hath

hath denounced warre, and applying vnto them the gracious promises of the Gospel, to whom nothing belongeth, but the terrible threatnings of the Law. Of such Prophets the Lord often complayneth. *They say still (saith he) vnto them that despise mee; The Lord hath said, yee shall haue peace; and they say vnto euery one, that walketh after the imagination of his owne heart; No euill shall come vpon you.* And againe, *They haue healed the hurt of the Daughter of my People slightly, saying, Peace, peace, when there is no peace.* Of such the Prophet *Ezechiel* speaketh thus from the Lord. *They haue seduced my People, saying, Peace, and there was no peace; and one built up a Wall, and loe, others dawbed it with vntempered mortar.* If the pride of great Ones will display it selfe in its colours, and in wearing garments of strange and euen vnnaturall fashions, they encourage them in it, because these things being of an indifferent nature, are left to their free choise, and there is no difference to be made betweene Yellow and Blew, French and English. Yea (if they will so haue it) whether being Men or Women, they disguise themselves in the habite of the contrarie Sexe. If being their Benefactors, they liue vpon vsurie, that they may be more bountifull towards them in their mind, and more able in their purse; they soothe them in this sinne, by telling them that whatsoeuer is spoken of it in the Scriptures, to shew how haynous it is in Gods sight, is to be vnderstood onely of byring vsurie, and of that which is exacted of those who are miserably poore. If they haue a mind to enrich themselves with bribes, they secure them in their course as being a matter full of equitie, that those who doe good vnto others, should againe receiue from them answerable gratuities. If *Naboths* Vineyard so please them, that by right or wrong they will wring him out of it; they hold them excused, if they desire it on a price; and if oppression and blood follow vpon his denyall, not they, but poore *Naboth*, is to be blamed, who would bee so wilfull and churlish, as to denie men of their greatnesse and worth, a thing so conuenient and necessary for them. And thus doe they, as the Prophet speaketh, *put cushions vnder their elbowes, that they may sinne at their ease, and pollute Gods Name among the People for handfulls of Barley and peeces of Bread, to slay the soules that should not dye, and to saue the soules aline that should not liue, by lying vnto them who will giue them the hearing.* Yea, with this false and flattering Doctrine, many ioyne their wicked example, bearing them company, who are vnder their charge, in all their sinfull courses, yea, rather as Captaines and Precedents, they goe before them and leade them the way. The which when it hapneth (O would it did not happen too often) it giueth double strength to mens carnall securitie; there being few that feare to follow their Guides, or to goe as farre as they in the fruition of their sinfull pleasures or profits, who are by their Calling and Profession bound to restrayne themselves and others from all that is euill and sinfull. But contrariwise, tread securely in those Pathes, which they see their Teachers tread before them, supposing that if there were any great danger in walking these

Ier. 23. 17.

Ier. 6. 14.

Ezech. 13. 10.

Ezech. 13. 18, 19.

wicked wayes, they who farre exceed them in learning and knowledge, would not with the hazard of their owne soules so ordinarily trauaile in them.

CHAP. IIII.

Of the diuers kinds of carnall Securitie.

¶ I.
Of naturall securitie, which
is in all men.



Having spoken of the causes of carnall Securitie, it now followeth that we shew the kinds thereof. And first it may bee distinguished by the diuers degrees of it. In which respect carnall securitie is either naturall, or affected and voluntarie. Naturall, is that which euery one bringeth into the World with him, and is a fruit or branch of originall corruption, and one kind of hardnesse of heart, whereby forgetting Gods Power and Prouidence, his Iustice and hatred of Sinne, and not obseruing his fearfull Iudgements executed vpon the wicked, nor his Mercies extended towards those that serue him, mens hearts are emptied of the true feare of God, and so without checke and remorse of conscience, or griefe of heart, quietly and securely goe on in their sinfull courses to their eternall destruction. And this is naturally bred and borne in all men alike without exception, although nourished and increased diuersly by those causes of securitie before spoken of, according to that predominancy which they feuerally haue, in one more then in another. And continueth and wholly possesseth all the powers and faculties of Heart and Mind, as it were a spirituall Lethargie, till the Lord awakneth them out of it; as he doth euen the wicked sometimes, by the thundering threatnings of the Law and sense of his heauie Iudgements for their sinnes, striking horror and despaire into their mindes, hearts and consciences, whereby it commeth to passe, that they who slept securely and neuer awaked, can now take no rest at all. And the godly alwayes whom he first rowseth out of this dead sleepe, partly by Legall comminations, and partly by some sharpe Afflictions, so as like the Iaylor suddenly awakned, they crie out to Gods Ministers; *Men and Brethren, what shall we doe that we may be saued?* and afterwards by the preaching of the Gospell, whereby the true feare of God is wrought in them, which maketh them to watch ouer their wayes that they may not, being ouer-come by tentations, doe any thing displeasing in the sight of God. So that euen naturally, this vaile of securitie is spread ouer the eyes of all men, whereby they see not, or seeing (like men asleepe with their eyes open) consider and regard not, the all-seeing Eye of God looking vpon them, yea, euen into all the secret corners of their hearts and reynes, the Iustice and Power of God, whereby hee is ready and able to punish sinne, nor his Loue, Mercy, and Goodnesse, towards all those that seeke and serue him, vntill by the preaching of the Word, and inward operation of the Spirit, applying vnto them the vertue of Christs death, this vaile is
rent

rent in sunder, whereby they come to a sight of Gods sauing attributes; which worke in vs a reuerent and filiall feare of him, which is alwayes accompanied with a holy care and watchfulnesse ouer our selues, that we doe not any thing displeasing in his sight.

The carnall securitie which is affected and voluntarie, is when as men purposely vse all meanes to harden their hearts against Gods feare, and to stop their eares, that they may not heare any thing which may awaken them of their pleasing sleepe of sinne, that so they may without any disturbance commit all manner of wickednesse with delight and greedinesse; whereby they much strengthen and increase their naturall securitie, vntill by custome it becommeth habituell. They adde Arte to Nature, and thinking that they cannot sleepe soundly enough, and without feare of disturbance in their naturall slumber of securitie, they stupifie their senses (as it were with *opium*) till they are brought into an vnrecoverable Lethargie and sleepe of death. They doe not onely draw ouer their alreadie hard hearts and seared consciences, a callum or thicke skin, which will not be pierced with the pricke of a pin, but (as one saith) euen a treble plated armor, which is high prooffe against the Sword of Gods Spirit, the Word of God; yea, euen the Musket shot of his Iudgements and Punishments. They doe not onely quench all good motions of Gods Spirit restrayning them from sinne, but quite put out those small sparkes of the light of Nature, which remayne in them. They doe not alone stop the voyce and crie of their consciences, with the lowder clamour of their tumultuous lusts and passions; but put to silence all that would admonish them of their wicked courses, with their impudency in sinning. They harden their fore-heads against all reproofes, and flye in their faces who reprehend their wickednesse. They shut their eyes that they may not see Gods Iudgements, and stop their eares that they may not heare of them, either as they are threatned in the ministerie of the Word, or inflicted on impenitent sinners like vnto themselves; yea, they stupifie their senses, that they haue no feeling of them, but can out-face their owne punishments, and euen laugh, when they are lashed with Gods whip. And though all these outward Sconces were batterd and beaten downe, so as sinne dare no longer abide in the countenance, Words and externall Actions, yet they haue an inward Fort, vnto which, being impregnable, it may safely retyre, euen an heart of Rocky and Adamant hardnesse, whereas it may sleepe in great securitie, there being no engine or shot which will batter this Hold.

Secondly, this carnall securitie is to be distinguished according to the diuers subiects in which it is. For it is to be considered, as it is in the vnregenerate before conuersion, who are wholly ignorant and forgetfull of God, destitute of Faith and the feare of God, or as it doth remayne in the faithfull, after they are in part regenerate and truly conuerted. In the vnregenerate it continueth in it full strength, wholly possessing and corrupting the mind and heart, and depriving them

vnterly

¶ 2.
Of carnall securitie which is affected and voluntarie.

*Triplex circa
præcordia ser-
uati.*

*Esa. 6. 9.
Zach. 7. 11, 12.*

¶ 3.
Of carnall securitie which is in the vnregenerate.

Luk. 11. 21.

vttterly of Gods feare, of the fight and sense of their sinnes, and of the Iudgements and Punishments due vnto them, either threatned and imminent, or else already inflicted and imposed. In these it raigeneeth and rulerth without resistance as a King and Soueraigne, vnto whom they yeeld peaceable and quiet obedience, keeping all in peace without any feare or disturbance; and as Satans Vice-Roy subiecteth all the powers of the Mind and Soule vnto his rule and gouernment, so as quietly and without feare they doe his will, according to the saying of our Sauour; *When a strong Man armed keepeth his house, all that hee possesseth is in peace.* Or if the conscience being awakned and affrighted with the threatnings of the Law and apprehension of Gods Iudgement, doth check their lusts and passions, and disturb this quiet peace; Carnall securitie soone pacifieth these tumults, by stopping the voyce of the Conscience, and casting it into a deepe sleepe, whilst it causeth it to be lulled in the lap of carnall pleasure, and singeth vnto it the sweet and bewitching tunes of worldly delights, with the dittie of earthly profits and preferments. In which they continue, till they come to sleepe that last sleepe of death, and are summoned to appeare before Gods Iudgement Seate, to giue an account of all their former courses; vnlesse in the meane time the Lord hastening his Iudgement, doth strike the conscience with such horrors and feare, and so vexeth and tormenteth it with the guilt of sinne, and apprehension of his wrath, that securitie is not able, by all the former meanes, to bring or keepe it asleepe, or to stop and quiet the lowd cryes thereof. In which case it is forced to giue place, and to yeeld ouer the Regencie of such tormented wretches to his aduersarie and opposite hellish desperation, which is like vnto it in nothing but this, in that it is alike faithfull seruant to their great Gouvernour Satan, holding men firmly, though after a rougher manner, as his Vassalls and Slaues to doe his will, till hauing finished their worke, they receiue the wages of Hell torments, and endlesse destruction.

¶ 4.
Of that carnall
securitie which
remayneth in
the regenerate;
and how it
groweth vpon
them.
Gal. 5. 17.

In the fourth
part of the
Christian war-
fare.

The carnall securitie of the faithfull, is those reliques that remayne of naturall securitie, in the part vnregenerate, and one especiall fruit of the Flesh, which is but in part mortified by the Spirit. For our regeneration and sanctification being vnperfect in this life, the Christian Man is partly Flesh and partly Spirit, both which are accompanied with their seuerall fruits, as the Apostle sheweth, the which continually fight and lust one against the other; and sometime the Flesh and its Corruption, sometime the Spirit and its sauing Graces, preuaileth and giueth the aduerserse part the foile; as elswhere I haue more fully shewed. Thus the part vnregenerate retaineth and nourisheth carnall securitie, forgetfulnesse of God and his all-seeing Wisedome, his omnipotent Power, and seuerer Iustice in punishing sinne, his Mercy and Goodnesse towards those that feare and serue him, and thereby becommeth carelesse and secure, and goeth on in sinne without repentance. And contrariwise, the part regenerate, remembring these holy Attributes, still retaineth and cherisheth the true feare of God, and thereby

thereby is made carefull and watchfull to please him in all things, and consequently to auoid sinne as the greatest euill, or hauing beene overtaken with it through frailtie and infirmitie, not to continue in it, but to arise againe out of it by vnfeigned repentance. And these continually make warre one against the other, and sometime the feare of God preuaileth and bringeth securitie in subiection, and then the Christian maketh conscience of all sinne, and with all care and watchfulnesse auoydeth all tentations, causes and occasions, that might allure or draw him vnto wickednesse; then he daily reneweth his repentance, and laboureth diligently in the vse of all good meanes, *whereby hee may make his calling and election sure*, and as the Apostle speaketh, *worketh out his saluation with feare and trembling*, and by his owne and others fals, is made more carefull to looke vnto his standing. Sometimes securitie getteth the vpper hand, and giueth Gods feare the foyle, so that in respect of sense and feeling it groweth cold and languishing, and very faintly and remissly exerciseth it selfe in its actions and operations. And then the Christian presuming on his owne present strength, and of his former progresse in the wayes of godlinesse, beginneth to stand at a stay, supposing that he is now rich enough in spirituall grace, and therefore may leaue gathering, and spend vpon the stocke, that hee is out of all danger of declyning and going backe; and that God will keepe him safe in his greatest negligencie, and howsoeuer hee carryeth himselfe, make good vnto him his gracious promises of life and saluation. And then forgetting Gods Iustice and Iudgements, and his Mercy and Goodnesse towards him, hee beginneth securely to glut himselfe with worldly pleasures, and to pursue earthly profits and preferments; he groweth timorous to be teene in any course of Godlines, which may crosse him in their fruition, and willing to strayne his conscience, in vsing all meanes whereby he may obtayne and securely inioy them. Then he sticketh not to quench the good motions of Gods Spirit, inciting him to returne to his former holy courses, and restraining him from sinne wherby he grieueth this holy Ghest, and were he not most gracious, without respect of desert, would soone make him wearie of his lodging. Then he beginneth to neglect the exercises of mortification, which tend to the subduing of the Flesh, and his former care in often renewing his Couenant with God, by renewing the condition thereof, Faith and Repentance. Then he groweth carelesse and negligent in the meanes of Grace and Saluation, as hearing the Word, receiuing the Sacrament, Prayer, communion with the Faithfull, and holy Conferences, whereby they are mutuall helps to stirre vp Gods graces in one another; not caring much whether he vse them or no, and therefore taking slight occasions as lawfull and sufficient excuses of their neglect; or when he doth performe these duties, it is after a cold and formall manner, dully and drowisly, negligently and wearily, without any taste or spirituall feeling of ioy and comfort in the vse of them. And in a word, is little or nothing affected either with Gods Promises or Threatnings, either with his Mercies or with his Iudgements,

2. Pet. 1. 10.
Phil. 2. 12.
1. Cor. 10. 12.

¶ 5.
Of insensible
and sensible se-
curitie in the
faithfull.

2. Sam. 12.

Apoc. 3. 17.

Cant. 5. 2.

Psal. 51. 10.

Psal. 119. 25. 33.

Psa. 63. 17.

ments, either with loue and delight, in that which is good, or with hatred and dislike of that which is euill; and therefore securely lyeth snorting in his sinnes, as though there were no feare of danger, and taketh no care to better his present estate, by rising out of them, by vnfayned repentance.

And this is that carnall securitie which is incident to Gods dearest Children; the which neuerthelesse may bee distinguished, in respect of the diuers degrees of it; for either it is insensible and not perceiued, or else sensible and discerned. The former, like a deepe sleepe, doth stupifie for the time of the continuance of it, all their senses, and abuseth their mind and imaginations with deceiuing dreames and false apprehensions, whereby they conceiue that they are in good estate, highly in Gods fauour, and free from all danger, and therefore securely goe on in their sinfull courses without repentance, and neglect the meanes whereby the feare of God might bee renewed and repayed in them, or else vse them after a cold and formall manner. And this was the case of holy *Dauid* himselfe, after his fearefull fall into those grievous sinnes of Adulterie and Murther, till he was awakned out of this dead sleepe, by that message, which God by *Nathan* sent vnto him; and of the Angell of the Church of *Laodicea*, who in his carnall securitie blessed himselfe with a false opinion, that his estate was in such a degree of excellency and perfection, that nothing was wanting vnto him, whereas in truth he was exceeding miserable, poore, blind and naked, as our Sauour testifieth. The other securitie which is sensible, bringeth the faithfull but into an heauy slumber, so as they may say with the Spouse in the Canticles, *I sleepe, but my heart waketh*, or like vnto the sleepe (or rather diseale in sleepe) which Physicians call *Ephialses*, wherein they feele this waight of carnall securitie, lying heauy vpon their hearts, and strue with all their might to shake it off, but are notable, till God assist them by his Spirit, and thoroughly awaken them by his Word. For the faithfull, in this securitie, doe carefullly and conscionably vse the meanes, whereby they may be freed from it, as the diligent hearing of the Word, Meditation, Prayer, and such like; and are much grieued in themselves, that they performe these duties with so much dulnesse and drowlinesse, and that they so little profit by them. And this was the case of *Dauid*, who being somewhat awakned by *Nathan*, doth flye vnto God by Prayer, desiring to bee awakned more thoroughly, and to be more and more quickned by Gods Spirit, and to recouer the operations and feelings of it, which were so much abated in him. Create (saith he) in me a cleane heart, O God, and renew a right Spirit within me. Cast me not away from thy Presence, and take not thy holy Spirit from me. Restore vnto me the ioy of thy saluation, and uphold me with thy free Spirit. And againe; My soule cleaueth vnto the dust; quicken thou me according to thy Word. Quicken mee after thy louing kindnesse, so shall I keepe the testimonie of thy mouth. So the Church complayneth vnto God of this securitie and hardnesse of heart. O Lord, why hast thou made us to erre from thy Wayes, and hardned

hardned our heart from thy feare. Returne for thy seruants sake, the Tribes of thine Inheritance.

Now the causes of this carnall securitie in the Faithfull, are principally these. First, their abuse of worldly prosperitie and temporall benefits; with which God hath blessed them; when as being in themselves common gifts, which hee bestoweth as often, and in as great plentie, vpon the wicked as the godly, they notwithstanding esteeme them as speciall Testimonies and Pledges of his loue, and so out of this false ground conclude, that hee will watch ouer them with his Providence, and keepe them still in this flourishing estate, safe and sure from all afflictions and troubles: which moueth the Lord, that hee may waken them out of this securitie, in which they were more apt to rest vpon his gifts then vpon the Giuer, or at least vpon the Giuer for the gifts sake, to deprive them of this prosperitie, in which they trust, and to hide his Face from them in respect of those earthly pledges of his loue. As wee see in the example of *Dauid*. *I said (saith he) in my prosperitie I shall neuer be moued, thou Lord, of thy fauour hast made my Mountayne to stand so strong*, that is, Thou hast so established my Kingdome, euen as Mount Sion, the seate thereof which cannot be removed: *But thou diddest hide thy Face, and I was troubled*. In which securitie *Dauid* was, when he numbred the people, trusting ouer-much in the arme of Flesh, and multitude of his Subiects; but was awakened out of this sleepe by the message of the Prophet, and that grievous plague whereby so many of them were destroyed. Yea, sometime this carnall securitie in them, is caused through their spirituall prosperitie, and the ioyfull feelings of Gods fauour in the pledges of sauing graces; which maketh them to thinke these comforts will alwayes last, and that in the strength of them, they shall hold out in the profession and practise of true godlinesse vnto the end; and so rest more vpon the Springs or Streames of these sanctifying Graces, then vpon God himselfe, who is the Fountayne of them. Which moueth the Lord to stop the course, by spirituall desertions, as it were, at the head of the Riuer, and to giue them ouer to their owne strength without any flow of fresh supply, whereupon these streames in their sense and feeling are soone wasted, with the scorching heate of tentations, so as they returne to their naturall drynesse. And to this securitie, new Conuerts are most subiect, who like fresh-water Souldiers, thinke that they haue wholly conquered all their spirituall Enemies, because they haue gotten the better of them in some light skirmishes; and that they are sure and firme for euer falling, because they haue such feelings of Gods assistance, and the ioy and comfort that doth accompany it; whereas in truth, God tending their child-hood and weaknesse, doth hold them vp in their wayes, because hee would not at their first venturing to goe, haue them discouraged by their falls; and knowing that like vntried Souldiers, they are faint-hearted, and easily discouraged from fighting in the spirituall warfare, he giues them victorie in some small skirmishes, that they may be heartned to indure constantly

¶ 6.
Of the causes
of carnall se-
curitie in the
faithfull. First,
prosperitie,
worldly or spi-
rituall.

Psal. 30. 6.

2. Sam. 24.

Quidam dulcedinem inchoationis putant sublimitatem confirmationis: & sed cum tentatio sequitur derelictos se à Deo putant. Greg. in Moral. lib. 24. cap. 7.

¶ 7.
The second cause is spirituall pride.

ly and courageously in forer conflicts. The which they misse-constructing, and attributing too much vnto their owne strength and valour; the Lord to driue them from this ill-grounded securitie, doth leaue them to themselves, and suffereth them to fall, and to bee overtaken with some danger, vpon which they become oftentimes in the sight and sense of their weaknesse, as cowardly and fearefull, as they were before confident and couragious, and vncomfortably complaine as men forlorne and forsaken of all hope. And this an ancient Father well obserued. Some (saith hee) thinke the sweetnesse of their imitation, the height of their confirmation, and therefore when a temptation followeth, they iudge that they are vtterly forsaken of God. And againe, For the most part euery one, newly conuerted, herein slippeth and fayleth; that whilest hee is entertayned with the sweet sense of some gifts of grace for his initiation or entrance into the course of Christianitie, hee thinketh that hee hath attayned vnto the confirmation of perfection, and esteemeth it the consummation of full measure; not knowing that they are but the allurements of inchoation: whereof it cometh to passe, that whilest he is touched and shaken with the tempest of some temptation, he suspecteth himselfe to bee despised of God, and in the high way to vtter destruction; whereas if hee would not giue too much credit to the comforts of his first entrance; he would in his prosperitie, prepare his mind to indure aduersitie, and would afterwards so much the more firmly resist Vices, comming to incounter him, by how much hee had more wisely fore-seene them.

Another cause of carnall securitie in the faithfull, much like vnto the former, is spirituall Pride, whereby they ouer-weene their owne abilities, and the measure and strength of their gifts and graces receiued. And so leauing their onely sure dependancy vpon Gods power and all-sufficiency, goodnesse, promises and prouidence; they begin to depend vpon their owne strength, and to put confidence in their owne graces and gifts, as though they were sufficient to preserue them in all good, and defend them from all euill. And hereupon they grow secure, presuming that they haue a staffe of strength in their owne hands, which is able to support them from falling into sinne, to beate backe the violence of any temptation, to protect them against all enemies, and so to assist them in all their good indeauours, that they shall be able to hold out without faynting in the wayes of Righteousnesse, which moueth the Lord oftentimes to withdraw his grace and assistance from them, to leade them into temptation, and giue them ouer to their owne strength, the which fayling them, when they most relye vpon it (so as they fearefully fall into grieuous sinnes) they learne by lamentable experience to giue all glorie vnto God, by whose strength alone they stand, and in all humilitie to acknowledge their owne frailtie; to cast away all-selfe-confidence and presumption of their owne strength, and to build their securitie on a surer foundation, euen Gods power, promises, and prouidence, which will neuer fayle.

Austine

Austine speaketh well to this purpose. *God* (saith he) *sometime taketh from thee that whereof thou art proud; that so knowing that it is not thine but his, thou mayest learne not to bee lifted up with pride.* An example whereof we haue in the Apostle *Peter*, who through spirituall pride ouerweening his owne abilities, and resting securely vpon the strength of his owne courage and resolution, and on the great measure of his loue towards his Master, vowed that he would neuer forsake him, but would adhere vnto him in all dangers. Yea, so confident and presumptuous was he, that when our Sauour (who better knew him then he himselfe) fore-told his fearefull fall, he contradicted Truth it selfe, and would not from his Mouth take notice of his frailtie and infirmitie, vntill he had found and felt it by his owne experience.

Deserit aliquando Deus unde superbis, ut sciam non tamen sed eius esse, & discas superbus non esse. De Natur. & Grat. cap. 28 c. 7. c. 743.

Matth. 26. 33.

C H A P. V.

Of the differences betweene the carnall securitie of the Vnregenerate and the Regenerate.

WE haue shewed diuers kinds of carnall securitie, as they are distinguished by their diuers Subjects and Degrees. Now, because those who are possessed with these diuers kinds, are apt to mistake the one for the other, the Regenerate being ready, especially in the time of temptation, to make their state worse, and the Vnregenerate better then it is; It is necessary in the next place, that we set downe the differences, whereby the one may be knowne from the other, for the comfort of the godly, and humiliation of such as are lifted vp in their owne conceits. The which, I confesse, is a thing hard to doe, if we consider the securitie of the Faithfull, as it is in them in the highest degree, and that which is in the Vnregenerate, somewhat abated and weakened with the accusations of conscience, and the common motions of Gods restraining Spirit, stirred vp in them at sometimes by the ministerie of the Word and afflictions; especially if in this case we iudge according to present sense and feeling. For they are for the time both alike destitute of the operations of the spirituall Life of grace, and so both alike dead in outward appearance. Both alike without the vertue and vigour of the sauing Knowledge, Remembrance, and consideration of those sauing Attributes, which worke in our hearts the true feare of God, both taken vp alike with selfe-confidence, and drunken with worldly prosperitie. Both vsually sinning, and abusing Gods Patience and Mercy, vnto presumption and deferring of repentance, and both alike neglecting, yea, loathing the meanes of saluation. Both neglecting to apply by Faith, or misse-applying the Word which they heare preached vnto them; and delighting rather in a flattering Ministerie which will soothe them, then in a faithfull Ministerie which will reprove and checke them in their euill courses. Both abusing as well

¶ I.
That the carnall securitie of the venerate and regenerate, are in many things alike.

Apoc. 3. 1, 2.
17, 18.

¶ 3.
Of the differences between the carnall securitie of the viregenerate, and that which is in the regenerate in the highest degree.

1. Job. 3. 9.

the Mercies as the Iudgements of God, and neither profiting by his benefitts nor corrections. Both alike negligent in the seruice of God, and in obseruing his Commandements, or in formalitie and outward shew only. Finally, both alike senselesse and without all feeling of their miserable estate, and so without any desire or indeauour to come out of it, because they thinke themselves well, and that they haue need of nothing, as wee see in the example of the Angell of the Church of Laodicea, and of Sardis; *who had a name that she liued, but was dead*, that is, in a deadly swound, as appeareth in the Epistle sent by Christ vnto him.

But yet howsoeuer in many things they agree, notwithstanding in some things they differ. For the securitie of a Christian, though in the highest degree, springeth from the flesh, as it is in part mortified, and so together with it hath receiued a deadly wound by the Spirit of God, of which it shall neuer recouer, although like a Man mortally wounded, it may for a while performe some actions in as great strength, as when it was in perfect health and vigour, and like a Candle giue as great a blaze, when it is ready to goe out, as euer it did before: but the securitie of a Worldling is a fruit of the Flesh in its full vigour, and as it were the child of his strength, and therefore like the Father, vigorous and long liued, and daily increasing and growing in force and might, as it increaseth in age. The securitie of a Christian is the fruit of his worst part, euen of the old Man and part viregenerate, and so like an old mans child, decrepit with age, hauing almost quite spent his naturall heate and moysture, it is weaker in his constitution, and shorter of life, though for a while it may seeme in all things to match a child gotten in maturitie of age and full strength; but the securitie of a Worldling is the fruit of the whole Man, and in his full vigour, without any abatement. That like *Esaú*, is but a Twin in the wound, resisted by one that is stronger then he, and will preuayle, and howsoeuer it hath the prioritie of Birth and Age, and for a time may seeme stronger, and to carry all before it with force and violence; yet it is matched and resisted by the true feare of God, which (like *Isaac*) in wrastring with it will preuayle, and in the end supplant it and get the vpper hand. In the Christian, euen in the height of his securitie, there is the roote of Gods feare, though in the winter of tentation it lyeth hid and bringeth forth no fruits; and there is a seed of Gods grace and holy Spirit euer remayning in him, though hidden vnder the clods of sinne and corruption, which being watered with the dew and fruitfull showres of Gods Word and Spirit, will sprout vp and bring forth plentifull fruits: But in the Worldling there is a roote of bitterness, and his heart had neuer the seeds of Gods grace and holy feare sown in it; and therefore nothing is to bee expected to spring out of it, but the Thornes and Thistles of carnall and sinfull actions. The carnall securitie of the Faithfull, doth but take away from them the comfort of their present condition, but not of times past, when as they haue had the sweet feelings of Gods loue, shed abroad in their hearts, and working them to his feare, vpon which

which grounds they may bee recovered out of this sleepe with some comfort, when as they know that their state is not desperate. But the securitie of Worldlings deprieth them of all true consolation, past and present, and abuseth them with false comforts, which will end in Horror and Despaire. The securitie of the regenerate is at the worst but a syncope, and casteth them for a time into a swound or trance, leauing no apparance of spirituall life in respect of motion and outward actions; but it will not be long ere they recover, and shew that life was onely hid, but not quite taken away, by the functions and operations of it in holy and Christian duties: But the securitie of the vnregenerate is the swound of death, out of which they neuer recover, till by their last summons they are awakned to come vnto iudgement. The securitie of Beleeuers in the highest degree, is but like the frost, which worketh them for the time to a stony hardnesse; but the Sunne-shine of the Word, heate of Gods Anger, and fire of Afflictions thaweth them, bringeth them againe to their wonted softnesse, and causeth them to resolue and melt in the teares of true Repentance; but the securitie of the wicked maketh them (like Bricke-bats) the more hard the more they are heate by the former meanes, yea, of more then adamantine hardnesse, so as nothing will soften them, and cause them to relent. Finally, the securitie of Gods Children, when it is at the worst, doth onely like ashes hide and coner vnder it the true feare of God, so as it yeeldeth for the time no light or heate; and yet it liueth in them, and will reuiue when Gods Spirit bloweth vpon it, and giueth a fresh supply of grace, as it were, of more fuell. But the securitie of the vngodly, like water doth quite extinguish it, or rather it could neuer bee kindled in them, because there is containd in their hearts a mayne Flood or Sea of carnall corruption.

And thus wee see, that how soeuer the carnall securitie of the wicked and godly, are alike in many things, yet there are diuers mayne differences betweene them, though it be considered in the regenerate in the highest degree, and so insensible that it deprieth them of all sense and spirituall feeling of their dangerous estate and condition. But if we compare that carnall securitie, which is ordinarily in the regenerate, and is more subdued and abated by the Spirit of God, with that which is in the vnregenerate Worldlings, we shall find that the differences betweene them are many, and much more perspicuous and easie to bee discerned: For first, they differ in respect of their causes from which they spring, not so much because they are diuers in their nature, for, for the most part, they are the same, euen the same flesh and naturall corruption, and the same fruits which arise from it, but in respect of their diuers measure and degree. For the securitie of the vnregenerate, is a fruit of flesh in its full strength and vigour; but that of the regenerate, as it is mortified, weakned and subdued to the spirituall part. That proceedeth from palpable ignorance, from vtter forgetfulnesse, and totall neglect of God in his sauing Attributes, which are the onely causes that worke Gods feare in our hearts; and so

§. 3.
Of the differences betweene carnall securitie in the Faithfull and Wicked: and first, in respect of their causes.

reigneth and ruleth in them without opposition and resistance, like a King in his Throne: But this ariseth from these causes as they are abated, opposed, and in part subdued by their contrarie vertues, the Knowledge, Remembrance and Consideration of God and his Attributes, of Wisedome, Iustice, Power, Mercy and Goodnesse. And therefore being much weakned in its naturall strength, like the causes of it; it doth not vsually in Hostile manner assault vs in the open Field; but like a Tyrant deposed from his Regency, or a slye Rebelle that wanteth force, it secretly and cunningly stealeth vpon vs, insinuateth and windeth it selfe into our hearts at vnawares, when wee least suspect it, and fighteth against the feare of God out of ambushments and vpon aduanrages, and sometimes giuerh it the foyle, and for a time maketh it giue place; but being renewed and strengthened by the Spirit of God, it re-encountreth carnall securitie, driueth it from its Holds, and againe bringeth it vnder subiection. And the like might be said of all other causes of securitie before mentioned, were it not ouer long to stand seuerally vpon them; all which in the vnregenerate are in their vigour strength and sole Regency, hauing no opposites to moderate and weaken them, but in the regenerate they are in part mortified by Gods Spirit, subdued, and deposed from their Rule by those Graces which are contrarie to them, and answerably their securitie is either totall, or but in part, stronger or weaker according to the qualitie and nature of the causes from which they spring.

¶ 4.
The second
difference in
their effects.

Esa. 56. 10.

Exod. 5. 2.

Mar. 6. 19.

Act. 24. 25.

Pro. 6. 10.

Secondly, they differ in their effects, which in the one are more strong and permanent, in the other more weake and momentanic. For the securitie of the vnregenerate, striketh with a deadly blow all the powers of the soule, and bringeth them into a deepe Lethargie, which depriueth them of all sense and feeling of their disease, and consequently, of all desire to be cured of it; yea, it maketh them (like the blind and dumbe Shepheards of whom the Prophet speaketh) to delight in sleeping, vnwilling to be awakned, and angrie with those who vse any meanes to rowse them vp. So that the more they sleepe the more they may, till at last they are brought to eternall death and destruction, or if by the Trumpet of the Word, sounding loud in their eares, they bee somewhat disturbed in their carnall rest, either with *Pharaoh* they will not at all acknowledge the voyce of the Lord, nor haue any desire of reconciling themselves vnto him by vnfeigned repentance, but vse all meanes to quiet their minds, that they may fall into their deepe sleepe againe, as shunning the hearing of the Word, Musicke, merry Companie, and making themselves drunke with carnall and worldly pleasures and delights: or if they acknowledge Gods voyce, they harden their hearts against it with *Herod*, and betake themselves to sleepe still in their beloued sinnes; or with the secure *Jewes*, they inioyne silence to Gods Prophets, that they may sleepe still and not be disturbed in their rest; or with *Felix*, they desire to be respited till they haue better leisure, not being as yet willing to bee awakned, but saying with the Sluggard in the Prouerbs, *Yet a little*

more

more sleepe, a little more slumber, and a little more folding of the hands together, till at last their Lethargie haue as deeply seized vpon them as euer it had done before. But the securitie of the faithfull bringeth them onely into a spirituall slumber, in which they partly sleepe and partly wake, so as they may say with the Spouse in the Canticles, *I sleepe, but my heart waketh.* It causeth them not to lye downe quietly on the bed of rest, but onely as they are sitting vp to nod and take a short nap, and one while drowsinesse preuailling, they nod and sink downe the head, and soone after rowze vp themselves againe, and awake out of their slumber. Neither are they so much ouer-taken, but that euery small cause and noyse will recouer them out of their sleepe, and make them start vp; as the sound of Gods Word rebuking their sloth, the admonitions and exhortations of their friends, afflictions, and such like. Their senses are not benumbed and stupified, and so vterly disabled to execute their functions, but onely dulled and blunted. And therefore with the Spouse, they heare the voyce of Christ their Beloued, they acknowledge it, and are able to put a difference betweene it and the voyce of a Stranger, they are affected with it, and haue a desire to be more and more awakned by it, that they may heare it with more reuerence and attention. They are not with carnall worldlings ordinarily so soundly asleepe, as that they know not of it, and so like them dreame that they are waking, and exercised as they ought in all Christian imployments; but haue a sense and feeling of their drowsinesse, know that their imaginations are deluded with vaine dreames, and can complayne of them, and not onely desire to shake off their drowsinesse and to be thoroughly awakned, but also vse the meanes which God hath sanctified for this purpose. All which doe shew that they are more awake then asleepe; for it is the action of wakefulness to feele our drowsinesse, and not the sleeper, but he that waketh is able to tell his dreame: yea, finding themselves vnable to hold vp their heads and shake off their drowsinesse, they craue the helpe of those who are more watchfull, and desire that they will stirre and rowze them vp with their admonitions and exhortations; but especially they complayne of their spirituall sloth vnto the Lord, and desire him to quicken their deadnesse, and to free them from this slumber of securitie, by putting into their hearts his true feare. Whereby it appeareth that the deepe sleepe of seculars can not ordinarily seaze vpon them, because they desire and labour to shake it off; and to this end stirre vp the Graces of God in them; as also because the vapours of carnall corruption are not so grosse in them as in the ynregenerate, but somewhat rarified with the beames of Gods Spirit, and so more easily dispelled with the warmth of Gods sauing Graces, especially the true feare of God. Or if through so much sloth and negligence they bee ouer-taken with it, yet it is not in them a Lethargie which bringeth death, as it is in wicked men; but onely a sleepe, wherein though there be for a time a cessation of vitall functions and actions, yet diuers infallible signes of life remayne, as the pulse, breathing, and

Cant. 5.2.

Cant. 5.2,3,4.

*Quare vitia sua
nemo conficturi
quia etiam nunc
in illis est. Som-
nium narrare vi-
gilantis est: de
vitiis suis con-
fiteri, sanctis in-
dicium est. Senec. Epist.*

34.

Esa 63.17.

naturall heate. For the Christian in this sleepe of securitie, breatheth out some holy desires of being awakned, and not onely uttereth in his words his profession of godlinesse, and by his speeche discovereth that he is a Citizen of the heauenly Canaan, but also approueth his profession by his practise, so that by feeling the pulse and motion of the vitall spirits in his hand, it is easie to ghesse at the holy Affections of his heart. And euen in this sleepe the Spirit of God is not idle in him, but like the vitall heate is still in working, and neuer ceaseth to consume and dissipate the grosse vapours of carnall corruption, till being vanished, the Christian awakneth as a man out of sleepe, that is, more fresh and vigorous then before, being now willing to redeeme his time lost through negligence and sloth, by being more watchfull, diligent and zealous in the performance of all Christian duties.

¶ 5.
Another difference in their effects.

So that hence also appeareth another difference betweene the carnall securitie of Worldlings, and that which is incident to Gods Children; seeing that vterly disableth them to the performance of all good duties, euen as a man that is dead, or in a deepe sleepe of Lethargie, is vterly vnable to doe the actions of the Liuing; yea, it causeth them to abhorre them as irksome and troublesome: but this onely worketh a temporarie neglect of such duties, as they afterwards performe with so much the more care and diligence, after they are recovered out of this sleepe of securitie. That causeth Worldlings to hate and abhorre the meanes, whereby they might be recovered out of their Lethargie, because they are in loue with their disease, as the consideration of Gods Iustice, Power, Goodnesse, and the rest of those Attributes which serue to implant Gods feare in our hearts, the hearing of the Word, Prayer, and such other helps, of which wee shall speake hereafter: but the other which is in the Christian, being sensible and discerned by him, doth worke in his heart an hatred of it, a desire to be freed from it, and an indeauour in the vse of all good meanes, where by his desire may be satisfied.

¶ 6.
That they differ in respect of the subiect.

Thirdly, they differ in respect of their subiect; for the carnall securitie of the vnregenerate possesseth the whole heart; but this of the faithfull onely that part which remaineth vnregenerate, and at the same time the true feare of God keepeth possession of the regenerate part, continually making warre against carnall securitie, vntill in the end it haue gotten the victorie, subdued it, and drisen it out of its strong hold.

¶ 7.
That they differ in their properties.

Fourthly, they differ in their properties; for the carnall securitie of Worldlings is vn sensible, and in the midst of their deepe sleepe and dangerous Lethargie, they suppose themselves waking in their perfect health, and so compleate in respect of their spirituall estate, that they need nothing, as being highly in Gods fauour, strong in Faith, rich in all Grace, and most assured of eternall saluation. But the securitie of the faithfull is discerned by them, and no sicknesse vexeth them more, then the stone in their hearts; so that they are neuer at ease till they haue voyded it. To which purpose they vse carefully all the

the good medicines prescribed in Gods Word, for the effecting of the Cure; and flee daily to the heavenly Physician, by their frequent and fervent Prayers, for his counsell, direction and assistance in this behalfe. And when they see themselves eased by these meanes in part, they so reioyce in the Cure begun, as that withall they cease not to bewaile the dregs and reliques of their disease, which they see still remainning in them. Secondly, the securitie of the vnregenerate is voluntarie and affected, because through it they quietly live in the pleasures of sinne without any disturbance. In which regard they nourish their sloth, and vse all meanes both to fall into it, and to continue in it without molestation. They compose themselves with a settled purpose to take their carnall ease, they make choise of such places and companie, where they may not bee disturbed with any noyse; either of Gods Word in the publique Ministerie, or of the admonitions and rebukes of priuate Friends. They put out all light, both the outward light of the Word, and the inward light of Nature and Conscience; and if these disquiet them by giuing some glimpses into their darkned minds, whether they will or no, they wilfully shut their eyes, and euen blind-fold themselves by the interposition of worldly vanities, that they may not see them. They lay them downe to rest, and make vnto themselves soft Pillowes and Beds of downe, that they may sleep at ease. Yea, that they may sleepe the more soundly, they cast themselves into the cradle or lap of prosperitie, and desire to be rocked and sung asleepe with the bewitching tunes of carnall pleasures. And so from a sound sleepe they fall into a deepe Lethargie, out of which they haue neither will nor power to be awaked; yea, they shun the companie of such as in deauiour to disturbe them of their carnall rest, and if any seeke by admonitions and exhortations to awaken them out of their sleepe, that they may saue that labour and not disquiet them, they are ready (with the Sluggard) to say vnto them, that they are awake already. But aboue all they hate the very sight of their spiritual Physician, because they abhor nothing more then to bee cured of their disease, which bringeth vnto them such ease and pleasure. Contrariwise, the true Christian affecteth not this sleepe of securitie, but is ouer-taken by it vnwillingly and at vnawares. Hee doth not out of a settled purpose and resolution, compose himselfe vnto it, but through his natural infirmie it creepeth and stealth vpon him, when he thinketh not of it, and desiring to watch with the Disciples, he findeth the Spirit willing, but the Flesh weak. When he feelth sluggishnesse to creepe vpon him, he laboureth to shake it off, either by entertayning religious Discourses and holy Conferences, or by harkning to the shrill Trumper of Gods Word, or by employing himselfe in honest and vertuous Actions. He doth not voluntarily giue himselfe to carnall ease, but that he may be watchfull as the Apostle exhorreth, he watcheth and standeth vp. And when he findeth all these meanes too weak to shake off his drownesse, he desireth the helpe of others to keepe him waking. Especially he prayeth vnto the Lord

Matthew.

Ephes. 5. 14.

¶ 8.
That they differ in time of continuance.

to quicken him with his good Spirit, and to open his eyes that he may not sleepe the sleepe of death.

Finally, the securitie of the vnregenerate and the faithfull differ in time. For they liue alwayes in carnall securitie, and their whole life is a continuall sleepe, vnlesse now and then they be awakned and molested with some outward afflictions, and inward pangs of conscience; and then they doe what they can to compose themselves againe to their carnall rest. Yea, in truth, they are neuer thoroughly and truly awakned, but euen in their waking they are spiritually asleepe; and the pinches and nips of conscience make them to moue but like those that are in a Lethargie, who know not what they doe; nor to what end. They walke sometimes in some seeming good wayes, which in respect of the deed done, might well become the watchfull; but it is like those who talke and walke in their sleepe, for though their eyes be open and their legs and tongues moue, yet their hearts are possessed with drowfie deadnesse, so that they speake they know not what, and walke they know not whither. But the faithfull, after their conuersion, doe continually keepe the Christian watch; inwardly waking in their hearts, when they seeme to sleepe in some outward actions: or if they be indeed ouer-taken with carnall drowsinesse, by reason of some reliques of carnall corruption remayning in them, yet it is rather a nod or nap, then a deepe sleepe; or if also they fall into this through the violence and strength of their naturall sluggishnesse, yet they doe not liue and die in it like secure Worldlings, but by the outward sound of the Word, and the inward voyce and power of the Spirit they are awakned and rowsed vp, and renewing their repentance, they doe afresh betake themselves to the practise of all Christian and holy duties.

CHAP. VI.

Of the signes of carnall securitie, arising from the causes of it.

¶ 1.
That the causes of carnall securitie doe argue and shew the effect.



And thus we haue shewed the many differences, which may be obserued betweene that carnall securitie which is in the vnregenerate, and that which after regeneration remayneth in the faithfull: And now according to our order propounded, we are to set downe some signes of this Vice, according to which if we examine our selues, we may discern whether it reigneth and ruleth in vs or no. To the end, that if after due triall and examination of our estate, we find that it doth, we may not content our selues with this fearefull condition, and so continue in it, but may labour earnestly to come out of it, and to this purpose carefully vse the meanes of which I shall speake afterwards. The first sort of signes are, when we find the causes of this securitie in vs,

of which I haue before spoken. For as Effects argue the Cause, so the Cause the Effects; especially in Vices of this nature, which being diuersly considered, are mutuall Causes and Effects one of another. Euen as the fire causeth the wood to burne; and the wood burning encreaseth and preserveth the heat of the fire. For so these Causes produce securitie; which is no sooner bred, but it presently giueth life and vigour to that which bred it. Euen as wee see in some Herbs and Flowers, the Roote giueth life to the Leaues and Branches which spring from it; and they being growne, the Roote againe liueth in them, and dyeth when they are plucked from it. As for example, contempt of Gods Word, causeth Securitie, and Securitie being entred into the heart, causeth the Word to be the more contemned.

The first signe then of carnall securitie, is when men are grossly ignorant, either through blindness of nature, or affectation. So that we may vndoubtedly conclude, that if Ignorance be seated in the head, Securitie holdeth his residence in the heart. For were they not secure they could not content themselves to liue in this damnable estate, quite destitute of all sauing Grace, or sound assurance and hope of eternall saluation, but would vse all meanes to come out of it, and to attayne vnto the sauing knowledge of God and his will. Again, of contraries there is the same reason. But the true feare of God is caused by sauing Knowledge, and this Knowledge is an infallible signe of Gods feare. Yea, these are mutuall causes one of another; for Knowledge is the cause why we feare God, and the feare of God is (as the wise Man saith) the beginning of Knowledge. Whereof it is, that the Law of God is called *the feare of God*, because this feare is wrought in vs by the knowledge of it. So *Moses* is commanded, *to gather the people together, that they may heare and learne the feare of the Lord their God*. As therefore the light of sauing Knowledge discovereth the habitation of Gods true feare, so the fogs of Ignorance, which blind the mind, plainly shew to them who haue spirituall discerning, that carnall securitie lodgeth in that heart. Neither is there any meanes to be freed from that securitie, which is naturally borne and bred with vs, till we know and acknowledge our manifold sinnes, whereby we haue grievously transgressed Gods Law, and made our selues subiect to the curse thereof, as also the Iustice, Power and Truth of God, whereby he is both able, willing and resolute, to punish them who continue in their sinnes without repentance.

The second signe of carnall securitie, is forgetfulness of God and his Attributes; when as we seldome or neuer remember, or thinke of his Omnipresence, and all-seeing Wisdome beholding vs at all times, and in all our actions; his Iustice and hatred of sinne, and those that liue in it; his Mercy, Goodnesse and loue of Holinesse and Righteousnesse, extended to those that feare and serue him: or finally, of the last Indgement, when as we must giue a strict account of all which we haue done in the flesh, before a iust and vnpartiall Iudge which will not let Vertue goe vnrewarded, nor Sinne unpunished. For as we

p. 2.

The first signe of carnall securitie, is ignorance of God and his Attributes.

Psa. 1. 7.

Psa. III. 10.

Psa. 19. 9.

Deut. 31. 12. & 4. 10.

p. 3.

The second signe, is when we are forgetfull of God and his Attributes.

would thinke that Malefactor most secure and retchlesse, who being liable to the Law, guiltie of haynous crimes, and bound ouer to giue an account of all his offences the next Assizes before an vpright Iudge, should spend his time in drinking and reuelling, pleasure and delight, and neuer thinke of the day of his Arraignment, nor how he may so answer for himselfe, that he may escape the sentence of death, or procure his Pardon: so much more is he to be thought not onely asleepe, but euen starke dead in his securitie, who neuer calleth to mind either his owne sinnes, or Gods Iustice and righteous Iudgements; or those eternall Punishments vnto which he is liable, and shall neuer escape if in this life he hath not procured his Pardon by Faith in Christ, and bringing forth the fruits of it in vnfeigned repentance.

¶ 4.
The third signe
Pride and self-
Confidence.

The third signe, is Pride and self-Confidence; For as the true feare of God and Humilitie, are alwayes ioyned together, and are mutuall causes one of another, so that the more humble we are the more we feare God, and the more that we feare him the more we humble our selues in his sight, because they both proceed from the same Roote and are streames of the same Fountayne; namely, the sauing Knowledge of Gods Wisedome, Power, Iustice, Goodnesse, Truth, and our owne vilenesse and vnworthinesse: So Securitie and Pride accompanie one another, neither could we euer be secure, if Pride did not possesse our hearts, making vs to ouer-weene our gifts, and to thinke our estate better then it is. Neither could we euer be lifted vp with pride, if Securitie did not shut out eyes, and stupifie our senses, so as we cannot see or discerne, how little cause we haue of being exalted, and how great and manifold of deiection and humiliation. So confidence in our selues, as in our owne wisdome, strength, merits and worthinesse, is a notable signe of carnall securitie, euen as diffidence in our selues, and affiance in God, is a sure signe of his feare; and therefore they are ioyned by the Psalmist, *Ye that feare the Lord, trust in the Lord.* For who would not thinke him most deeply secure, who being assaulted by a mightie Enemy armed at all points, should trust in a Reede and paper Buckler, presuming that they are sufficient not onely for defence, but also obtrayning victorie; especially, if at the same time he should refuse Armor of prooffe, and approued weapons being offered vnto him. But such and farre greater is their securitie, who being to fight against, not onely worldly Enemies, but spirituall, euen the wrath of God, the curse of the Law, and the tentations of the Deuill; trust in the bruised Reede of their wisdome and strength, and in the paper Buckler of their owne works and worthinesse; refusing in the meane time, the sure defence of Gods wisdome, power and gracious assistance, and the all-sufficient Shield of his free Grace and Mercy, and Merits and Obedience of Iesus Christ.

Psal. 115. 11.

¶ 5.
The fourth
signe, abuse of
prosperitie.
Psal. 10. 6.

The fourth signe is, when being in worldly prosperitie, we abuse it to pride and carnall presumption, saying with the Wicked, *Wee shall neuer be moued, nor euer see aduersitie.* For what greater securitie then to presume of standing in such slippery places, in which we haue scene

so

so many fall before vs? to thinke that we can keepe the Sea in one settled course, whose nature is to ebbe and flow: to keepe the Moone constant and alwayes at the full, whose nature is to change, encrease, and wane? or to thinke that we shall haue for a long time firme fruition of these earthly vanities; when as both they and we are so mutable and momentanie, as that euery day we are in danger to be taken from them, or they from vs? what greater securitie then to be proud of a flitting shadow, and to presume of our safetie, which is no better backed then with the strength of a bubble? To thinke that we can constantly hold Gods gifts which in their owne nature, are the wages of those that feare and serue him, when as by multiplying our sinnes, and especially our pride and presumption, we daily prouoke his wrath and moue him in his iust displeasure to take them from vs? Finally, what greater signe of extreme securitie, then to be proud of our Masters wealth committed to our keeping, as if it were our owne? and because we are more indebted, and haue a greater account to make then other men; as though we should neuer be called to a reckoning?

The fift signe, is custumable sinning without renuing of repentance; especially if these sinnes be committed, not through frailtie and infirmitie, but against knowledge and conscience. For howsoeuer, he that feareth God may fall into sinne; yet the secure person alone committeth commonly knowne sinnes, which either wound or feare the Conscience. Though he may fall often, as the wise Man speaketh (*for in many things we sinne all;*) Yet he maketh not a custome of it, neither is it his way, but his slips and errors; but it is the secure man onely that maketh sinne his vsuall trade, that *walketh in the counsaile of the ungodly*, as his way, that *standeth in the way of sinners*, as his place of abode, that *sitteth in the seate of the scornfull*, as in the place of his rest and chiefe repose. Finally, though the faithfull through his owne wickednesse, and strength of Satans tentations, may grievously fall into haynous sinnes; yet it is not his, but a propertie of a secure Worldling, to continue in such sinnes without repentance. It is a great signe of carnall securitie, to commit a knowne sinne, for the base hire of earthly vanities, seeing (if God take him with the manner and lay it to his charge) it is the bane of his Soule, the losse of Heauen, and purchase of euerlasting torments in Hell fire. And who not blinded with securitie, could run these hazards for things of such small value? But how much more, if hauing often hardly eleaped these dangers, we make a common practise of thrusting our selues into them by our ordinary course of sinne; and by carelesse living in these sinnes without repentance? For who, not drowned in securitie, could imagine himselfe to be in any safety, that hath the halter about his necke, and the knife at his throat, and is euery minute in danger of execution? yea, who can cast himselfe vpon the Pikes, and take deepe draughts of this deadly poyson of sinne, and yet presume of health and safetie?

The sixth signe of securitie, is when a Man taketh encouragement by Gods

6.
The fift signe
is custumable
sinning.

Ecclesi. 7. 20.
Iam. 3. 2.
Psal. 19. 1.

p. 7.

The first signe,
abuse of Gods
Patience to
impenitency.
Rom. 2. 4.

*Rom. 2. 5. 6.**Apoc. 18. 7.*

p. 8.

The seventh
signe, presumption
on Gods
mercy.

*Psal. 130. 4.**Hos. 3. 5.*

p. 9.

The eight
signe, is the
contempt of
the meanes of
saluation.

Esa. 66. 2.
Phil. 2. 12.

Gods patience and long suffering, and his owne impunitie for his former offences, of multiplying his transgressions, and of going on in sin without repentance. For the riches of Gods goodnesse, and patient forbearance, should (as the Apostle saith) *leade vs to repentance*, filling our hearts with sorrow, and our faces with shame, because we haue so long and so often offended a God so gracious and mercifull. And besides, it is a notable incouragement to make vs hasten our repentance, seeing vpon it we are sure of pardon. For we shall surely find him gracious in our returning, whom we haue found so gracious in our backsliding; he will vndoubtedly shew mercy, and pardon our sinnes vpon our repentance, who hath so long time patiently wayted, that he might take occasion vpon our true conuersion, to haue mercy vpon vs. But if we abuse and despise so great a mercy and vnspeakable goodnesse, and take occasion of Gods patience and loue, the more to provoke him; and to goe on more carelesly in our sinfull courses, what doth this argue but an hard and secure heart, which cannot repent, but *treasureth vp vnto it selfe wrath against the day of wrath, and reuelation of the righteous Iudgement of God*, who though now he be patient, yet shall at that day, *render vnto euery man according to his deeds*; rowling him vp with greatest torment and smart, who hath lived in his sinnes with greatest securitie; and inflicting vpon him the sorest punishment, who hath most contemptuously abused his greatest patience.

The seventh signe, is presumption on Gods Mercy, whereby the impenitent sinner perswadeth himselfe, that signe he neuer so much, yet God is so gracious that he will forgiue him, and so taketh occasion hereby to giue liberty vnto his carnall lusts, that they may glut themselves with their sinfull delights, and imbrace all wicked objects without feare of danger. Now, this argueth an heart destitute of all grace, and desperately hardned with carnall securitie. For though Gods mercy be great and infinite, yet he hath none for them who thus grossly abuse it, but for those alone who take occasion thereby to reuerence his goodnesse, and to shun with greater care his displeasure, according to that of the Psalmist: *There is mercy with thee, that thou mayest be feared*; and they onely are his true Israel and Vessels of Grace, in whose saluation he will glorifie and set forth the prayse of his rich Mercies; *who returne and seeke the Lord their God, and David their King*, that is, the sonne of David, and his holy anoynted Iesus Christ, and *feare the Lord and his goodnesse*, as the Prophet speaketh.

The eight signe, is the contempt and vtter neglect of the meanes of Grace and Saluation, as the Hearing, Reading, and meditating in the Word, Prayer, the Sacrament of the Lords Supper, communion with the Faithfull and the rest, or the cold and carelesse, formall and negligent vsing of them, without any desire or indeauour to profit by them. For they whose hearts are seasoned with any true feare of God at all, doe feare and seeke his Face, and fauour in his holy Ordinances; *they tremble at his Word*, as the Prophet speaketh, *they worke out their saluation*,

saluation, in the vse of all good meanes, sanctified for this purpose, with feare and trembling, as the Apostle teacheth vs; their hearts long after the Waters of Life, like the thirstie Lands; and as the chased Hart bray after the Riners of Water: and if they bee restrayned from coming into Gods holy Assemblies, passionately crie out with David, *O how amiable are thy Tabernacles; O Lord of Hosts! my Soule longeth, yea, euen fainteth for the Courts of the Lord! my heart and my flesh cryeth out for the living God!* And when they heare the Law, their hearts melt, as did the heart of good Iosiah, they are astonyed in the sight of sense of their sinnes, and heare the Word with trembling, like Ezrah and his Companions. They receiue Gods faithfull Ministers with all respect and reuerence, though neuer so meane in their owne persons, yet because they are Gods Ambassadors and doe his message; according to that of the Prophet: *Who is among you that feareth the Lord, that obeyeth the voyce of his Seruant?* herein like vnto dutifull subiects, who reuerencing their King, receiue a message from him by his meane Officer with awfull feare. On the other side, it is an euident signe of a heart possessed with carnall securitie, and destitute of all feare of God, when wee contemne, neglect, or carelessly and coldly vse these meanes of our saluation; vainly presuming that we can come with ease to our iournyes end, and neuer goe in the way, nor vse the meanes which may bring vs vnto it; and that we can attayne vnto life and saluation, and despise the Word of life and saluation, which is appointed of God as the onely ordinarie meanes of attayning vnto them. When our eares are heavy, that we cannot heare; and our eyes shut, that we cannot see: It is a signe, that we haue also a fat heart which cannot understand, that wee might bee conuersted and healed; seeing God by the Prophet ioyneth these together. When with the captiue Iewes wee refuse to harken, and pull away the shoulder, and stop our eares that wee may not heare; it is apparant, that we haue also with them, made our hearts as an Adamant stone. When we contemne and euen rebell against Gods Word and the Prophets that bring it, and say with the Iewes vnto the Seers, see not; and to the Prophets, prophesie not vnto vs right things, speake vnto vs smoothe things, prophesie deceits; If with the men of Anathoth, Wee seeke the Prophets lines, because we thinke them over-sharpe in reproouing our sinnes, and say, *Prophesie not in the Name of the Lord, that thou die not by our hand.* Yea, though we goe not so farre, but onely neglect the Word, saying to Gods Ministers, as Felix to Paul: *Goe thy way for this time, when I haue a conuenient season I will send for thee,* and take euery slight occasion to absent our selues, when the Word is preached; or when we haue heard, say with our mouthes with the wicked Iewes, or in our actions (which is all one) with many carnall Protestants. *As for the Word that thou hast spoken vnto vs in the Name of the Lord, wee will not harken vnto thee, but we will certainly doe whatsoeuer goeth out of our owne mouth.* If we esteeme Gods Ministers the worfe, because of their Calling, and giue them more neglectfull intertaynement, because they doe Gods message. If we heare

E

their

Psal. 42. 1.

Psal. 84. 1, 2.

Ezra. 9. 4.

1. Thes. 5. 13.

Esa. 50. 10.

Aek. 13. 26.

Phil. 3. 16.

Esa. 6. 9.

Zach. 7. 11, 12.

Esa. 30. 30.

1er. 45. 21.

Aek. 24. 25.

1er. 44. 16, 17.

their Ambassage coldly and carelesly, drowily and wearily; yea, proudly and scornefully, like the Courtiers and Gallants of these times, who will out-face Gods Ministers when they labour to discountenance their sinnes, and heare their Pride, Vanitie, Whoredome, Briberie, Oppression, and other such sinnes, with geeres and smiles, euen then laughing it out, when they are lashed with the whip of seuerer reproofe, and haue deepe galhes made in their Consciencs by the Sword of the Spirit; it is a manifest signe, that wee are deeply plunged into this Lethargie of carnall securitie, that our hearts are come to Adamantine hardnesse, our senses stupified, and our consciences feared and euen gangrened, so that our diseases are almost desperate and euen past cure, vnlesse the Lord the all-sufficient Physician take them in hand, to whose power and skill nothing is impossible.

∅. 10.
The ninth
signe, hearing
the Word with-
out Faith.

Math. 11. 21.

2. Chron. 20. 20.

Luk. 10. 16.

Heb. 11. 7.

Exod. 9. 20.

The ninth signe of carnall securitie, is when we heare the Word without Faith; neither giuing credit vnto the Promises of the Gospel, whereby wee are encouraged to serue God, nor to the Threatnings of the Law, whereby wee are discouraged in the wayes of sinne. An example whereof wee haue in the people of the Iewes, who by Christs melodious musicke, preaching vnto them Gods mercies to the Penitent, were not allured to obedience: nor by *Iohn the Baptists* mournfull threatnings of the Law, were moued to shed the teares of heartie repentance. For to heare the Word without Faith, is (as it were), to receiue meate into our hands, wanting a mouth to feede vpon it. And as it is a signe of the true feare of God when wee belecue his Word, not onely that which is spoken by his owne mouth, but that also which from him is deliuered vnto vs by his Ministers, which is all one in substance, like the Water which is the same in the Fountayne, with that which is conueighed vnto vs by the Conduit pipes, as *Iehosaphat* implyeth in that speech to the People: *Belecue in the Lord your God, so shall you bee established: belecue his Prophets, so shall you prosper*; and our Sauour plainly sheweth, saying, *Hee that heareth you heareth mee, and hee that despiseth you despiseth mee, and hee that despiseth mee despiseth him that sent me*; because as hee was the Angell or Messenger of the Couenant sent by God, so his Ministers are his Messengers sent by him: So is it a signe of the want of this feare and of carnall securitie, when we doe not heare with Faith the Word of the Lord spoken vnto vs by his Ambassadors. And as it was an euidence of *Noahs* Faith, when hee tooke warning by Gods Word, before the Flood came, to build the Arke, as the Apostle sheweth; and that those Egyptians feared God, who hearing the threatnings of grieuous hayle by the mouth of *Moses*, were warned by it, and made their seruants and cattell flee into the houses: so is it a signe of the greatest securitie, when as hearing Gods Word, we giue no credit vnto it, but carelesly goe on in our sinfull courses without repentance, as though wee had neuer heard of either Promise or Threatning.

The

The tenth signe is, when hearing the Word, wee doe not apply it vnto our selues, to make vse of it for our owne good; but that it may lose its effect and haue no operation in vs, put it off and apply it vnto others. O, this was a good lesson; would such an one had beene here that he might haue heard it. That was an effectuell reproofe for such a sinne; would such an one had beene present who is guiltie of it. Wherein these secure Worldlings are onely charitable, wishing better to their Neighbours then vnto themselves; and sparing food from their famished Soules, that others wants may be supplied; if at least that may be called charitie, which beginneth not at home; or he may be said to loue his Neighbour, who neuer truly loued himselfe. Now what doth this argue but deepe securitie, when as men haue no sense of their ownewofull estate, nor any desire to come out of it? What doth it shew; but that their hearts are frozen in the dregs of sinne, when like a stone wall they beate backe all reproofes? What doth it proue, when being full of wounds and festred sores, from the head to the foot, they pull off and cast away the salues which are applyed by the skilfull Chyrurgeon for their cure, thinking that they haue no need of them; but that they are rotten in their corruption, and their sores gangrened, which maketh them secure and carelesse; because they haue no sense of smart?

¶ 11.
The tenth
signe, not ap-
plying of the
Word.

The eleuenth signe is, when as we misse-apply the Promises of the Gospell vnto vs, which doe not at all belong vnto vs, because we doe not performe the condition of Faith and Repentance. For as the eager longing of the sicke patient, after vnholosome meates and drinks, doth shew vnto the skilfull Physician what humour aboundeth, because it is the nature of euery one of them, to affect that food whereby it is chiefly nourished: so the Worldlings delight in feeding vpon the Promises of the Gospell, doth argue his securitie, seeing this spirituall Manna receiued into a carnall stomacke, doth nourish and much increase this disease, not in it owne nature, but through the malignant propertie of the stomacke that receiue it, and the grosse abuse of these foolish Patients, who will feed vpon these Cordials of comfort, before their grosse humours are purged by Faith and Repentance, and so are not helped at all of their diseases; but haue the heat of their Feauer much increased.

¶ 12.
The eleuenth
signe, misse-ap-
plying of the
Promises.

The twelfth signe is, when as men delight in a pleasing and flattering Ministerie, who will soothe them vp in their sinfull courses, and let them sleepe securely in their wickednesse without any disturbance. So the secure and hard-hearted Iewes, being resolu'd to walke on still in their euill wayes, would either haue the Prophets saue their labour and not prophesie at all; or if they would needs take the paynes, they condition with them to speake vnto them, *not right but smooth things, and to prophesie deceits*. So the Prophet Michah, out of the experience of his time, saith: *If a man walking in the Spirit and falshood, doe lye; or walking with the wind, that is, bee so vaine and ambitious of mens prayses, that he will be carried any way with the breath of their*

¶ 13.
The twelfth
signe, is to de-
light in a flatter-
ing Ministe-
rie.

Esai. 30. 6.

Mic. 2. 11.

1. King. 22.

mouthes, to speake falshood and vnt ruth, saying; *I will prophesie vnto thee of wine and of strong drinke, bee shall euen bee the Prophet of this people.* And secure and hard-hearted *Ahab* could not indure the sharpe, though holosome, reproofes of *Elias*; nor to bee crossed in his courses by *Micahias*; but is well pleased with the lyes of the foure hundred false prophets, because they spake according to his appetite, and fitted their words and matter according to his humour. The reason is, because being fully resolved to continue impenitently in their sinfull courses, and euen to hazard their soules to extremest perils, rather then to leaue delighting of themselues with the pleasures of sinne, they are willing to be free from all outward checkes of the Word, and inward checkes of Conscience, and to preferue as much, as may be, their minds in peace and securitie, that they may take their fill of carnall delights, when as they are not embittered with any disturbance. Wherein they are like vnto foolish Patients, who preferring their ease before their health, will not haue their festred sores searched to the bottome by the skilfull Chyrurgeon, because they will not indure the payne of the cure, but rather entrust themselues into the hands of some Mountebanke and Impostuor, who will take vpon him to cure them with a healing plaister. Or like those who are sicke of the Lethargie, who being insensible of their estate, had rather continue in it without disturbance to their destruction; then to be awakned out of it by any vnpleasing meanes, though they are fit and necessary for their recovery.

C H A P. VII.

Of eight other signes of carnall securitie, arising from the effects of it, and other Arguments.

¶ I.
The first signe,
not to profit by
afflictions.
First, on others.



And these are the signes of carnall securitie, arising from the causes of it. Other signes there are which arise from the effects, and some other Arguments. As first, it is a signe of a secure and hard heart, when as wee doe not profit in Gods feare and obedience by afflictions, and Gods iudgments and punishments inflicted, either vpon other men or our selues. Vpon others; for euery wise Man is made more wary and watchfull by other mens harmes. If wee see another man fall that goeth before vs; when we come to the same place, we doe more carefully looke to our footing. If our Neighbours house be on fire, we make it our owne case, and labour all we can to auoyd the like mischief. When Malefactors are seuerely punished, those that be guiltie of the same crimes, if they haue any grace in them, doe take warning; and are moued thereby to desist from those wicked courses, which bring vnto the Offenders such shame of smart. On the other side, we account him a most foolish, retchlesse and secure person, who taketh no warning by other mens euills. We thinke him a carelesse child, who
seeing

seeing his brother disinherited for his vaine, loose and riotous courses, doth tread in the same steps, and yet promise vnto himselfe to succeed his Father in all his possessions. And we esteeme him a desperate Malefactor, who seeing his Fellow executed for felony, doth at the same time cut purses. But yet much more secure and desperate is he to be accounted, who goeth on in his sinnes against God, when he seeth his fearfull Iudgements executed vpon others for the like wickednes. For whereas one Malefactor may escape the hands of the Iudge, when another is taken, or being apprehended, may make better friends, and find more fauour then another, that is weaker in friends and meanes; God is of such power, and his hand guided by his all-seeing eye stretcheth out so farre, that no man either by secret acting of his sinne, or speedy and farre flying can escape his Iudgement seate; and he is such an vnpartiall Iudge, that he executeth righteous Iudgement vpon all men without respect of persons. Now this securitie is much aggravated, when wee will take no warning by those Iudgements which wee see executed, not onely on those that are farre off, but such as are neere vnto vs; as vpon those that haue beene Partners and Companions with vs in that wickednesse which wee see punished, in our Neighbours or neere Friends, on those who are of the same Family or Kindred, and most especially when they are inflicted vpon our owne Children or Parents. In which respect *Daniel* aggravateth the carnall securitie of *Belshazzar*, who hauing scene Gods Iudgements in fearfull manner executed vpon his Grand-father *Nebuchadnezer*, for oppressing Gods people, spoiling the Temple, and sacrilegious taking and retayning the holy Vessells; tooke no warning by it, but liued in the same sinnes, adding this further vnto them, that he abused those holy Vessells in his prophane and drunken feasts. *And thou his sonne, O Belshazzar* (saith he) *hast not humbled thine heart, though thou knowest all this; But hast lifted up thy selfe against the Lord of Heauen; and they haue brought the Vessells of his House before thee, and Thou and thy Lords, thy Wines and thy Concubines, haue drunke wine in them, &c.*

Esa. 28. 15.

Dan. 5. 2. 11.

But much more doth it argue an heart full of carnall securitie, when as we make no good vse for our repentance and humiliation; of those afflictions which are inflicted vpon our owne persons. For, *sedm piscator sapit*, the burnt child dreads the fire; *Et sero sapiunt phryges*; euen those that are most dull of conceit, wax wiser by many warnings. And it is a signe, that we are more senselesse through this securitie, then the Horse or Asse, if we are nothing moued with the Rod and Spur of Gods chastizements and punishments. Euen many of the Iewes, though very negligent and secure in their prosperitie, haue this Testimonie giuen vnto them by the Prophet, that they were awaked out of their dead slumber by afflictions, and sought vnto God in the day of their aduersitie. *O Lord* (saith he) *in trouble they haue visited thee, they haue powred forth a prayer when thy chastning was vpon them.* Though there were others of them more senselesse in their

2.
Secondly, such
as are afflicted
on our selves
multitudine pe-
ccatorum.
Quae nocent do-
cent.

Esa. 28. 16.

Ier. 2. 30.

Esa. 9. 13.

Esa. 1. 35.

securitie, of whose stupiditie the Lord complayneth! *In vaine haue I smitten your Children, they haue receiued no correction.* And the Prophet: *Thou hast stricken them, but they haue not grieved; thou hast consumed them, but they haue refused to receiue correction, they haue made their faces harder then a Rocke, they haue refused to returne.* And againe, *The people turneth not vnto him that smiteth them; neither doe they seeke the Lord of Hosts.* But who were these? euen such as were more brutish then the Oxe and Asse, as he saith in the beginning of his prophesie, whom the Lord giueth ouer as a desperate cure, because they grew worse by his corrections. And yet many carnall Protestants; who are so deeply asleepe in this securitie, that they doe not know that they are in this Lethargie, being nothing touched with Gods Iudgements; doe blesse themselues in this state, because they can couer all ouer with a conceit of patience, saying, Gods will be done, without thinking any more of it to lay it to their hearts. But these men will haue their victorie before any conflict; they will at the first step leape to the top of perfection in patience, and not ascend vnto it by any degrees. They thinke that they can in all things submit themselues vnto Gods will, and yet neuer care in any thing to doe his will. They would seeme strong in this grace alone, being weake or nothing in any other, which is impossible; seeing they are linked one with another, and either are begun or not begun, thriue or decreafe, liue or die altogether. And therefore this is not patience wherewith they delude themselues. For wee cannot possesse our soules in patience, till wee possesse them in peace, peace with God and peace of Conscience. Neither can we haue this peace after our combat with afflictions, till wee haue renewed our Couenant with God, whom wee haue by our sinnes displeased, and moued to correct vs, by renewing the condition on our part, Faith and Repentance: without which our patience is nothing but stupiditie and blockishnesse, not in obedience to God, but out of our senselesnes of his stripes; nor springing from the loue of God, which maketh vs to yeeld in all things vnto him; but out of selfe loue which causeth vs to put off all griefe as much as may bee, and to this end to cast our selues into this Lethargie, that wee may with more ease sleepe out our payne. Finally, it is no fruit of Faith and affiance in God, but of our carnall securitie and hardnesse of heart, which make vs that we cannot be affected either with Gods Mercies or Iudgements. But much more doth it argue, that mens hearts are deeply and desperately besotted with this Vice, when they are not onely Stoicall and blockish in apprehending Gods Iudgements, but also vse all meanes to stupifie their senses, that they may not feele their smart, and to intoxicate their minds that they may not consider of them, making themselues drunke with pleasures, that they may haue no sense of payne, and casting themselues into this dead sleepe of securitie, that no griefe of sorrow may pierce their hearts. And when God by his chastizements calleth them with the Israelites to weeping and mourning; to baldnesse and to girding with Sack-cloth; they spend their time in ioy and gladnesse,

nesse, feasting and reuelling, musicke and merry companie, eating and drinking, because to morrow they shall dye.

The second signe of carnall securitie is, when as we haue no desire and indeauour to serue God and keepe his Commandements, either in doing the good which he requireth, or in departing from the euill which he hath forbidden. For the true feare of God doth alwayes stir vs vp to obedience, whereof it is that they are vsually ioyned together and often taken the one for the other: *Thou shalt feare the Lord thy God, and serue him.* And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his Wayes, and to laue him, and to serue the Lord thy God with all thy heart and with all thy soule; to keepe the Commandements of the Lord and his Statutes. So the wise Man saith, that the feare of the Lord is to depart from euill. Hence it is, that the Law is called, *the feare of the Lord*; and all other vertues and obedience are comprehended vnder it alone. *The feare of the Lord is the head or beginning of wisdom.* And, *blessed is euery one that feareth the Lord, that walketh in his Wayes.* And contrariwise, the want of all grace, and neglect of dutie and obedience, is comprised vnder the want of Gods feare. So the Apostle hauing set downe a large Caralogue of haynous sinnes, comprehendeth all in this one, as the cause of all the rest. *There is no feare of God before their eyes.* For securitie bringeth men to an utter contempt of Gods Law, and neglect of obedience, preparing and making them fit for all wickednesse. And therefore when wee see disobedience, impietie and neglect of all good duties in the life and outward actions; we may take it as an vndoubted signe, that Securitie hath thrust out all feare of God from lodging in the heart and affections, according to that of the Psalmist: *The transgression of the Wicked saith within my heart; that there is no feare of God before his eyes.*

But though this signe, where it is to bee seene plainly, sheweth the grossest securitie, yet there are other sorts of it more subtil and refined, which cannot be discerned by it, seeing there are many men carnally secure, who seeme to make conscience of many sinnes, and of performing many duties. And if we looke vpon them in some fits of their deuotion, especially in the time of affliction, wee would thinke that they had in them a great measure of Gods feare. And therefore in the next place, for discouering of them, we are further to know, that it is a signe of carnall securitie, when as we yeeld obedience but by fits, and are vnconstant in our good desires, indeauours and actions, no longer fearing and seruing God; then whilest his Iudgements are imminent or inflicted vpon vs. For as it is the propertie of the feare of God to be constant it selfe, and to make vs constant in our obedience; according to that in the Prouerbs: *Blessed is the man that feareth alwayes.* So is it a signe, that our hearts are destitute of Gods feare, and possessed by carnall securitie, when wee are fickle and vnconstant, seruing God, shunning sinne, and doing that which is good onely, when the good moode is vpon vs, or when wee are driuen thereunto either by

some

§. 3.

The second signe, is to haue no desire to keepe Gods Commandements.

Gen. 22. 14.
Deut. 5. 13.
Deut. 10. 12.
Ex. 8. 6.
Pro. 9. 13 & 16.
6.

Psal. 19. 9.
Eccl. 12. 13.
Psal. 111. 10.
Pro. 1. 7. & 9. 10.
Psal. 128. 1.

Rom. 3. 18.

Job 15. 4.

Psal. 36. 1.

§. 4.

Secondly, when we yeeld obedience but by fits.

Pro. 28. 14.
Deut. 4. 10.
1. Pet. 1. 17.
1. Cor. 13. 39.

some approaching or present punishment. For euen the negligent Steward looked about him, when his Master called him to giue an account of his Stewardship. And the most carelesse Slaue that securely neglects all his Masters commands, will begin to feare him, when hee seeth him take the Cudgell into his hand to beate him, or when hee feelerth the smart of the whip: whereas hee that feareth God with a sonne-like feare, is alwayes constant in his durie (although not continually in like measure) because the Arguments inciting to this feare, are continually the same in themselves, and he doth constantly consider of them.

¶ 5.
Thirdly, when we doe not yeeld obedience to the whole Law, but some parts onely.

Deut. 26. 37.
Gal. 3. 10.
1am. 2. 10.
Psal. 119. 6.

1er. 17. 10.

¶ 6.
Fourthly, when our obedience ariseth not from spirituall causes, nor is directed to right ends.

Gen. 22. 5.

Againe, it is a signe of carnall securitie, when as we doe not make conscience of yeelding obedience to the whole Law of God, but thinke it enough, if wee haue respect to some part onely, though wee neglect the rest, as the first Table without the second, or the second without the first. And that wee shall escape well enough, if wee leaue some sinnes, though we retayne some other, and performe some good duties, though wee cast others behind our backs. Neuer considering that the curse of the Law is denouneed against all, *who continue not in all that is written in the Booke of the Law to doe it.* That hee who breaketh one Commandement, is guiltie of all. That he who truly feareth God, hath respect, with David, to all his Commandements, because hee is equally the Author of them all, and requireth obedience to one as well as another. Finally, that some few sinnes retayned can keepe possession for the Deuill as well as many, wound the conscience, harden the heart, and on all occasions make an easie entrance for all their fellowes. So also it is a signe of this securitie, when as wee doe not yeeld obedience with the whole Man, inward as well as outward; with the heart as well as with the tongue and hand; secretly in our Closets as well as in the Church and open Streets. For this sheweth, that we doe not thinke of Gods all-seeing Eye, which beholdeth vs as well in the darkest Night as in the brightest Day, and searcheth and examineth not onely our actions subiect to the view of Man, but also our hearts and reynes. Now, what is this but like foolish and secure Malefactors, to bee carefull to hide our faults and crimes from our Fellowes and Companions, who are liable to the same condemnation, and to commit them without feare in the presence of the Iudge.

Finally, it is a signe of securitie, when wee content our selues with such a kind of obedience, as ariseth not from spirituall causes, nor is directed to right ends, but is done out of carnall motiues and sinister respects. As when we leaue sinne and performe good duties, not out of Faith, and the true loue and feare of God, but out of selfe-loue and loue of the World. When as we are moued hereunto by pleasure, rewards or punishments; and ayme rather at our owne then Gods glorie; and are guided and directed in all our actions, not by the Word of God, but by carnall reason, proceeding, staying and turning backe, as it suggesteth vnto vs, worldly inducements or discouragements. For as it was a signe, that Abraham truly feared God, when as hee yeelded

yeelded absolute obedience to Gods Command and Word, without taking any aduice from carnall reason; so is it a signe of carnall securitie, when as we only so farre forth take counsaile and direction from the Word of God, as will stand with our carnall reason and affection, performing those good works, and forsaking those Vices, which we would doe or leaue vndone, though there were no immortalitie of the Soule, no Iudgement; yea, no God to behold vs, and to reward our good, or punish our euill actions.

The third signe of carnall securitie, is the delaying of our repentance, thinking that we can repent when we list, and that we may doe it time enough in our old age, or on our sicke beds. For as the true feare of God moueth vs continually to renew our repentance, as we renew our sinnes; and still to keepe our Accounts euen, that we may alwayes be in readinesse against that vnknowne and vncertayne Day, when as we shall be called to render them before Gods tribunall Seat of Iudgement; so securitie maketh vs to carry our selues, like worldly men, whose estate, by reason of debt and danger, is forlorne and desperate; who neuer looke vpon their bookes of Accounts to summe them vp; yea, rather keepe no account at all, because they are resolved to take their pleasure securely, and to riot it out as long as they may, and neuer crosse their delights, nor checke their ioyes, by calling to their mind and remembrance their after reckonings. Now what can argue greater securitie, then through our want of consideration to mistake our repentance, as a thing being in our owne power, and therefore at our command whensoever wee call for it, whereas it is the free gift of God, and therefore to be receiued with all care and diligence, whilst the acceptable Time and Day of saluation iasteth, wherein the Lord graciously offereth this gift vnto vs. What can more conuince vs, that our hearts are in this dead sleepe, then carelesly to put off a thing of such importance as our repentance is, which concerneth vs no lesse then our eternall Saluation or Damnation, vnto after-times which are most vncertayne, we hauing no assurance, no, not so much as of one minute? What sheweth more evidently our carelesse retchlesnesse, then with the old World and the filthy Sodomites, to liue impenitently in our sinnes, Eating and Drinking, Buying and Selling, Building and Planting, till wee bee swept away with the Deluge of Gods Iudgements, and be consumed with his inflamed Wrath. Or with Belshazzar to feast and carowze, till the Finger vpon the Wall writ downe the sentence of our condemnation? Finally, if securitie did not beset vs, how could we be so be-fooled, as to conceiue that we may more fitly and conueniently repent long hereafter, then at the present; when we haue, by abusing Gods patience, incensed his wrath, and moued him to withdraw his gifts and graces? When wee haue hardened our hearts with customable finning, so as neither Gods Word nor Works, Mercies nor Iudgements, can pierce into them? When as we are distracted with infirmities of body and cares of mind; sense of present euills, and feare of worse? How could we be perswaded to
 imagine,

§. 7.
 The third
 signe, delaying
 of Repen-
 tance.

Luk 17.

Dan. 5.

Zach. 5. 2.

imagine, that wee shall more easily make vp our reckonings betweene God and vs, when they are growne so great as they are sufficient to fill *Zacharies* large roll, then when they are in Day-bookes and short Scrowles? that we can better come out of Satans bondage, when he hath long held vs in his captiuitie, and worne vs out, and lamed vs with his gyues and fetters of sinne, then when wee are first come into his thralldome? Or that we can pull vp sinne, when by time and continuance it is like an growne Tree rooted in vs, then when it was newly planted, and as it were, in the tender twigs, if our hearts were not hardned, and the eyes of our vnderstanding quite blinded with this carnall securitie?

¶ 8.
The fourth
signe, is hypo-
cristie.

Pro. 14. 2.
Iob 1. 1.

The fourth signe, is Hypocrisie, when as we make outward shew of holinesse, and nourish corruption in our hearts; tipping our tongues with a golden and glorious profession; and angling for prayse and commendations, by presenting vnto the sight of men, some seeming good actions, that wee may more cunningly hide and disguise our secret sinnes. For as sinceritie and Gods feare accompanie one another, according to that of the wise Man; *He that walketh in his vprightnesse feareth the Lord*, as wee see in the example of *Iob*, who is said to *haue bene a man perfect and vpright*, and the cause thereof is rendred, because *he was one that feared the Lord*: So Securitie and Hypocrisie are neuer seuered, but as the Cause and Effect goe still together. For if we were not blinded with securitie, we could neuer be so foolish as to imagine, that we may please God with outward shewes, that being a Spirit he will be content with outward and bodily seruice, that he can be satisfied with the seruice of the outward Man, and that in the Church onely, and when we are in good and religious Companie, and let the Deuill and the World haue the heart at all times, and the whole Man in places secret and vnscene? How could we hope to be out of danger, when wee are in the darke, and doing the works of darknesse, seeing Night and Day are to God alike, and his piercing eye searcheth and seeth euen the hidden secrets of the heart and reynes, if our carnall securitie did not make vs beleue, that as wee regard not God, but haue remoued him farre from our thoughts, so hee as little respecteth and thinketh of vs. Like the foolish Lapwing, who hauing hidden his head, becommeth secure, thinking that hee is no more scene, then hee himselfe seeth others.

¶ 9.
The fifth signe,
is to feare
Man more
then God.
Matth. 10. 28.
Exod. 1. 17, 18.
Heb. 11. 23.
Dan. 3. and 6.

Act. 5.

The fifth signe, is when we feare Men more then God, being more carefull to please, and more loath to displease them, then his Maiestie. For as the true feare of God maketh vs to neglect men, in comparison of him, according to the commandement of our Sauour; *Feare not them that kill the body, &c.* and the example of the good Midwives, and the Parents of *Moses*, who feared God more then *Pharaoh*, of *Daniel* and the three Children who regarded not the Kings Edict, either commanding Idolatrie or forbidding Gods true worship, and the Apostles who professed, *that they feared God more then Men*: So it is the nature of carnall securitie, to make vs feare and respect

spect men, because their rewards and punishments, like vnto it selfe are carnall; worldly, present and subiect to the senses; and to neglect God, though his be vnspeakable and euermlasting, because being future and for the time to come, and as yet not to be scene or felt, we neuer consider nor thinke of them. Herein, much like vnto foolish children, who feare more the Schole-master, threatning to whip them, because of the present smart; then the deserued threats of their iust Father, though they concerne them no lesse, then their reiection out of his fauour for the present, and dis-inheriting from their patrimonie in time to come.

The sixth signe of carnall securitie, is immoderate feare in time of danger. For it is an ordinarie thing with Vices, when they are a litle checked and crossed, to turne into their contrarie extremes; As of presumption into despaire, prophane mirth into deepe melancholy, insolent pride into most abiect basenesse; as wee see in the example of *Benbadad*, who being exalted in the opinion of his vnresistable forces, gloriously boasterh that the King of Israells *silver and gold, wines and children*, were already his before the battaile, because *the dust of Samaria could not suffice for handfulls for all the people that followed him*; but being put to the worse in the battaile, hee becommeth cowardly base, sending his seruants with halters about their necks, to acknowledge his seruice, and to beg for life. And thus it fareth with carnall securitie, which in the time of prosperitie and safetie, is bold and confident, but when danger approacheth entertayneth all feares, and is presently daunted and dismayed with the shaking of a leafe. As wee see in the example of the Apostle *Peter*, who was most confident and secure in his owne strength before hee was tried; but when hee seeth himselfe in some perill, euery skar-crow maketh him afraid. And as the true feare of God expelleth other feares (like that winde which is strongest in a whirlwinde where diuers meete) according to that of the Apostle, *We haue not receiued the spirit of bondage to feare againe, but the spirit of adoption*; and because as Saint *Iohn* saith, *perfect loue casteth out feare*, as the ayre giueth place to the good liquor when it is powred into a vessell, and all other lights vanish at the appearing of the Sunne: So contrariwise carnall securitie, which is most contrarie to feare, when it is vpheld with worldly safetie and peace; doth giue place in the time of danger vnto it; which being entred causeth vs to feare shadowes as well as substances; and not onely that which hath being in truth, but such false dangers as wee giue being vnto by imagination and fearefull apprehension. According to the saying of the Psalmist; *There were they afraid where no feare was*; and that of the wise Man; *The Wicked fleeth when no man pursueth, but the Righteous are bold as a Lion*.

The seuenth signe is, when we run from God in the time of danger, vnto secundarie causes and inferiour meanes, which sayling, we wholly distrust God as not able or willing to helpe vs, and being forsaken on all sides, we are wholly possessed with feare, and so by it are plunged into

¶ 10.

The sixth signe, immoderate feare in time of danger.

1. King. 10. 3.
10. 32.

Matth. 26. 33.

Pro. 28. 1.

Rom. 8. 15.
1. Ioh. 4. 98.

Psal. 53. 5.

Pro. 28. 1.

¶ 11.

The seuenth signe, is to run from God, and to rest on inferiour meanes, in danger and affliction.

Es 43. 13, 14.

Zeph. 1. 12.

¶ 12.
The eight
signe, is con-
tempt of Gods
Ministers.

Exe 20. 4.

Job 20. 23.

into despaire. For as hee that truly feareth God for his Goodnesse, All-sufficiency, Iustice, Mercy, Power and Providence, is moued by the same Attributes to put his trust and affiance in him in all dangers, like the louing child who the more he feareth and reuerenceth his Father, the more readie he is to flee vnto him in confidence of his helpe when any perill approacheth, because the same motiues serue for both; and as they who sanctifie the Lord of Hosts by letting him to be their feare and dread, may bee assured that hee also will be their Sanctuarie, vnto which when they flee in time of danger, they may be in safetie, as the Prophet *Esay* speaketh: So he whose heart is destitute of Gods feare, and taken vp with carnall securitie, neuer thinketh of those Attributes which seeme to worke in vs both feare and affiance; but thinketh that God sitteth in Heauen, not regarding what is done vpon the Earth; and saith in his heart, *the Lord will doe neither good or euill*. The which as it taketh away from him all feare of God, so also all affiance; neither will hee who hath neglected to reuerence him as his Father, flee vnto him in time of danger with any confidence, as his Patron and Protector; but will rather cast himselfe vpon inferior meanes, wherein he trusteth, and flee any whither then vnto God, from whom his heart being wholly estranged, he expecteth no helpe at his hands in the time of trouble.

Lastly, it is a signe of carnall securitie, when as in our hearts we doe not reuerence his Ministers and Ambassadors, who in the worke of their ministerie represent his Maiestie, and in an especiall manner beare in them his Image. For as he that truly feareth his King, doth in the execution of their Office reuerence not onely the Lord Chancellor and Chiefe Iustice, but euen the meanest Major or Bayliffe, who represent his person, and come in his name, to inioyne that which he hath commanded; so he that feareth the King of Kings, reuerenceth also not onely the person of Kings and Princes, because they beare in them the Image of his Power and Soueraigntie, but also his Ambassadors, who bring vnto vs his Word of Truth, which hath no lesse power in spirittual and heavenly things, then the word of the greatest Monarch, speaking on Gods behalfe about things that are earthly and temporall; for they haue authoritie giuen them to iudge the people, as the Lord speaketh to the Prophet; and they haue a large Commis- sion giuen them for the execution of their Office and ministeriall Fun- ction, both for absoluing the penitent Beleeuer, and condemning the vnbeleeuing and impenitent sinner; not in their owne authoritie (which the Popes challenge as belonging inseparably to their Sea and Place, which inableth them to binde and loose absolutely without re- spect of persons, penitent or impenitent, or any condition to be ob- served by the partie, sauing such as respect the Popes profit;) but de- claratiuely as Gods Messengers, speaking in his Name; according to that of our Sauour: *Whose soeuer sinnes ye remit, they are remitted vnto them; and whose soeuer sinnes ye retayne, they are retayned*. In which respect it is an euident signe of a secure sinner, whose heart is destitute

destitute of Gods feare, when as he sheweth no reuerence and respect to his Ambassadour, sent vnto them on so waightie a message, which concerneth them as much as their eternall life or death. Besides, it argueth plainly, that their heart is still possessed with carnall securitie, who shew no reuerence vnto the Preachers of the Gospell; for they are the onely meanes of awakning and rowling men vp out of this spirituall Lethargie, wherein otherwise they would sleepe to their euermolting perdition; and therefore it is not possible that any, who haue receiued this great benefit by their meanes and ministerie, but that for euer after they should respect and reuerence them, who vnder God were and are the alone instruments and meanes of conferring and preserving this benefit vpon them. And so much for the signes of carnall securitie, according vnto which if we carefully examine our selues, we may cleerly know in what case wee stand, and whether our hearts are possessed with the true feare of God; or being quite destitute of it, they be wholly taken vp with carnall securitie. To the end, that if we find our selues infected with this dangerous poyson, wee may vse the meanes following as spirituall Antidotes, to overcome and drive it from our hearts; or if we find our hearts purged alreadie in some measure from it, and indued with Gods feare, wee may vse them notwithstanding, that we may be more and more cleansed from this securitie, and that the feare of God may be still preferred and increased in vs.

CHAP. VIII.

Of such Reasons as may moue vs to abhor carnall securitie, and to vse all meanes either to prevent it, or to be freed from it.

IN the practice of physick it is a thing of greatest difficulty, to discouer truly and thoroughly the disease of the Patient, and the state of his body; and yet this skill is most necessary, seeing they who faile in this point alone, must needs faile in all the rest, applying vnfit, if not hurtfull medicines, which weaken the body and strengthen the disease. But yet it is not enough that the sicknesse by the symptoms and signes be plainly discerned; and the causes and effects, properties and qualities of it well knowne; if the learned Physician and sicke Patient proceed no further; but it is also required for the effecting of the cure, that there be first a willingnesse in the Patient to be healed of his infirmitie, and with a resolution to vse the medicines which shall be prescribed; and then skill and faithfulness in the Physician, to prescribe such as are effectually for his recouerie. And thus it fareth with the spirituall diseases of the soule, the Patient and Physician. For wee must first labour to know what the sicknesse is by the signes thereof, and then be careful in prescribing & applying the best remedies. And therefore hauing plainly discovered this dangerous disease of carnall securitie by the signes of it, it remaineth now that we come to the cure, and shew the meanes whereby he who findeth himselfe sicke of this pernicious disease, may be recouered to spiritual health. And first, because the skill in the physician

¶ I.
That it is necessary to haue our hearts wrought vnto the hatred of this Vice.

cian is nothing in prescribing the best means, except there be also a will in the Patient to vse & apply them; I wil vse some motives to perswade all that find themselves affected with this sicknesse, to desire with all earnestnesse that they may be cured, that so they may be made willing also to apply the remedies. And because all phylick, both for body and soule, is in it selfe, or at least in conceit vnpleasant to the Patient; and none are willing to vse it, but those who feele the payne or see the danger of their disease; therefore it is fit that wee set downe the nature, properties and effects of this carnall securitie, that so a desire may be wrought in those who are subiect vnto it to be cured of it. The which is more necessarie in that this sicknes is not painfull to the Patient, but insensible, like the lethargie or dead pallsie; yea, in truth most pleasant and delightfull to the most, so that he who hath it, is naturally loth to be cured of it, because he liueth at ease without disturbance, inioyeth quietly all his worldly comforts, and goeth on to his destruction with a cheerfull heart & merry countenance. And therefore the lesse he feeleth the paine, the more he needeth to see the danger; and seeing himselfe cannot apprehend it, because this disease affecteth the mind and taketh away the vnderstanding, so as it cannot naturally be discerned by the partie that hath it; I will shew how desperate and pernicious it is vnto all those, who doe not vse the meanes wherby to be recovered.

¶ 2.
That Christ
hath giuen vs
speciall war-
ning to flee
securitie.

Matth. 25.

Matth. 24. 45.
Luk. 12. 42.

The danger of this disease hereby appeareth, in that Christ the great and chiefe Physician of our soules, doth so carefully giue warning of it; vsing all meanes to let all those that are his to see the danger, and to take such courses as they may preuent it, or being tainted and ouer-taken with it, may be awakned and rowsed vp out of this sweet, yet pernicious slumber. And this he doth both by Parables, Examples, and Admonitions, and Exhortations, which he presseth and enforceth from them. For first, this is the mayne scope of the Parable of the wise and foolish Virgins, of which, they being possessed with the true feare of God, stood carefully vpon their watch, expecting the vncertaine coming of the Bridegroom, and so when hee came, were receiued with him into the bridall Chamber of eternall blessednesse; but the other being secure and retchlesse, spent their time in ease and sloth, not vsing any meanes to bee prepared against the time of his approching, who being taken vpon the sudden, vnprovidd and vnfurnisshd of the oile of sauing grace, and the light of an holy life, were excluded from the marriage feast, and deprivd of the fruition of heauenly happines. To this end also tendeth the Parable of the wise and faithfull, and the euill and vnfaithfull Seruant; the one expecting daily his Masters coming, carrieth himselfe in all his affaires, and towards his fellowes, so wisely and honestly, as if his Master were already present, and he is for his reward pronounced blessed, and made Ruler of all his Master hath, for his fidelitie and care at his comming. The other being made secure, because *his Lord delayeth his comming*, behaueth himselfe so as though he thought he would neuer come, *smiting his fellow seruants, and eating and drinking with the drunken*, who is taken vpon a sudden by his Master, and in a day when he looketh not for him, and for his reward is

cut off and appointed to haue his portion with the Hypocrites, where shall be weeping and gnashing of teeth. Finally, at this our Sauour also sayeth in the Parable of the rich Man, who abounding in all prouision, and hauing more Corne and Fruits then roome to bestow them in, giueth himselfe to secure rest and ease, saying to his Soule, *Thou hast much goods laid vp for many yeeres, take thine ease, eat, drinke, and be merry.* But out of this secure slumber hee is quickly awaked with Gods voyce, saying; *Thou Foole, this night thy soule shall be required of thee, and then whose shall those things be which thou hast provided for thy selfe?*

Luk. 12. 18, 19.

To this purpose our Sauour also produceth examples, mouing vs to bee wise by the experience of others harmes. As the example of those who liued before the Flood, and of the people of Sodom and Gomorrah, who liued securely in their sinnes, eating and drinking, buying and selling, planting and building, marrying and giuing in marriage, as though they had beene free from all danger, and sure that those pleasures would haue euer lasted. But the issue of this sinfull securitie was, that they were surpris'd with Gods fearefull Iudgements at vnawares; For no sooner was *Noah* entred into the Arke, but the Flood came and drowned them all; and presently after that *Lot* was gone out of Sodom, those sinfull and secure Cities with all their Inhabitants, were terribly consumed with fire and brimstone. And from both these Parables and Examples, the Lord raiseth admonitions and inforceth exhortations, mouing vs to shake off carnall securitie, and being affected with Christian feare, to stand carefully vpon our watch, and to be instant in prayer, that we may be found readie at Christs appearing. *Watch therefore, for you know not what houre your Lord doth come.* And againe, *Let your loynes be girded about, and your lightis burning. And ye your selues like vnto them that wait for their Lord when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately.* Blessed are those seruants, whom the Lord when he commeth, shall find watching, &c. And this know, that if the good man of the house had knowne what houre the Thiefe would come, he would haue watched, and not haue suffered his house to be broken thorow. Be therefore readie also; for the Sonne of Man commeth at an houre when ye thinke not. And elsewhere: *Take you heed, watch and pray, for ye know not when the time is, &c. lest comming suddenly, he find you sleeping.* By all which wee see the necessitie of an holy and religious feare, stirring vs to watchfulnesse, and the extreme danger of carnall securitie. For if that bee not without much hazard and perill, and ought to bee carefully shunned of vs, whereof our Sauour giueth vs once warning, then how ieopardous and full of extreme danger is this carnall securitie, and with how great care to bee auoyded of vs, of which Christ giueth vs so many warnings, as of nothing else more oft and earnestly, in so many and such great varietie of Parables, Examples and Admonitions. And withall, thus much is implied hereby, that as this sinne of securitie is great and dangerous, so we are naturally most prone to be ouer-taken by it, which moueth our Sauour

8. 3.
The examples of securitie in others secretly punished, ought to be warnings vnto vs.
Luk. 17. 16.

Math. 24. 42.

Luk. 12. 35, 36.

Mark. 13. 35, 36.

p. 4.
That Christs
holy Apostles
haue giuen vs
many war-
nings, to take
heed of carnall
securitie.
Rom. 13. 11, 12.

Eph. 5. 14, 15.

1. Thes. 5. 6.

Eph. 6. 11.

1. Pet. 5. 8, 9.

p. 5.
That carnall
securitie is a
most danger-
ous sicknesse
of the soule.

Psal. 29. 4, 5.
& 114. 8.
Num. 20. 11.

1. King. 13.

to vse so many and effectuell meanes to preserue vs from it, or to a-
waken vs out of it, if wee bee already fallen into this spirituall
Lethargie.

With like care and earnestnesse, doe Christs holy Apostles admo-
nith and warne vs, to take heede of this dangerous and pernicious
sinne of carnall securitie. The Apostle Paul telleth vs, that now it is
*high time to awake out of sleepe, because now our saluation is neerer then
when wee beleued*, that is, then at our first conuersion, when as wee
began to beleue. And therefore as Runners for a prize, make most
speed when they come neere vnto the Goale: so should we be most
carefull in shaking off all securitie and sloth, and in running swiftly in
the Race of godlinesse, when we approch to the Goale of blessednes:
and exhorteth vs, that *seeing the Night is farre spent, and the Day is at
hand, we doe therefore cast off the works of darknesse, and put on the Ar-
mour of light*. And againe: *Awake thou that sleepest, and arise from
the dead; and Christ shall giue thee light. See that yee walke circumspecti-
ly, not as fooles but as wise, redeeming the time, because the dayes are euill.*
And elsewhere: *Let vs not sleepe as doe others, but let vs watch and be
sober, &c.* And because we are alwayes in danger, he would haue vs
to be at no time retchlesse and secure, but seeing we haue innumerable
enemies euer readie to assault vs, he exhorteth vs to haue continually
the whole Armour of God fast buckled vnto vs, that we may be able
to stand against the wiles of the Deuill. So the Apostle Peter vpon the
same ground, exhorteth vs to shake off carnall securitie, and to stand
still vpon our guard with all care and watchfulnesse. *Be sober* (saith
he) *be vigilant, because your aduersarie the Deuill, as a roring Lion wal-
keth about, seeking whom he may deuoure; whom resist steadfast in the
Faith.*

But that wee may bee moued to abhor this sinne of carnall securitie
with greater hatred, let vs further consider, that it is a most fearefull
and pernicious vice, which hath in it all relations of ill, being not only
in it selfe exceeding euil, but also the cause of many & grievous euils. In
it selfe it is a disease of the soule most dangerous and desperate, vnlesse
it be cured by vnfayned repentance; for there is no disease more pern-
icious to the spirituall Patient, sicke in sinne, then the stone in heart, or
if you will an heart of stone; no stone so hard and hardly broken. For
though the voyce of the Lord bee so powerfull and full of Maiestie,
that it breaketh the Cedars, shaketh the earth and maketh it to
tremble; yea, renteth the Rocks, *turning them into a standing water,
and the Flint it selfe into a Fountaine of waters*, as the Psalmist speaketh;
yet it moueth not the secure and stonie heart, nor resolueh it into the
teares of repentance; and therefore we reade that when the Word of
God by the Prophet was so mightie, that it claue insunder the stonie
Altar, yet the more hard and stonie heart of *Ieroboam*, was not at all
affected and pierced with it; but notwithstanding all Gods terrible
Threatnings he goeth on securely in his sinne. It is (as the Prophet
calleth it) that *Spirit of deepe sleepe, which closeth up mens eyes*, and de-
prieth

priueth them of the spirituall vse of their senses and vnderstanding, making the Vision and Word of the Lord, as the words of a Booke which is sealed; so as Gods Ministers may complayne of such, as hee doth in the same place, *that they are drunken, but not with wine; they stagger, but not with strong drinke.* Neither is it an ordinarie sleepe, but that dangerous Lethargie of the soule, which maketh men as vnfit to all holy duties and spirituall exercises, as death it selfe makes them vnapt and vnable to performe any naturall or morall actions. It is the Devils cradle, in which he lulleth men asleepe, so as he may do with them what he pleaseth; that deadly stinging Viper which bringeth them into the deepe slumber of death and destruction; and that Cart of Hell, which in the darke night of Ignorance, carrieth quietly and without noyse, huge multitudes into the Pit of euerlasting death. Finally, it is that *Circes*, that *Siren*, that *Witch*, which transformeth men into brut beasts, and deprieth them not onely of all grace, but euen of naturall reason and vnderstanding. It is a seeming peace, more dangerous then any warre; and in outward appearance a quiet calme, but in truth the most perillous tempest, in which many millions of soules doe suffer shipwracke, and sinke into the gulfes of endless perdition.

And as this securitie is a dangerous and grieuous disease, so in this respect it is the more pernicious, because it is hardly cured, and that in a double respect; first, because insensible diseases are in themselves most desperate, as the Lethargie, dead palsie, apoplexie. And euen in acute sicknesses, as Feauers and burning Agues, we account the patient most hopelesse and helpelesse, when as he is past feeling of his sickness. Thus also the wounded members are most hardly cured, when by much effusion of blood and spirits they are become stiffe and benumbed. And whereas greene wounds, which are most sharpe and painfull to sense, are soone healed; those which are full of dead flesh, gangrened or turned into Cankers, as they are freest from payne, so are they furthest from curing. And thus it also fareth with those who are spirituallly sicke, and wounded with the sores of sinne; the more sensible they are of their griefe, the more hope there is of their recouerie; and contrariwise, the more senselesse and stupid, the more hardly can they be restored to their spirituall health. For as *Augustine* saith, that wound which payneth not, is not to bee esteemed sound, but dead. Secondly, because he who is not sensible of his disease, thinking himselfe alreadie well enough, doth vse no meanes whereby hee may be recovered; the which is also the condition of those who are sicke of this senselesse securitie; they thinke they are in good case, rich in all things, and haue need of nothing, as we see in the example of the Angell of the Church of Laodicea; and therefore seeke not to better their estate till God open their eyes, and giueth them the sight and sense of their pouertie and wretchednesse. In which regard we may fitly say to those who are sicke of this securitie, as *Bernard* to *Eugenius*; there is no greater cause of feare, then such peace and quiet.

Esa. 29. 9, 10, 11.

Nimis securitas
mentis compassio
est. Gregor. in
Moral.

¶ 6.
That carnall
securitie is a
disease hardly
cured.

Quod non dolet
non pro sano, sed
pro mortuo com-
putandum. Au-
gust.

Apoc. 3. 17.

Nihil plus metuo
tibi pax ista,
lib. 3. de Con-
sil.

¶ 7.
That carnall
securitie is the
cause of all
sinne.
Pro. 13. 14.

Psal. 94. 4, 5, 6.

Isa. 49.

Gen. 20. 11.

Rom. 3. 18.

¶ 8.
That securitie
emptieth the
heart of all
grace, and pre-
pareth and mak-
eth it fit to re-
ceiue Satan,
with all his
tentations.

Mat. 12. 43, 44.

Iud. 18. 7, 10.

But as this securitie is in it selfe euill and sinfull, so is it the cause of all euill, and that both the euill of sinne, and also the euill of punishment. For as the feare of God restrayneth those who are indued with it from all wickednesse, and as the wise Man speaketh, is like the *Well-springs of life to make vs flee from, and escape the snares of death*; so this carnall securitie keepeth open house for all impietie and sinne, whilest the secure person presumeth not onely of impunitie, notwithstanding that he fatteth himselfe with the pleasures of sinne, but also promisseth vnto his soule the long fruition of his present prosperitie, and afterwards the perpetuall possession of euerlasting happinesse. So the Psalmist saith, that the *workers of iniquitie boasted themselves in their wickednesse, broke in pieces the Lords people, and afflicted his heritage, murdered the Widdow, Stranger and Fatherlesse, saying, the Lord shall not see, neither shall the God of Iacob regard it.* And the Prophet telleth vs, that Babylon liued in all voluptuousnesse, securely presuming that there should be a *Queene for ever and see no euill.* Thus Abraham concludeth, that the Egyptians were fit for Rapes, Murther, and all outrageous wickednesse, *because there was no feare of God in the Land.* And the Apostle hauing set downe a Catalogue of many grieuous sinnes; setteth downe this as the mother sinne and cause of all the rest, that *there was no feare of God before their eyes.*

For securitie which emptieth the heart of all feare of God, not onely encourageth the flesh to goe on in all sinful courses, which will yeeld vnto it delight, profit or preferment, because there is no feare of danger, and entercayneth all the tentations of the World, which bring with them any carnall contentment, but also setteth the doore of our hearts wide open to let in Satan, and maketh way for all his tentations. For when this euill spirit and enemy of our saluation, would lay more firme and sure hold of such as he already possesseth, hee departeth for a time, as though by the power of Gods Word and Spirit, he were cast out and vanquished. But when hereby he hath made them secure and retchlesse, he returneth againe, and finding his house (that is their hearts) emptie and cleane swept, with this beesome of carnall securitie, of all spirituall graces, and garnished with all vices, which are the ornaments in which hee most delighteth, *Hee taketh with him seven other spirits, more wicked then himselfe, and they enter in and dwell there, and so the last state of that man is worse then the first.* So that if securitie hath first taken vp the roome, Satan may at his pleasure make an entrance and get an easie victorie. For as in ciuill affaires, nothing doth more expose a state to desperate danger, then when through prosperitie and ease it becommeth secure, fearing no enemy, nor suspecting the approach of any euill, as the stories of Troy, Babylon, Carthage, Rome, and many others, doe make it manifest; so nothing doth more endanger our soules, to be sacked and spoyled of all grace, by our spirituall enemies, then when being taken vp with sloth and securitie, we feare no danger. So that the Deuill, World and Flesh, intending to assault vs (as the Danites, the men of Laish) may encourage

rage one another with assured hope of victorie, because they are to fight against such as are quiet and secure, and therefore easie to be overcome. For this securitie is the mother of Sloth and Negligence, making men not to regard their enemies strength and malice, nor their owne danger; and consequently, to omit all meanes of their owne safetie. Yea, not onely doe our spirituall enemies thus finally vanquish the vessells of wrath prepared to destruction; but oftentimes foyle and leade captiue vnto sinne Gods dearest seruants, as wee see in the example of *Noah*, who persisted in his iustice and integritie in time of danger, but when the Flood was past, and he secured from all feare, he is foyled by Satan in his owne familie. So *Lot* who stood in his vp-rightnesse, when he liued in danger among the Sodomites, fell shamefully in the sole companie of his owne daughters. And *Dauid*, who in the time of his persecution by *Saul*, was a patterne of pietie, when hee walked securely on the Rooofe of his Kingly Palace, was tempted and overcome. But yet this securitie arising from outward causes, doth not so much endanger vs, as that which ariseth from an opinion of our owne strength, and the weaknesse of our spirituall enemies; because we haue gotten the better of them in some conflicts. For it maketh vs to neglect the chiefe pillar of our strength, the power and providence of God, and all good meanes, whereby wee might bee enabled to stand in the day of battaile; and so encourageth our enemies to assault and set vpon vs, and weakneth our hands in making resistance. Whereby (as one saith) oftentimes it commeth to passe, that he whom the conflict of tentation could not overcome, is shamefully foyled by his owne securitie. And the mind becoming loose and negligent in securitie of its owne vertue, is pierced and wounded with the weapon of an vnexpected fault by our treacherous enemy. And this is the cause, why the Lord continually exerciseth his seruants in the spirituall warfare, and suffereth the enemies of their saluation to skirmish with them, that they may bee preserved from securitie, which is farre more dangerous then any warre. And as *Scipio* wisely aduised in the Senate, that Carthage should not vtterly bee destroyed, lest the Romanes with too much peace and securitie, should become slothfull and effeminate, and so bee easily subdued by some other enemies: so the Lord would not giue vs a full victorie ouer our spirituall enemies, but suffereth them (though with ouer-ruled and abated forces) to skirmish with vs, that we may not become slothfull and secure, and so exposed to more danger. And thus wee see, that carnall securitie is in it selfe a dangerous euill and grieuous sinne, the which should moue vs with vnreconciliable hatred to abhor and make warre against it; neuer being at rest, till by the vse of those good meanes which God hath sanctified for this purpose, wee haue banished it out of our hearts, and in stead of it, established in them the true feare of God.

*Ad vniuersam
corruptionem nu-
dat semina quae
per 600. annos
falsitate con-
stiterat. Hieron.
ad Ocean.*

*Sape quem ten-
tationis certamen
superare non va-
luit, sua deterius
securitas fra-
git. Or. Greg.
in Moral.
Sape mens dum
virtutem sua se-
curitate resolu-
tur infidante
aduersario ino-
pinata culpe telo
perforatur. ibid.*

CHAP. IX.

Where is shewed that carnall securitie is the cause of many
fearefull punishments.

p. 1.
That carnall
securitie depri-
ueth of Gods
faour and
protection, and
dispoyleth vs
of all spirituall
grace.

BVt that we may be moued to pursue this Vice with more
deadly hatred, and more carefully vse all good meanes
to be armed against it; let vs now further consider, that
as it is the euill of sinne, and the cause thereof, as hath
beene shewed; so also it is the cause of the euill of pu-
nishment; yea, it selfe is also a punishment of other sinnes. Concern-
ing the former: This securitie exposeth vs to many euills both priua-
tiue and positieue. For it depriueth vs of Gods assistance in the day of
tentation, whilst it blindeth our eyes, that we cannot see the want of
his helpe, hardneth our hearts that we cannot desire it, and shutteth
our mouthes that wee cannot craue it by our seruent prayers. It di-
spoyleth vs of the rich furniture of Gods sauing graces, by causing vs
to neglect, or formally and coldly to vse the meanes whereby they
should be nourished and increased; as hearing the Word, Reading,
Meditating, Prayer, and the rest, presuming that we are well enough,
safe, and in good estate without them; whereupon must needs follow
their languishing and decaying, if this securitie be still cherished in vs.
For the strongest bodies will waxe faint and weake, if they bee depri-
ued of their food whereby they should bee nourished. The greatest
flame and fire will soone goe out, if it be not fed with a new supply of
fuell and kept in by blowing. The greatest state will soone bee consu-
med, if men lauishly spend vpon the stocke, and vse no meanes to adde
vnto it. The best Vines will grow wild, and bring vnripe and sowre
Grapes, if they be neglected and be not pruned and well ordered. The
most fruitfull ground, will in stead of good Graine, bring forth weeds,
Thornes and Thistles, if it be not husbanded and manured. And thus
it fareth with vs in our spirituall estate, our strength of grace will turne
vnto weaknesse, if in our securitie we thinke our selues so strong, that
wee need not to cherish them with the spirituall Manna, and meanes
of grace and saluation. The fire of the Spirit will bee extinguished, if
wee cast vpon it this cold water of securitie, and doe not continually
re-entline it by blowing vpon it, and stirre vp the gifts and graces of
God in vs, as *Paul* exhorteth *Timothy*. Wee shall soone breake and
bee banke-rupted in our spirituall state, if thinking with the *Laodi-
ceans*, that we are rich enough and haue need of nothing, we neglect
the meanes whereby the mayne stocke of Gods graces may be pre-
serued and increased in vs. Wee shall like degenerate Vines, in stead of
sweet, bring forth nothing but sowre Grapes, if we neglect the conti-
nuall purging and pruning of our selues from our superfluous lusts,
and doe not preserue our hearts well ordered and in the feare of God.
Finally, in stead of the fruits of Vertue, we shall breed and bring forth
nothing but the weeds of Vice and Sinne, if we neglect our spirituall
husbandrie,

2. Tim. 1. 6.

Apoc. 3. 17.

husbandrie, breake not vp the fallow grounds of our hearts, weed them not of thornie cares, manure them not by the vse of all good meanes, whereby they may bee made rich and fertile, and sow not in them the good seed of Gods Word, which will bring forth in vs the fruits of Holinesse and Righteousnesse.

More particularly, our light of knowledge will soone grow dimme, if we securely content our selues with that we haue, and doe not more illuminate our vnderstanding by the light of Gods Word, from which (as the light of the Moone from the Sunne) it was first borrowed. Or else, if it remayne quicke and sharpe in theorie and speculation, it will waxe vaine and vnprofitable in respect of vse, and no way further but rather hinder vs in the wayes of godlinesse. Our faith will become faint, if through securitie we carelesly neglect the meanes of Hearing, Reading, Praying, &c. seeing it is nursed and cherished by the same meanes, by which it was bred and borne in vs. Our loue will waxe cold and fruitlesse, if wee grow secure and sluggish with the Spouse in the Canticles, neglecting to see and seeke the face of our Beloued in the vse of his holy Ordinances, to harken to his Voyce, not meditating on his infinite loue, wherewith hee hath loued vs: vpon which cooling of our affection towards him, he will withdraw himselfe, and hide from vs his louing Countenance (as it is in the same place) and so wee shall also lose the sweet and comfortable sense and feeling of his loue in our hearts, till wee haue shaken off our carnall securitie, and haue diligently sought his face and fauour by renewing our faith and repentance. Our affiance in God will soone languish, if we either securely flatter our selues with a conceit that wee are out of danger, or haue strength in our owne hands to preuent or ouer-come it, neither can we catch sure hold of this staffe of our strength, till wee see what need we haue of it, and haue cast out of our hands the brittle Reede of our owne abilities. Our feare of God will quickly fayle and giue place, if wee nourish securitie, which is an vtter enemy and opposit vnto it; for contraries, without meane, cannot be in their strength and vigour in the same subiect at the same time; and if wee neglect, through this securitie, the meanes and causes of Gods feare, as the meditating on his Power, Prefence, and Prouidence, his Mercy, Iustice, Goodnesse, Truth; it must needs follow, that it selfe will decay in vs. Our patience will be enfeebled, when as wee presume that wee are safe from all trialls and tentations, or securely resting on our owne strength, as sufficient to ouer-come them, we haue neglected to gather Arguments of comfort and consolation against the day of affliction. Finally, our prayers will grow cold and formall, vncheerfull and heartlesse, when by our securitie wee are made insensible of our wants, and are in no feare of approaching euils.

And as this securitie depriueth vs of all sauing grace: so also of the good Spirit of God, which is the author and fountaine of them. For it causeth vs, through sloth and negligence to quench the good motions of the Spirit, either perswading vs to the preformance of good duties,

p. 2.

Of some special graces
whereof carnall securitie
depriueth vs.

Rom. 10. 17.

1. Tim. 1. 5.

Cant. 5. 1. 2.

p. 3.

That Gods
Spirit will not
dwell in a se-
cure heart.
1. The. 5. 19.

Eph. 4. 30.

duties, or to shunne and auoide vice 2nd sinne, whilest wee neglect to put in practice, the things vnto which it moueeth vs. And so vexing and grieuing this holy guest, wee make him weary of his lodging, and willing to depart from vs. For, as securitie maketh way for the euill spirit to enter into our hearts, when as it sweepeth it cleane of all vertue, and garnisheth it with vice and sinfull corruptions: so it maketh the good Spirit to remoue and depart, being in all things most opposite vnto it. And as the fire is extinguished when as we doe not blow and cherish it, or if wee stop the vent so as it cannot flame out, and smother it in its owne smoke; so we doe extinguish the fire of Gods Spirit, when through securitie we neglect to vse the meanes whereby it is nourished, or will not let it blaze and flame out in the actions of holinesse and righteousnesse.

p. 4.

That Carnall
securitie depri-
ueth vs of eter-
nall happines.
1. Cor. 9. 23. 24.
Apo. 2. 10.
p. 3. 11.

Matth. 7. 13.
p. 11. 12.

Phil. 2. 12.

Matth. 25. 10.

Nemo duri cor-
dis salutem vn-
quam adeptus
est. &c. Ber-
nard. ad Eugen.
lib. 1.

Ezech. 11. 29.
p. 36. 26.

p. 5.

That Carnall
securitie expo-
seth vs to posi-
tiue euils, and
first to all dan-
gers.

Neither doth it only depriue vs of grace in this life, but also of glorie and happinesse in the life to come. For this crowne and garland of euerlasting blessednesse, is not promised to slothfull loyterers, but vnto them that strue for it, to wrastrlers that contend for masterie, to runners that runne in the Spirituall race, that hold out to the end, to those that fight in the Christian warfare, and neuer giue ouer the field till they haue obtained victorie. This gate of life is not opened to those that slothfully sit still, and securely content themselues with their present state, not caring whether they goe in or no; but vnto those that strue to enter into it, and vse a kind of holy violence, that they may presse in, and not be in danger of being put backe. Saluation belongeth not to those, who are carelesse and secure in the vse of the meanes whereby it may bee had, but to such as worke it out with feare and trembling. These mariage joyes are not prepared for such foolish virgins as sleepe in securitie, and take no care to bee found in readinesse; but for the wise, who not knowing when the Bridegroomme will come, doe stand vpon their watch, and haue their lampes of Faith clearely burning, and giuing out the light of a godly life. And therefore (as one sayth) there was neuer any of an hard and secure heart that obtained saluation, vnlesse God hauing mercy vpon him, hath taken away his stonie heart from him, and giuen him an heart of flesh, as the Prophet speaketh.

And thus we see that Carnall securitie depriueth vs of all good in this life and the life to come. But besides this priuation of good, it doth also expose vs positiue to all euill. As first, it maketh vs subject to all dangers, and that in diuers respects. First, meritoriously and deservedly it being just with God, that they should not bee shaded vnder the wings of his prouidence, who haue no awfull respect of his presence, but are carelesse and vnconscionable in all their wayes. Secondly, because they are improuident and negligent in the vsing of any meanes, whereby they may be preuented, either prayer vnto God for his protection, or repentance for sinne, which hath indangered them to Gods Iudgements, or Christian prudence, in fore-casting what euils may befall them, or if they happen, how they may preuent them. In

which

which regard, it is no more strange for secure men to fall into mischiefe, then to see a man, who hauing blind-folded himselfe, and runneth he careth not whither with head-long haste, or that walketh in his sleepe, to stumble at blocks in his way, or to fall into Pits and Ditches. Thirdly, because they alwayes lye open vnto their spirituall enemies, and encourage them with their secure carelesse to set vpon them, because before the assault they are sure of victorie. Fourthly, because giuing themselves to sloth and ease, they neglect to buckle the Christian Armour vpon them, whereby they might be inabled to resist their enemies in the day of conflict. And lastly, because they who through securitie are destitute of the feare of God, endanger themselves to all things else which are to bee feared; and howsoeuer they are void of all feare in the time of prosperitie; yet when the things they neuer feared fall vpon them, they are so amazed and astonished with approaching dangers, and so deprived of all courage to resist, or counsaile to auoid them; that they doe through excessiue feare inuitably fall into many of them, which they might haue escaped, if they had feared seasonably, and prouidently fore-seene them before they hapned. In which respect, one saith, that our prosperitie ought neuer to bee secure; because securitie is more dangerous to our mind, then aduersitie to our body. For things prosperous doe first corrupt vs, before those which are aduerse, can breake and hurt vs. And another Father giueth the reason of this danger, Because he that securely presumeth feareth not, and so is lesse cautelous and prouident, and thereby more apt to fall into danger. Feare is the foundation of health and safetie; and presumption the impediment of feare. And therefore it is more profitable if we feare that we may fall, for by fearing we shall take heed, and taking heed we shall escape.

Secondly, this carnall securitie bringeth vpon vs Gods fearefull Iudgements, as appeareth by many testimonies of Scriptures, wherein they are denounced, and many examples of secure sinners, vpon whom they haue beene inflicted. So the Lord threatneth, that if any hearing the words of the Curse recorded in the Booke of the Law, doe blesse himselfe in his heart, saying, I shall haue peace though I walke in the imagination of my heart, so adde drunkenesse vnto thirst; hee will not spare him, but then his anger and iousie shall smoke against that man, and all the curses that are written in that Booke shall lye vpon him, and the Lord shall blot out his name from vnder Heauen; and the Lord shall separate him vnto euill. Thus, because the Rulers of Ierusalem said, We haue made a couenant with Death, and with Hell are wee at agreement, when the ouerflowing scourge shall passe through, it shall not come vnto vs; for wee haue made lyes our refuge, and vnder falshood haue wee hid our selues; therefore the Lord threatneth, that their couenant with Death shall be disannulled, and their agreement with Hell shall not stand, and that when the ouerflowing scourge shall passe through, they should be trodden downe by it. So because the residue of Israel, liuing in great iniquitie, blood and peruerse, said in their securitie; The Lord hath forsaken the

Nunquam secura debet esse felicitas, quia periculosa sunt animo secura, quam corpori aduersa, &c. Aug. in Sent. T. 3. c. 1059.

Qui presumit minus veretur, minus et cauet, plus periclitatur, &c. Tertul. de cultu Forn. pag. 407.

2. 6.

That carnall securitie exposeth vs to Gods fearefull Iudgements. Deut. 19, 19, 20, 21.

Isa. 28, 15, 18.

Ezech. 9, 9, 10.

Zeph. 1. 12, 13.

Esa. 47. 8.

Apoc. 18. 7, 8.

Rom. 2. 5, 6.

p. 7.

The former
point illustra-
ted by exam-
ples.

Luk. 17. 25, 28.

1st. 6. 14:

Dan. 5.

1. Thes. 5. 3.

Pro. 23. 34.

p. 8.

That carnall
securitie plung-
eth men into
euerlasting
condemnation.

the Earth and seeth not; the Lord threatneth that *his eye should not spare them, and that he would haue no pittie, but would recompence their way upon their head.* Thus the more carelesse and secure the Jewes were in examining their wicked works and wayes, saying in their hearts; *The Lord will doe neither good nor euill,* the more curiously he threatneth to search them out, and to punish them with greater seueritie; the which hee implyeth by that borrowed speech, that hee would *search Ierusalem with Candles,* and *punish the men that were sesled on their lees, making their goods to become a booty, and their houses a desolation.* So, because Babylon liued in her sinnes with great securitie, and promised vnto her selfe impunitie, and the continuance of her prosperitie, the Lord, denounceth those iudgements against her, from which specially shee blessed her selfe, euen losse of Soueraigntie, slaughter and desolation: the which is also threatned against the Anti-type, the Romish Babylon, and in Gods good time shall be inflicted. And thus doe secure sinners, who through *hardnesse of their hearts cannot repent, treasure up for themselves wrath against the day of wrath, and the reuelation of the righteous iudgement of God, who will render vnto euery man according to his deeds.*

This also is cleere and euident by the examples of former times; for thus the old World, and Sodom and Gomorrah, liuing securely in their sinnes without repentance, eating and drinking, buying and selling, building and planting, marrying and giuing in marriage; were destroyed with Gods fearefull Iudgements of Fire and Water. So the Jewes, when they securely blessed themselves in their prosperitie, and drowned the voyce of the Lords Heralds; denouncing warre, with their lowder crie of peace, peace, were vanquished by their enemies, and led into a miserable captiuitie. Thus *Belsazzar* was attached in the midst of his cups, and bring in his chiefe jollity, feasting his Princes and Concubines, and farre off from all danger, his ruine is written by a finger vpon the Wall; and soone after executed and accomplished. And as this hath beene the condition of secure men in time past; so is it now, and shall be to the end of the World, and euen at the end of it; *For when they shall say peace and safetie, then sudden destruction shall come vpon them, as trauaile vpon a Woman with child, and they shall not escape,* as the Apostle telleth vs. In which regard the estate of secure men, flourishing in prosperitie, is like the state of the fatted Oxe that is led to slaughter, who is as secure and far from feare, as he was in fore-times, when he was led to the pasture; or of the silly Bird, which feedeth securely on the bait, when the Net is readie to bee pulled vpon her; or of the Drunkard, of which the wise Man speaketh, who sleepeth securely in the midst of the Sea, or as hee lyeth vpon the top of the Mast, readie to bee blowne ouer Hatches in euery Tempest.

But most fearefull is the estate of secure men, in respect of that fearefull condemnation, which they plunge themselves into, in the WWorld to come. When as they shall not onely be deprived of heavenly ioyes, but

but be also for euer tormented with hellish torments. As we see in the example of the retchlesse and secure seruant, whose Lord came in a day when he looked not for him, and in an houre that he was not aware of, and not onely deprivied him of the reward giuen to the faithfull seruaut, whom hee found well imployed, but also cut him off, and appointed him his portion with hypocrites, where shall bee weeping and gnashing of teeth. Neither shall they bee subiect onely to ordinarie punishments and tortures in this hellish condemnation (though the least in this kind bee fearfull and intolerable) but as they haue more securely wallowed themselves in carnall and worldly pleasures, presuming that they should alwayes last, the more exquisitely shall they bee tormented; as we see by that fearfull sentence pronounced against the Whore of Babylon, the Antichrist of Rome. *How much she hath glorified her selfe and liued deliciously, so much torment and sorrow giue her: For shee saith in her heart, I sit a Queene and am no widdow, and shall see no sorrow.* For if the Lord obserueth such a iust proportion in executing iudgement, according to the Law of requitall in this life: How much more may shee, and all other of her condition, expect it in the last iudgement, when there shall be no further day of vengeance taken, but euery sinner shall be punished to the full, according to the qualitie and quantitie of his sinnes?

Finally, as this carnall securitie is in it selfe sinfull, the cause of sinne and the cause of punishment: so (that we may know that there is no relation or respect of euill wanting in it) it selfe also is a fearful punishment of other sinnes. For when we not onely put out the small sparks of the light of nature remayning in vs, and put to silence our owne consciences, accusing vs for sinne; but also strue against Gods Spirit, and quench the good motions thereof, either mouing vs to good or restraining vs from euill; then it is iust with God to giue vs vp vnto our owne lusts, seeing we will needs serue them, and not let his spirit alwayes strue with vs; to blind our minds and vnderstandings (not by putting out our eyes, but) by with-holding the light of his holy Spirit, whereby alone they are illuminated; to harden our hearts (not by infusion of corruption) but leauing them to their owne naturall hardnesse, and denying to giue the Oyle of his grace, whereby they might be softned, and to cause the many wounds which we haue giuen vnto our consciences, to take away the sense and feeling of it, and so turne vnto a deadly Gangrene or incurable Canker. So *Augustine* saith, that it is a iust punishment from God, that hee who knoweth to doe well and doth it not, should also be deprivied of the knowledge of well-doing. Thus when the Gentiles sinned in the highest kind against their consciences, and knowing the true God by the light of nature, and by reading in the great Booke of the Creatures, did not worship him as God, but fell into grievous Idolatrie, and committed spiritual Whoredome with all the Creatures; the Lord (as the Apostle saith) that they might receiue (*τὸ ἀποδοῦναι τὸ ἕδος τῆς χάριτος*) that recompence of reward which was due vnto their willfull error, gaue them ouer to

Mat. 24. 50, 51.

Apoc. 18. 7.

Lex talionis.

p. 9.

That carnall securitie is a fearful punishment of other sinnes.

Gen. 6. 3.

*Iustissima pena
ut qui scientia re-
ctum non facit,
amittat scire
quod rectum.
De lib. Arbit.
lib. 3.*

Rom. 1. 27.

Esa. 1. 5.

Esa. 6. 9, 10.

Zach. 1. 10, 11,
12.

Zeph. 1. 17.

Esa. 26. 16.

Heb. 3. 12.

Apo. 3. 19.

2. Tim. 2. 12.

E. 3. 12.

Apo. 14. 22.

2. Cor. 4. 17.

their owne vaine imaginations, to become Fooles, to the vncleane lusts of their owne hearts and vile affections, and to a reprobate mind, to commit sinne with greedinesse, and without any sense or feeling. So when the Iewes would take no warning neither by Gods Words nor Works, but wearied his Prophets with speaking vnto them, and himselfe with smiting and correcting them; so that he excuseth his neglect of fatherly chastisements, because hee found them vnprofitable and bootlesse: *Wherefore should you be stricken any more; seeing yee will reuolt more and more.* At last, as a reward and iust punishment of their impenitency, hee giueth them vp to their blindness of mind, carnall securitie and hardnesse of heart. *Goe, and tell this people; heare yee indeed, but vnderstand not; and see yee indeed, but perceiue not. Make the hearts of this people fat, and make their eares heavy, and shut their eyes; lest they see with their eyes, and heare with their eares, and vnderstand with their heart, and conuert and be healed.* Thus when they liued in vniustice and oppression; and would shew no mercy, nor harken to Gods Prophets calling them to repentance, their hearts also became as hard as the Adamant stone. And thus the Lord threatneth, that hee will *bring distresse vpon them, and make them to walke like blind men*, without light of comfort, or sight of vnderstanding, because they had sinned against him. And this of all other punishments, inflicted in this life, is most grievous and fearfull, and therefore with greatest care to bee auoyded. For other punishments, being sanctified by Gods Spirit to our vse, doe open our eyes, but this shutteth and maketh them starke blind; others make vs to flee vnto God, and draw neere vnto him for ease and comfort, but this maketh vs to flee further from him, as though we needed not his helpe. Others bruise our hearts and make them contrite, causing them of stone to become flesh, but this doth more and more harden them (as frost doth the water which it conuerteth into Ice) and of flesh maketh them to become stone. Other afflictions doe helpe to cure our spirituall sores, and to draw out the Core of our corruptions, but this makes them to rot and fester, by neglecting those holesome salues, whereby they should be healed. Others refine vs, like good mettall, in the fiery furnace, and like Files doe scowre away our rust, but this maketh vs to rust the more, and couereth vs ouer with filth and drosse. Others make vs crie out vnto God by prayer, and more diligent in his seruice, this shutteth our mouthes that wee cannot, and hardneth our hearts that wee will not call vpon him, and maketh vs to neglect all good duties. Others correct vs and make vs better, this corrupts and makes vs worse. Finally, they are the way to Gods Kingdome, for we must suffer with Christ before we can raigne in him; yea, they helpe vs forward in the way of Righteousnesse, that leadeth vnto Happinesse, and so, as the Apostle saith, *cause vnto vs a farre most excellent and eternall weight of glorie*; but this punishment of carnall securitie and hardnesse of heart, doth make vs vnterly to neglect this way, and thrusteth vs into the broad way that leadeth to destruction.

CHAP. X.

*Of the meanes whereby we may be preserued from carnall securitie.
As first auoyding and taking away the
causes of it.*

BY that which hath beene said in the former Chapter, it may manifestly appeare, that the sinne of carnall securitie is out of measure sinfull, a capitall euill, and most dangerous disease of the soule, which is more heartily to be abhorred, and more carefully to be auoided, then the plague, leprosie, or corporall lethargie. But, for as much as it is not sufficient that we see the manifold mischiefs of this Spirituall sicknesse, and thereby bee moued to hate it, and earnestly to desire to be freed from it; vnlesse wee also know by what meanes our desire may be satisfied: I will in the next place propound the preseruatiues, which may keepe vs from this disease, and the medicines which may cure and recouer vs if we be alreadie fallen into it. First, then if we would be cured of this Spirituall lethargie, we must imitate skilfull Physicians, who to effect a perfect cure, doe labour chiefly to take away the causes of the sicknesse, and withall to strengthen and confirme the affected part, that being expulsed they may be able to keep them from re-entring. Which not being obserued, there can be no perfect cure, but the Patient will be readie, vpon the next distemper of heat, cold, or misdiet, to relapse dangerously into his former disease. And if we would take away these malignant and poisonous streames of carnall securitie, it will be to little purpose to lade and emptie them in the current, vnlesse we damme and stop vp the Well-head and Fountaine from which the Spring. To which end, we will propound them in the same order wherein they were formerly handled. And first, if wee would be freed from carnall securitie, wee must labour to come out of our naturall ignorance, and to haue our minds illightned with the knowledge of God, and of those attributes, whereby his true feare is wrought in our hearts, as his omnipotent power, omniscient wisdom, omnipresence, iustice, trueth, mercie, goodnesse, and the rest. For there are scarce any that are ignorant of these, who are not wholly possessed with carnall securitie; neither doth it make them watchfull and fearefull to be compassed about with desperate dangers, because liuing in the blindness of ignorance, and in such palpable darkness as obscureth all things, they want both light and sight to see and apprehend them.

The second meanes and remedie against securitie, is not onely to know God and his attributes, but also often to meditate and consider of them. As still to thinke and remember, that hee who seeth all things, seeth and beholdeth our most secret actions, yea, searcheth our very hearts and reines, discerning euery turning and winding in this Labyrinth, much better then we our selues. So *Salomon, The*

§. 1.

The first remedie, is to auoid ignorance, and labour after knowledge.

Ibi maxime oportet obseruare peccatum ubi nasci solet. Hieronym.

§. 2.

The second remedie, is to consider and meditate often on Gods attributes.

a Deus totus est
sensus, totus vi-
sus, totus audi-
tus Plin. hist.
nat. l. 1. c. 7.
b Sphæra cuius
centrum ubique.
circumferentia
iniquam. Em-
pedocles.
Psal. 139. 8. 9.
c Magna tibi
custodia necessa-
ria est qui ante
oculos iudicis
vinitis cuncta cer-
nentis. Bernard.
medit. c. 6.

2. Cor. 5. 10.

Heb. 12. 31.

eyes of the Lord are in euery place, beholding the euill and the good. Pro-
uerb. 15. 3. And Iob, I know that thou canst doe euery thing, and that no
thought can be with-helden from thee. Iob 42. 2. And therefore David
setteth God continually before him. I haue (saith he) set the Lord al-
wayes before me, because he is at my right hand, I shall not be moued. Psal.
16. 8. and Psal. 119. 168. Yea, ^a that he looketh not thus vpon vs as farre
off, he being in heauen and we on earth, but being in all ^b places alike,
is present with vs, and standeth by to see how in all things we carrie
our selues; and not as an idle speculatur, only to gaze on our actions
with either liking or dislike of them, but as our ^c Iudge, who will ei-
ther acquit and reward vs if we doe well, or condemne and punish vs
if we doe euill. And not such a corrupt Iudge who may be blinded
with rewards, and taketh more care to weigh the bribe then the
cause, or a respecter of persons; who may easily be mis-led by fauour
or friendship; or one so weake in authoritie, or confined in his iuris-
diction to such narrow limits, or of such small power and strength,
that we may appeale from his sentence to an higher Court, flee out
of his dominions, or by our owne wisdom and strength, or helpe
of our friends, deliuer our selues from his iust doome, by mayne force.
But let vs remember, that the Iudge who standeth by and looketh vp-
on our actions, is most vp-right and vnpartiall, who accepteth no
mans person, and so all-sufficient in himselfe that hee needeth no re-
wards, and supreme Lord of all, so that wee cannot giue him any
thing which is not his owne already. That his dominion lasteth vn-
to all ages, and extendeth vnto all creatures, and his presence filleth
all places, so that, *if we could ascend into heauen, he is there; if we should
make our beds in hell, he is there; if we should take the wings of the mor-
ning, to flee from his presence, and dwell in the vsmost parts of the sea,*
euen there the hand of his power and prouidence would find vs out.
that his sentence and decrees are much more firme and irreuocable
then those of the Medes and Persians, and his truth so inuiolable and
vnchangeable, that what hee hath spoken cannot bee disanulled, but
shall surely be accomplished. That he is so omnipotent in power, that
all the creatures in heauen and earth cannot resist his will. That hee
is a God that hateth iniquitie, and is a consuming fire to burne vp im-
penitent sinners as stubble, in which regard it is a fearefull thing to
fall into the hands of this iust, true, powerfull, and euerliuing God.
Finally, let vs consider, that hee who looketh vpon vs, and standeth
by vs, is infinitely good and gracious, our deare Father in Iesus Christ,
who hath bestowed on vs all the benefits which wee enioy in present
possession and future hope; and therefore, that it is great impietie
and foule shame, to abuse such infinite mercie and inestimable bene-
fits, by neglecting his eye and presence, and sleeping through carnall
securitie quietly in our sinnes, without any desire to come out of them
by vnfaigned repentance. And if thus considering and meditating on
Gods nature and attributes, we set him continually before our eyes,
and ourselues and all our actions in his presence, it is not possible that
there

there should be any place to lodge securitie in our hearts. For if the eye of the louing and wise Father, of the iust Iudge and soveraigne King, doe make Children and Subjects to shake off securitie, and to carrie themselves in their presence with awfull reuerence, and with a desire to approue their words and workes vnto them; how much more shall we thus doe, if we continually set God before vs, the King of Kings, the supreme Iudge of men and Angels, and our most gracious Father in Iesus Christ?

The third meanes is to cast off all selfe-confidence, and opinion of our owne wisdom and strength, as being altogether insufficient to preserve vs from the least dangers. Which that wee may doe, let vs consider, that we are neuer neerer falling, then when we rest vpon the broken staffe of our owne strength; and neuer further from it, then when vtterly despayring of all our owne abilities, we cast these brittle reeds out of our hands, which doe but trouble vs and hinder our hold, and releye our selues vpon the Lord, the sure and neuer fayling pillar of our strength. And this we see in the example of *Dauid*, who in the strength of his prosperitie growing confident, that hee could not be moued, was presently troubled and foiled: But when finding his foot to slip, he despaired of standing in his owne strength, then the mercie of the Lord did hold him vp. But especially, let vs wholly denie and reiect our owne worth and merits, the opinion our good natures, good meanings, and intentions; yea, of the strength of our spirituall graces, as though they were sufficient to deserue Gods protection, or to vphold and defend vs against all perils. For this maketh vs much the lesse to respect God and reuerence his holy Maiestie, and to sleepe more deadly in our carnall securitie, when wee lodge in the castle of our owne strength and abilities, and haue the keyes of our safetie and protection in our owne keeping. Whereas if we see and acknowledge our owne insufficiencie, our want of wisdom and power to keepe vs from any danger, and defend vs against tentations; our frailty to fall into sinne, and inability to any good actions; our pronenesse to fall into perils, and want of power to recouer out of them; our vnworthinesse of Gods least fauour, and worthinesse of his greatest Iudgements: this would make vs to shake off all securitie, and so worke out our saluation with feare and trembling, as the Apostle exhorteth; because of our selues, wee are able to doe nothing, *but it is God onely which worketh in vs both to will and to doe, of his good pleasure.* This would keepe vs from being secure, as though we were possessed of all we desire, and were alreadie perfect; and make vs with the Apostle, *to forget those things which are behind, and to reach forth vnto those things which are before*, and with all our care and endeauour, *to presse toward the marke for the price of the high calling of God in Christ Iesus*; lest, *hauing the promise of the garland of blessednesse*, through our sloth and securitie, *wee come short of it*, as the Apostle speaketh.

But much more effectually would it be for the shaking off this carnall securitie, if wee would weaken our selfe-confidence by our often con-

¶ 3.
The third
meanes is, to
cast off all selfe
confidence.

Psal. 30. 6, 7.

Psal. 94. 18.

Phil. 3. 12, 13.

Phil. 3. 12, 13, 14.

Heb. 4. 1.

¶ 4.
That it is a no-
table meanes
to weaken self-
confidence, if
wee consider
the strength of
our spirituall
enemies.

sideration not onely of our trailetie and weakenesse, which make vs prone to fall in the least trials and tentations, but also of our many and mightie, politike and most malicious enemies, who incessantly assault vs, and will easily get the victorie, if the Lord, for a iust punishment of our selfe confidence, leaue vs to our selues; or if wee securely neglect to stand vpon our guard, to fight against that in the power of Gods might, and to keepe the Christian armour still, buckled vnto vs. For wee can bee no more readie to giue them aduantage, then they to take it, and to make the most spitefull vse of it for our ouerthrow; we can be no more feeble to stand, then they strong and malicious to cast vs downe, and to tread vs vnder foot when they haue gotten vs at their cruell mercie. Yea, let vs consider this humane frailtie not onely in our selues, and the strength and malice of our enemies in their assaults against vs; but in those who haue gone before vs, who haue farre exceeded vs in grace and spirituall strength, and yet haue beene fearefully foyled, by giuing them aduantage through their securitie, as of *Noah, Lot, David, Peter*, and many others. And so may we easily conclude, that wee, who are weake and fresh-water Souldiers, haue little reason to be secure, when the Lords greatest Worthies haue through the might and malice of their enemies, and their owne heedlesse recciued such foiles; and that wee poore shrubs may easily be troden vnder the feet of these Wolves and Lions; when such tall Cedars could not stand before them. Whereby wee shall not onely bee made more warie and watchfull ouer our footing by the example of their slips; but also distrusting in our owne strength, we shall rest with full affiance vpon Gods gracious power and promises, who is alone sufficient to preserue vs in these dangers. Finally, adde to the power and malice, the diligence and watchfulnesse of our spirituall enemies; for Sathan (as hee confesseth) exerciseth himselfe in compassing the earth to and fro, that he may spie out his best opportunities to doe vs mischief. And the Apostle perswadeth vs to sobrietie and watchfulnesse by this argument, *because our aduersarie the Deuill goeth about continually like a roaring Lion seeing whom he may deuoure.* And therefore if this great Fowler still watcheth to catch vs in the nets of destruction, much more should wee watch for our preseruation, that we may escape them; if hee layeth snares and grinneth to entrappe vs in euery place, at home and abroad, in our beds, and at our tables, in our recreations, and the labours of our callings, yea in our most holy exercises, hearing, reading, praying, what place is there for securitie, if we haue any desire to escape them, and to be kept from falling into ruine? If this great thiefe watch to breake in into the houses of our hearts, and to rob vs of the treasures of spirituall grace, and lead vs captiue vnto sinne: O why should wee giue place to securitie in the midst of these desperate dangers, and not rather stand vpon our watch, that we may preuent them? yea, seeing wee are apt to slumber and sleepe, why should wee trust to our owne watchfulnesse, and not rather put our whole affiance in the great Watch.

Job 1.7.

1.Pet.5.8.

Math.24.43.

Watchman of Israel, desiring him continually to watch ouer vs, and when we are readie to slumber in securitie, to awaken vs out of it by his Word and Spirit, lest wee sleepe the sleepe of death, and become a prey to our spirituall enemies.

The fourth meanes is, that we abuse not our prosperitie to the nourishing of our securitie, nor suffer our selues to be abused by it; but if God send it, that we make such holy and right vse of it, as that it may encrease in vs the true feare of God, and make vs more diligent and spirituall watchfull vnto all religious and honest duties. And to this end let vs not suffer our iudgements to be blinded with a false conceit, that it is an infallible signe of Gods loue, and that therefore because we enioy it, we are highly in his fauour, and consequently out of the gun-shot of any either present or future danger, so as wee may be secure and feare nothing. For these worldly things are but of an indifferent nature in respect of their vse; good or euill, as they are well or ill vsed, and no sure testimonies of Gods loue, seeing these outward things *happen alike to all*, as the Wise-man speaketh. Yea, in regard that (by reason of our corruption) they are seldome well vsed, but contrariwise abused to sinne, forgetfulnesse of God, pride, ambition, couetousnesse, and many other vices; therefore the Lord ordinarily bestoweth them in greatest abundance vpon wicked men, as Turkes, Infidels, and carnall Christians, that surfeiting of their plentie (as the Psalmist speaketh) their *Table may become a snare*; and giueth them to his best and dearest children with a sparing hand; or if liberally, yet hee seasoneth and tempereth them with many crosses and afflictions, that their hearts may not be too much set vpon them. Which being rightly considered, our prosperitie will not nourish securitie, but rather feare, lest we should be in the greatest and worst number. Secondly, let not our hearts trust in these earthly things, wisdom, strength, riches, friends, or any other thing, wherein men place their worldly happinesse, and so bee secure, as though they could free vs from all danger; for these earthly things are weake and vaine, vnable to helpe vs in time of trouble, and momentany and mutable, readie to forsake and leaue vs when we most relye vpon them, or though they could do vs some pleasure, in being meanes of our freedom from small perils; yet they will nothing profit vs, if we liue securely in our sinnes for the appealing of Gods wrath, or satisfying his iustice; they will doe vs no good when wee shall most need it, namely at the day of death, or the day of Iudgement. Lastly, let vs consider that these worldly benefits are not absolutely bestowed on vs, to doe with them what we list, but are the Lords Talents, entrusted vnto vs, as his Stewards, to be employed for our Masters aduantage, and good of our Fellow-seruants. So that the more wee haue receiued, the more wee are indebted, and the greater account we haue to make at the day of Iudgement, and to sustaine the greater condemnation if we haue wasted our Masters goods, and so come short in our reckonings. In which respect our great prosperitie should not nourish in vs pride and securitie,

p. 5.
The third reme-
die, is to vse
well our pro-
peritie,

Eccle. 9. 1. 24

p. 6.

The first reme-
die is to shun
customable
sinning.

*Omne peccatum
vile est consue-
tudine, & fit ho-
mini quasi nul-
lum. Aug. in ad-
uent. Dom. ser. 4.
c. 10.*

Esa. 11. 3.

Heb. 3. 13.

p. 7.

The first reme-
die is to make
precious ac-
count of Gods
grace and for-
bearance.

securitie, but rather humilitie and feare, care and watchfulnesse, that wee may so take the present comforts of these worldly blessings, as that they may not hinder but rather further vs, to the euerlasting fruition of heavenly happinesse.

The first meanes to auoide carnall securitie, is to shunne customable sinne, and howsoeuer through infirmitie wee sometime slippe into it, yet let vs take heed we doe not choose it for our common way, and by much vse and often acting of it, make it as familiar as if it were our ordinarie Trade and Occupation. For custome of sinning doth take away all sense of sinne, and whereas at the first it seemed notorious and hainous, and therefore affrighted the conscience with guilt and horreur, after that men haue often committed it, it seemeth little or nothing, and therefore they continue in it without feare. So those that are often flesht in bloud and crueltie, make no more account of killing a man, then of killing a beast: those that inure their tongues to oathes and blasphemies, vent them as securely and without feare, as yea and nay; they that haue often stolen their neighbours goods, could as securely continue their theft, as other men their Trades and Occupations, were they not endangered hereby to humane lawes. And in a word, sinners of all kinds, by much custome in sinning, doe make this deadly Serpent so tame, that they dare without feare put it into their bosomes. And by iniuring themselves to drinke of this mortall poison by degrees, they make it so familiar to their stomackes, that they are not sensible of any hurt it doth them. Yea, by much acquaintance, sinne (which at first terrified the conscience like an enemy) becommeth their play-fellow, and they account it but a recreation of their youth, and euen a sport to doe euill; herein like through their impietie, vnto little children in their simplicitie, who securely play at the Cockatrice hole, as the Prophet speaketh to another purpose. In which regard, let vs carefully take heed, *that wee be not hardened with the deceitfulnesse of sinne*: which, though it bee a malicious enemy, by much conuersing with vs, will so insinuate, that wee shall securely entertaine it as a welcome Guest. Let vs in respect of our great frailtie, take occasion by our former falls to become more carefull and fearefull, that we doe not fall againe, auoiding all meanes of sinne which draw and entice vs to it; or if we be overtaken, let vs not lye in it still, lest we fall into this sleepe of securitie, but let vs rise out of it presently by renewed repentance. And as soone as wee feele our selfe stung with this poisonous Viper, let vs without delay applye the Antidotes and remedies which are fit to cure the wound; for else this poison will disperse it into all the parts of our heart and soule, and so bring vs into this deadly sleepe of carnall securitie, in which we shall perish without sense or feeling.

The first meanes is, that we make precious account of Gods grace and forbearance; his patience and long suffering, and labour to haue our hearts so affected with them, as that they may bee wrought to Gods loue and feare, whereby we shall be made carefull and watchfull, that

that we doe not displease this gracious and good God, who so loueth vs, and whom we so loue; or if through frailtie wee haue incurred his displeasure, that we doe with vnwearied diligence seeke his face and fauour by renewing our repentance. For we may be assured that wee shall not lose our labour, seeing he is so patient and slow to wrath, that he will receiue vs to grace if we turne vnto him. And contrariwise, let vs take heed of abusing this patience and long-suffering of God; by taking occasion and encouragement thereby to continue impenitently in our sinnes; seeing hereby wee shall become so secure and hardhearted in our sinfull courses, that whereas before we refused or delayed to repent, now repentance will refuse vs, so as either it will neuer come into our thoughts, or else not be able to pierce into our hearts, they will be so hardened through Gods righteous Iudgement for our grosse abuse of his grace and goodnesse.

The seuenth meanes is, carefully to take heed that we doe not presumptuously abuse Gods mercies, as an occasion and encouragement vnto sinne, but contrariwise, feare and reuerence him the more, by how much we find him more louing and gracious, according to that of the Psalmist; *There is forgiveness with thee, that thou mayest be feared.* For there is nothing more that doth beget and nourish this carnall securitie (as the miserable experience of former Ages and our owne times doth lamentably prooue) then this conceit, that God is so mercifull, that he will pardon all our sinnes, whensoever we turne from them by repentance, although it bee euen at the houre of our death. And consequently, nothing would more weaken and cause it to languish, then if we plucke this weapon from it, and turne the edge and point of it against it selfe; taking occasion thereby the more to loue God who is so gracious, and out of this loue the more to feare his displeasure. To which end let vs alwaies consider that the Lord is no lesse infinite in iustice then in mercie, and that he is as readie to glorifie himselfe in manifesting the one by punishing of presumptuous and impenitent sinners, as the other in sparing and forgiuing those that turne vnto him by vnfeined repentance. That those whom he cannot allure and draw vnto him with the hand of his mercie, hee will thrust from him with the hand of his iustice; and that the greater mercie he hath shewed to moue vs to repentance, the more fearefull iudgements will he inflict vpon vs if we neglect it through our carnall securitie; and because wee haue not onely wilfully wounded our soules with sinne, but also haue despised our heavenly Chyrurgeon by casting away the plaisters which hee hath applied for our cure, hee will let vs rot in our corruptions, *laugh at our destruction, and mocke when our feare cometh.*

The eighth meanes is, that wee diligently vse the meanes of saluation, seeing they are also the meanes of implanting the feare of God in our hearts, and so remoouing and rooting out of this carnall securitie. As first the carefull and conscionable hearing of the Word, which is that Plow and Harrow that breaketh vp the fallow grounds

Rom. 2.4.5.

¶ 8.
The seuenth
remedie is to
shunne pre-
sumption.
Psal. 130.4.

Asa. 22.17.
Prov. 1.24.26.

¶ 9.
The eighth re-
medie is to vse
carefully the
meanes of sal-
uation.
Ier. 3.4.

of

1st. 23. 29.

Matth. 24. 42.

Mar. 13. 33.

Luk. 12. 35, 36.

Eph. 5. 14.

Rom. 13. 11, 12.

1. Theff. 5. 6.

1. Cor. 10. 12.

Phil. 2. 12.

Heb. 3. 12, 13.

2. Kings 22. 10.

of our hearts, and that bruise and maketh them contrite, so as they are fit to receiue the seeds of all spirituall graces; that Hammer which breaketh these rockes in pieces, and that Fire which melteth and dissolueth those mettals that cannot be broken, as *Ieremie* speaketh: and finally that Sword of the Spirit which giueth a deadly wound to carnall securitie, whilst it layeth open the hainousnesse of sinne, the wrath of God, and curse of the law due vnto it, the rewards promised vnto those who feare the Lord, and the punishments denounced against those who liue in their securitie, both in this life and the life to come. Neither is it possible that we should long sleepe in carnall securitie, if we leaue our eares open to receiue the voyce of these sonnes of thunder speaking vnto vs. Especially, let vs withall diligence hearken vnto those admonitions and exhortations which are purposely vsed by the holy Ghost, to rouse vs vp out of this sleepe of securitie. As that admonition of our Sauour. *Watch therefore, for yee know not what houre your Lord doth come.* And againe, *Take yee heed, watch and pray, for yee know not when the time is. Let your loynes be girded about, and your lights burning; and yee your selues like vnto them that wait for their Lord, when he shall retorne from the wedding, that when he cometh and knocketh, yee may open vnto him immediatly. Blessed are those Seruants, whom the Lord when he cometh shall find watching.* So let vs hearken vnto, and with all care meditate vpon those admonitions and exhortations of the Apostles. *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light. It is now high time to awake from sleepe, for now is our saluation nearer then when wee beleueed. The night is farre spent, and the day is at hand; let vs therefore cast off the workes of darkenesse, and let vs put on the armour of light. Let vs not sleepe as doe others, but let watch and be sober. He that thinketh he standeth, let him take heed lest hee fall. Worke out your saluation with feare and trembling. Take heed lest there be in any of you an euill heart of unbelieve, in departing from the liuing God. But exhort one another daily, whilst it is called to day, lest any of you be hardened through the deceitfulness of sinne. Be sober, be vigilant, because your aduersarie the Devil, as a roaring Lion, walketh about seeking whom he may deuoure.* So also meditating in Gods law, which in it selfe is sufficient to cause our hearts to melt, like the heart of *Iosias*, with true compunction and contrition, so as the frozen dregs of securitie can haue no harbour; and in the Gospell, which will implant in them the feare of God arising out of faith and loue. To this purpose serueth also the often receiuing of the Sacrament of the Lords Supper, whilst labouring to come prepared, that we may receiue it to life and saluation, and not to iudgement and condemnation, it giueth vs occasion to examine our estate, and to call our selues to a strict account before Gods Tribunal, and to renew our couenant with him by renewing the condition of faith and repentance. And finally, holy conferences whereby wee stirre vp Gods graces in one another, keepe and vphold them from falling, and raise them vp being fallen, exuscitate and re-enline the gifts of Gods

Gods Spirit, which are readie to be cooled and quenched; and by mutuall exhortations preserue one another, that wee bee *not hardened through the deceitfulnesse of sinne.*

Heb. 3. 13.

The ninth meanes is, that we receiue the Word with faith, without which it cannot profit vs for the shaking off this carnall securitie. For, as vngracious Children and Seruants proceed in their euill courses, though they heare their Parents and Gouvernours encouraging them to obedience by many promises, and indeauouring to terrifie them by threatning punishment, if they giue no credite to their word; so vnlesse we belecue Gods gracious promises, made to those that feare him, and his threatnings against those who securely neglect him, his mercies and judgements; wee will neither entertaine this feare, nor banish securitie out of our hearts. Whereas contrariwise, if wee giue credite to the things wee heare, namely, that there is a iust God who beholdeth all our workes, who will call all that we doe to judgement, euen our vnknowne actions and secret thoughts, either to crowne them with euerlasting rewards, or to punish them with intolerable and endlesse torments, it is not possible that we should be secure. For if no man can liue in securitie who is perswaded, that being liable to the Law, his necke is daily in danger of the halter, or that a sword hangeth ouer his head in a weake thread; though these are but temporall euils, which when they haue done their worst, doe but hasten that death, with nature would bring vnto vs, with a little slower pace; much lesse could they bee secure, if they thought themselves indeed endangered to hellish torments, and euerlasting death, and condemnation.

¶ 10.
The ninth remedie is, to heare the Word with faith.

The tenth meanes is, that we doe applie vnto our selues the Word which we heare, and not, if we dislike it, shift it off from our selues to others; saying vnto our soules, when wee heare reproofes, this is my sinne which is reprooued, seeing I haue either committed it, or hauing the seeds of it in me, may bring forth the fruits of it in outward act, if God by his Word and holy Spirit nippe and restraîne them not. This admonition belongeth vnto me, and I will take warning and grow wiser, and more watchfull by it. This instruction is mine, for my better direction in auoyding sinne, and embracing godlinesse; and this judgement threatned will light vpon me, if I securely goe on in my sinnes, and doe not preuent it by vnfeigned repentance. For, as our meat will not nourish vs, if we giue it to be eaten by others, nor our clothes keepe vs warme, vnlesse wee put them on, nor medicines and salues cure our sicknesses and sores, vnlesse they be taken and applied; no more will this food and phyicke of our soules doe vs any good, if we put it off vnto others, and doe not make it our owne by application.

¶ 11.
The tenth remedie is, to applie the Word vnto ourselues.

The eleuenth meanes is, that we doe not make the Word vnprofitable by misapplying it, as when we arrogate vnto our selues the gracious promises of the Gospell, not performing the condition of faith and repentance; but that wee learne rightly to applie it as our state and

¶ 12.
The eleuenth remedie is, not to misapplie the promises.

and condition duely examined and considered doth require. As wee must applie vnto our selues the threatnings of the Law, reprehensions and admonitions, when we find that we securely goe on in our sinnes, and the comforts of the Gospell, when as we find and feele the weight of our sinnes, and are truly humbled vnder the burthen of them. O-therwise the Word will haue the same effects that physicke and salues haue being misapplied, as cordials to a strong bodie nor well purged from grosse humours, and strong medicines to a weake and feeble Patient; healing plaisters applied to festred sores, which haue more need of the lancer and strong corrasiuues, and these to small and greene hurts that would be healed with some gentle salue; that is, it will cast those who are dejected and hopelesse into deepe despaire, and make the presumptuous and hard-hearted the more retchlesse and secure.

Finally, it is a speciall meanes to be preserued from securitie, when as taking no pleasure in being soothed and flattered in all our courtes, especially by our Teachers and Guides, we doe affect and submit our selues vnto a faithfull Ministerie, who will tell vs plainly of our sinnes, and rouze vs vp by their exhortations and rebukes, when as wee are readie to lie and sleepe in them through carnall securitie. And this was *Dauids choise*, who desired not to eate of the *Wickedes dainties*; but (sayth he) *let the righteous smite me, and it shall be a kindnesse; and let him reprove me, it shall be an excellent oyle, which shall not breake my head.* So *Salomon*: *Open rebuke is better then secret loue, and the wounds of a friend, because they are faithfull, are better then the kisses of an enemy, which are deceitfull.* For, wee are naturally blinded with selfeloue, which hideth and extenuateth our sinnes, and causeth vs to continue in them without feare, making vs beleue that all is well: but a faithfull Minister will put off these fig-leaues, and pulling off the maske of vaine pretences and excuses, will lay them naked before vs, so as we may see their vgly deformitie. And when wee are readie to sleepe in them through carnall securitie, they being our spirituall Watch-men appointed by God to watch ouer our soules, will awaken vs out of our slumber, by sounding in our eares the threatnings of the Law against the impenitent and secure, and the promises of the Gospell to those who acknowledging their sinnes, doe rise out of them, and forsake them by vnfeined repentance.

Psal. 141. 5.

Pro. 25. 5, 6.

CHAP. XI.

Wherein are set downe diuers other remedies whereby we may be preserued from carnall securitie.

p. I.
The first reme-
die is, to with-
stand securitie
in the first de-
grees of it.



Esides those meanes of preseruing and deliuering vs from carnall securitie by remoouing the causes of it, of which I haue entreated in the former Chapter; there are diuers others remaying, which are now to be spoken of. And first, if we would auoid securitie and hardnesse of heart in the highest degrees, we must shunne the first beginnings of it, and

and carefully foresee and feare it long before it comes. For then wee may prevent it, by vsing those good meanes, which are fit for this purpose, of which I haue spoken in part, and shall more fully handle them in the following discourse. But if it haue once seized vpon vs, then it will be too late, by any thing that our selues can doe to come out of it, because it taketh away all spirituall sense and feeling, so as wee shall haue neither will nor power to vse any meanes to bee freed from it. Wee must with all care and prouidence hunt this Viper, that it may not come neere vs, or presently apply remedies as soone as wee are stung, seeing it will bee too late when as the poyson hath ouer-spread our soules, and hath made vs to bee altogether stupid and senselesse. It is the sleepe of the soule, and therefore it will bee too late to come out of it, when we are fallen deeply into it, seeing it deprieth vs of the vse of our spirituall senses, so as we know not our estate, but rather dreame that we are waking, and exercised in such duties as God requireth; but as soone as we feele it approaching by our stretching and yawning, when we are about good duties, our coldnesse and dulnes, our slacknes and negligence in holy exercises, which we haue formerly performed with pleasure and cheerfulness; or when we are falling into a slumber, and (as it were) nod in our sinceritie and zeale, so as we haue some sense of our estate, and are so much waking, as that we know that we are readie to sleepe; so as we may say with the Spouse in the Canticles; *I sleepe, but my heart waketh*; and are able to heare the voyce of our Bridegroom, Christ calling vnto vs in his Ordinances; *Open vnto mee my Sister, my Lone, my Dove*, then let vs not giue way to sloth, but presently start vp and shake off this drowsinesse, and vse all good meanes that we be not ouer-taken of it. Yea, it is the Lethargie of the soule, and therefore must be prevented before it approacheth; for after it hath seized vpon vs, it taketh away all sense and feeling, and so benummeth and deaddeth all the spirituall faculties, that the partie is not onely vnable and vnwilling to helpe himselve, but is also scarce recoverable by all meanes that can bee vsed by the most skilfull Physicians. In which regard the faithfull doe feare this disease of carnall securitie more, then any outward afflictions; yea, then any other sicknesse of sinne, because it is scarce capable of any meanes whereby it may bee cured. And they who feare it not, nor vse any meanes to preserue themselves from this dreadfull and deadly Lethargie, doe evidently shew, that it hath already seized on them, and brought them past sense and apprehension of the danger. To which purpose Bernard speaketh excellently. Doe not (saith he) ouer-much inquire after this hardnesse of heart, to know what it is. For if thou fearest it not, thine heart is such an one; for it is onely the hard heart which is void of feare; and hath no feeling of it owne hardnesse. But those that most feare it are farthest from it, seeing they vse all their care and best indeauour, in the vse of all good meanes, whereby they may bee preserued from so great an euill; and thinke it not enough to fight against it, when it appeareth in

H

it

Nec pergas quere quid illud sit, si non expauescit, si tunc hoc est. Solum est cor durum quod seipsum non exhorret, quia nec sentit. Ad Eugenium lib. 1.

Heb. 3. 13.

*Plaga recens dolore non caret ;
neque enim iam
occlusit vulnus
nec in tam breui
versum in insensibile est. Berni.
ad Eugen. lib. 1.*

¶ 2.
The second remedie is, to nourish in our hearts the true feare of God.

it height and strength, or rather appeareth not vnto them because it is so; but will auoid all occasions, and withstand and ouer-come this mischief in its first beginnings and least degrees. Neither doth this euill seaze vpon vs all at once in its full growth and greatnesse, but stealth and creepeth vpon vs by degrees; as the Apostle intimateth, where he exhorteth vs *to take heed, lest we be hardened through the deceitfulness of sinne*. And as the hand doth not at first get a callum and brawnie hardnesse, but by much labour and exercise it groweth vpon it by little and little: so this thicke skin of carnall securitie, doth not at first ouer-grow the heart, but increaseth by degrees, by often sinning and much sloth and negligence. Wee doe not at first fall into a dead sleepe, but by degrees it commeth on vs; first we are drowisie and sluggish, we reach and stretch, and giue our selues to ease and rest, leauing off our bodily labour, and then wee slumber slightly, being not quite depriued of the vse of our senses, so that if a word be spoken we easily heare it and are awakned; and from slumbring wee fall to sleeping, which in the first entrance is more shallow, and afterwards more thoroughly seazeth on the senses, and so becommeth more deepe and dead: and thus it is with this spirituall sleepe of carnall securitie. It commeth not to the full depth at the beginning; But first wee become drowisie and sluggish in holy duties, we are soone wearied when we set our selues about them, and long to haue them ended; then wee giue our selues to carnall ease and begin to neglect them altogether, or to performe them coldly and formally, as though wee were neither waking nor sleeping, but falling into a slumber; but euen then wee may be raysed and recovered, if God in his Word doe rowze vs vp, and teach vs the meanes whereby we may shake off our sloth. Which if we neglect to heare, either by absenting our selues or by carelesse contempt, then from slumbring wee fall to sleeping; and from shallow sleepe, to sleepe so deeply and soundly, that wee cannot heare Gods Ministers and Watch-men, though they lift vp their voyces like a Trumpet, to tell vs of our sinnes, and by sounding a lowd alarme, doe giue vs warning of a whole Armie of approaching euills. A greene wound (as one saith) is not without sense of payne, nor is it presently full of dead flesh, and gangrened so as it is quite past all feeling; and so these wounds of sinne are not insensible at the first, but are made to be so in time, when the meanes are neglected, whereby they might be cured. And let vs follow the same course for the healing of our soules, which we take for helping of our bodily diseases, that is, preuent them if we can, before they come, by our care and prouidence, or if they haue tainted vs at vnawares, let vs withstand them in their first beginnings; and set vpon them in their weaknesse, before they are settled, and so shall we get an easie victorie.

The second meanes is, that wee nourish in our hearts the feare of God, which is the Antidote that expelleth the poyson of carnall securitie; and considering our great frailtie, and the might and multitude, malice and policy of our spirituall Enemies, let

let vs follow the counsaile of the Apostle, and *worke out our saluation with feare and trembling*; assuring our selues that as our state is blessed, when wee nourish this feare, so it is fearefull, when as our hearts are hardned with carnall securitie. For as wee are neuer further from falling, then when fearing that wee may fall, wee doe with all care and watchfulnesse looke to our footing; so we are neuer neerer to be overtaken with euill, then when thinking it farthest off, we feare no danger, nor vse any meanes whereby wee may preuent it; according to the saying of the wise Man; *Blessed is the man that feareth alwayes; but hee that hardneth his heart shall fall into mischief.* For this feare will cause vs to keepe a narrow watch ouer our hearts, that they doe not entertayne, as other sinnes, so especially this carnall securitie, which will make way for all the rest, yea, and cherish and strengthen them after they are entred, so as they will neuer depart nor bee thrust out till this securitie bee expelled with them. It will set before vs the examples of Gods chiefest Worthies, which haue beene assaulted and foyled with this vice; and therefore inforce our greater care and watchfulnesse, seeing wee who are weake and feeble in comparison of them, may much more easily be surprized, if wee doe not continually expect the approach of it, and so with all diligence arme our selues against it.

Phil. 2. 12.

Pro. 28. 14.

The third meanes is, that we make great account of a soft and relenting heart and tender conscience, when wee haue them, which will make vs tremble at the hearing of Gods Word, and euen melt like the heart of *Iosias*, and strict and scrupulous in auoyding all appearance of euill. To which end we must thin all causes and occasions of sinne, as well as the sinne it selfe. Especially let vs auoid, as much as may be, the companie of such as are hard hearted and carnally secure, who are apt to infect vs with their contagion. For as bodily drowsinesse goeth from one to another, and when wee see our Companion yawne we are readie to yawne also, being infected with his sluggishnesse; and the long fetching of his breath that sleepeth, is a meanes to draw sleepe on others that lye with him: so is this sloth of securitie alike contagious. Wee see that those who are fearefull and cowardly, are much emboldned to affront dangers, when being in the companie of such as are vndanted and desperate, they see them often escape many perills, into which they haue rashly aduentured and thrust themselves; and so doth it make those that are fearefull to commit sinne, in respect of the manifold euills that doe accompanie it, to become more bold and aduenturous to run into it, and more secure and carelesse after it is committed, when wee haue before our eyes, the examples of those who daily commit greater sinnes with greater securitie, because for the present they liue in impunitie, and are not by God called to a reckoning. Againe, if we would preserue our hearts and consciences soft and tender, we must walke with God, and set our selues in his presence, as *Enoch* did; and so shall wee make scruple not onely of open and manifest, but of secret and vnknowne sinnes, because he being al-

p. 3.

The third remedie is, to make great account of a soft and relenting heart.

wayes present, they are seene and knowne of him. Not onely of such sinnes as are great and haynous, but euen of the least and first degrees of wickednesse; thinking no sinne small which will lesse those sweet ioyes and comforts we haue in our communion with God, and change his gracious smiles and influences of his fauour, into an angric and frowning countenance. For if we doe without feare fall often into lesser sinnes, we shall in a while liue securely in those which are greater; and as Sheepe and lesser Cattle, though lighter of body, yet by their multitude trample a path-way, as soone as greater and heauier beasts, that come more seldome and in lesser droues; so will these lesser and lighter sinnes, in respect of their multitude and often hapning, harden the heart and cause it to become like a beaten path, vnfit to receiue the seed of Gods Word, or to bring forth any fruits of godlinesse. Finally, wee must attentiuely harken to the voyce of conscience, when it checketh vs for sinne, or approueth vs for well-doing; restrayneth vs from euill, or inciteth vs to good; and not suffer the voyce thereof to be drowned with the clamour of our lusts, which will make it wearie of speaking and admonishing, when it admonisheth and speaketh in vaine, and willing to let vs goe on securely in our courses, seeing wee refuse to take counsaile and direction from it. And we must take heed of knowne and voluntarie sinnes which wound the conscience, and being often reiterated make it seared and benumbed, and casteth it (as it were) into a trance, in which it hath no sense and feeling. For if this bee our case, needs must wee sleepe in deepe securitie, when as our Watch-man sleepeth, that should awake vs; needs must we, like desperate Malefactors, be without feare of Law and punishment, when wee see no witnesse to giue euidence against vs. Our care therefore must bee, that wee may auoid this fearefull estate, to keepe the conscience pure from the defilements of sinne, or if it bee defiled to purge it presently by renewing our faith and repentance. To preserue it in as much life and sense as wee can, or if wee perceiue that it beginneth to grow stupid and benumbed, we must quicken and stirre it vp by meditating in the Law, and by summoning it often to giue an account, before the supreme Iudge, of its neglect of dutie, and deadnesse and backwardnesse in giuing euidence.

¶ 4.
The fourth remedie is, examination of our estate. •
Psal. 4. 4. 119.
59.

The fourth meanes is, that wee often and seriously examine our estate in the Audit of conscience, and as in Gods presence, how it standeth betweene him and vs, and whether it thriue and groweth better, or decayeth and waxeth worse in spirituall graces, and in the practise of Christian and holy duties. As whether sinne and corruption increaseth in strength, or whether it is daily more and more mortified and subdued in vs. Whether wee profit or thriue in our spirituall growth, by the meanes of our saluation, and the vse of Gods holy Ordinances, and waxe richer in all spirituall graces, or whether we spend of the stocke and grow more faint and poore in them. With what appetite we feed on the food of our soules, and how wee are strengthened and increased thereby in knowledge, faith, affiance, loue and the feare of

of God, and with what alacritie and cheerfulness we serue God in all holy duties. Whether wee get or lose ground in the spirituall Warfare, or haue the better, or goe by the worst in the conflict of tentations against the Enemies of our saluation. Whether wee goe forward, or backward, or stand at a stay, in our owne conceit, in the spirituall Race; and whether we be in such an estate, as that we could be content to heare our last summons, to giue an account of our Stewardship before Gods Tribunall. How wee haue and doe spend and imploy his Talents committed to our keeping, whether to the honour or dishonour of our Lord and Master, and the profit or hurt of our fellow seruants; and whether wee in these respects keepe our accounts so euen, as that we are daily readie to giue vp our reckoning, if our great Lord and Soueraigne doe call vs to it. And if we exercise our selues much and often in such trialls and examinations, wee shall daily grow in Gods feare, and leaue no place in our hearts for carnall securitie to lodge in; wee shall like those that doe often looke their faces in the glasse, keepe our soules and consciences from these sinfull spots, and from being besmeared and ouer-growne with this dirt and filth of carnall securitie; and like good Factors, wee shall become warie and carefull in managing our Masters businesse, if with them wee often looke vpon our Bookes of account, and summe vp our reckonings betweene him and vs. But if with the Elephant being guiltie of our owne foulness and deformities, we shun drinking in such cleere waters as will discouer them vnto vs; if (like *Helen* in her age) wee will not looke our faces in the glasse of Gods Law, because we would not see our spirituall wrinkles; if like vnthrifs and banke-rupts, we will keepe no Bookes of reckoning, or if we haue any, doe cast them into the furthest corner of our memorie, and seldome or neuer looke vpon them; then may wee well keepe our consciences spotted, and our hearts defiled, and our liues vnreformed, and bee vtterly ruined in our spirituall estate, and yet continue long in this miserable condition with much securitie.

The fift meanes is, that wee much esteeme the priuate admonitions and reprehensions of our godly and faithfull friends. For in nothing more then this, is the saying of the wise Man verified; *Two are better then one, for if they fall, the one will helpe vp his fellow: but woe to him that is alone when hee falleth; for hee hath not another to helpe him vp.* When men are apt through their drowsie sloth to neglect their waightie businesse, or to forslow their iourney by ouer-sleeping themselves, they hold it a great kindness in those that will awaken them, and call them vp betimes, though it bee not pleasant for the instant to be broken of their sleepe. But what businesse so waightie, as to make our election and calling sure? what iourney more important then to trauaile towards our heavenly Countrey? and wherein are wee more sluggish and apt to lose our best oportunities, by ouer-sleeping our selues in carnall securitie, if wee bee not rowzed vp and awakned with the admonitions, exhortations, and necessarie reproofes of our faith-

8. 5.
The fift reme-
die is, to e-
steeme much
of priuate ad-
monitions.
Eccles. 4. 9, 18.

full friends? Those that are falling into a Lethargie, being vnable to reſtrayne ſleeping, doe thinke themſelues beholding after their recouerie to ſuch about them, as by their pricking and nipping them, haue kept them waking, though it may bee for the preſent, it was a thankleſſe office, being ſo diſtaſtefull to their humour and appetite; but we are prone to fall into this ſpirituall Lethargie of carnall ſecuritie, which is more dangerous and pernicious then ten thouſand bodily deathes; and therefore by ſo much more are wee to eſteeme the kind office of ſuch a faithfull friend, who by the nips and pricks of admonitions and reproofes, doth keepe vs from falling or continuing in this ſleepe of death. When our bodily fores begin to feſter at the bottome, and to breed dead fleſh, and when our bodies abound with hurtfull humours, we not onely voluntarily ſend for the Chyrurgeon and Phyſician, but thanke and reward them, though to our ſmart and payne, they vſe, to cure vs, corraſiues and ſtrong potions. And ſhall we not be as carefull for the recouerie of our ſoules, and as thankful to thoſe who vſe theſe good meanes to effect the cure, although they bee diſtaſtefull; yea, painfull and lothſome to our carnall ſenſe and appetite? But it is not enough that we highly eſteeme thoſe Chriſtian duties, for our ſpirituall good; if our friends bee not alſo willing to perſorme them. Now to an ingenuous nature, it is in this cure as painfull and vnpleaſant to bee the Phyſician as the Patient; to admoniſh and reprove our friends, as to heare them admoniſhing and reproouing vs; becauſe it ſauoureth of needleſſe curioſitie and cenſorious buſineſſe. And therefore it is neceſſarie for vs to vſe all good meanes, to moue one another to the performance of this dutie. And this wee ſhall doe if wee perſorme it mutually as there is need on either ſide, and watch ouer one another by turnes, either partie being readie to awaken the other, when hee ſeeth him falling into this deadly ſleepe. For this libertie of loue being vſed on both ſides, will make both more willing, both to ſpeake and heare, provided that it bee not by way of reſeration, and by retorting the admonition at the ſame time; which ſauoureth of ſome ſpleene, and argueth a willingneſſe to requite, and a kind of impatiencie to be in debt, or by our faultineſſe to be obnoxious vnto our friend, vnleſſe he be as deeply engaged vnto vs. And ſecondly, if our friend bee miſtaken in vs, and we are able to excuſe and defend our innocency by a iuſt apologie; yet this muſt bee done ſo, as it may not giue any diſtaſte or diſcouragement vnto him, in performing the like dutie another time; not by harſh conteſtations, but with great mildneſſe and loue, thanking him much for his care in the generall, although it cauſeth an error in this particular. And to this end let vs remember that it was an error of loue, which as it is not ſuſpicious, and hideth a multitude of ſinnes, that they may not bee diſcouered to our hurt and ſhame; ſo it is ſometimes iealous when it commeth to play the part of the Chyrurgeon, and whileſt it ſearcheth our fores to the bottome, it may at vnawares goe ſomewhat too deepe and touch the quicke, fearing to leaue any of the dead fleſh or core behind.

The

The sixth meanes is, often to visite those who are afflicted, either outwardly in bodie and estate, or inwardly in mind; as those who are ruined in their estates, or haue lost their neereft and needfull friends, vpon whom they chiefly depended; or lie groning vpon the bed of sicknesse, or being afflicted and troubled in conscience in the sight and sense of their sinnes, doe pitifully complaine of their wretched and disconsolate condition. The which we are principally to doe in the time of our health, wealth and prosperitie, when as we are most apt to forget God and our selues, and so to be ouertaken of carnall securitie. For, we may vse such distressed soules as glasses, to represent vnto vs our owne condition, and as lively pictures, in which we may see resembled our owne frailtie and mortalitie. They may serue vnto vs as visible Lectures, teaching and calling to our remembrance, both our owne sinnes, whereby we haue deserued the like or greater punishments, the iustice of God, in his righteous iudgements, and our owne danger in respect of both, to be attached with the like or more grieuous afflictions, if we doe not make vse of these examples in others, and by waxing wiser by their harmes, doe not preuent them from falling on vs, by turning from our sinnes by vnfeined repentance. And as it is profitable for young Gallants that are giuen to wastfulness, to looke vpon such Vnthrifts as themselves, not in their ruffe and riot, when they are adored by Parasites, and seeme to carry the world with them in a string, for that will but make them the more secure in their wastfull courses; but when, hauing spent all, they haue lost all their credit and esteeme with their wealth, are forsaken of all their friends, censured for their prodigalitie, euen by those who for the time that the streames thereof did flow, did quench their thirst, and supplied their wants by sucking from them; finally cast into prison without hope of deliuerie, and not able to supplie themselves with the ordinarie necessities of food and apparell; seeing in them they may easily learne what will be the end of their iourney, if they hold on in the way of their excesse and prodigalitie: So is it behoofesfull for those who flourishing in worldly prosperitie, are readie to fall into the slumber of carnall securitie, to acquaint themselves with such pitifull objects, not onely that they may hereby be put in mind of the bountie of God towards them, who haue receiued, though not deserued better then these in affliction, and so may be mooued to be more thankfull vnto him, and more cheerfull in his seruice, being encouraged with the present pay of more liberall wages; but also considering that they are alike fraile, and all worldly things momentanie and mutable, they may not sleepe in securitie, but prepare themselves against the day of triall and tentation. In which regard the Wise-man sayth, that *it is better to goe into the house of mourning, then the house of feasting; because that is the end of all men, and the living will lay it to his heart,* namely, not onely to be mooued hereby to a worke of mercie, in mourning with those that mourne, and partaking with them in some of their griefe, that it may be easier when as wee beare a part of their burthen, euen

¶ 6.
The sixth reme-
dic is, to visite
those who are
in affliction.

Eccl[esi] 7.2.

p. 7.
The seuenth
remedie is, to
meditate on
the tentations
and sufferings
of Christ.

Eph. 6. 10, 11.

Luk. 22. 31.

Math. 10. 24, 25.
Ioh. 13. 16.

Rom. 8. 29.

Act. 14. 22.

2. Tim. 3. 12.
© 2. 12.

Heb. 12. 6, 8.

cuen as wee communicate vnto them some comfort and refrelhing; but also that vsing them wisely as examples whereby we may be warned to shake off securitie, and to enioy our present prosperitie with temperance and sobrietie.

The seuenth meanes is, to remember and meditate often on the tentations, afflictions, and sufferings of Christ. For what place is there for carnall securitie, if wee consider that the spirituall enemies of our saluation, durst set vpon Christ our Head, in whom there was no matter of corruption to worke vpon, and from whom they receiued so many foiles? If they spared not to cast their darts of tentations against this impregnable Fort and Pillar of strength; how much more against vs, who are but flesh and blood, and apt to be pierced, through our weakenesse and corruption? And if they presumed to cast their hellish wild-fire against him, whose pure nature it could not touch nor taint, but was presently extinguished, as if it had fallen into the sea; what are wee to expect, whose corruption like vnto touch-wood or tinder is easily set on fire? what assaults, what wounds and foiles, are we to feare if we be not alwaies prepared, strengthening our selues in the Lord, and in the power of his might, and keeping the Christian Armour close buckled vnto vs? Besides, meditation vpon Christs Passion and Sufferings is a notable meanes to preserue vs from securitie. For if Gods Iustice be so exact, and if his most pure nature so abhorred sinne, that he punished it thus seuerely in his onely begotten and dearely beloued Sonne; how shall wee escape, if by a liuely faith wee be not vnited vnto Christ, and so made partakers of his satisfaction and obedience, bringing forth the fruits of this faith in hearty repentance and amendment of life? Againe, if Chsist our Head were exposed to so many dangers, and in his whole life indured so many and grieuous afflictions, what place of securitie is there vnto vs who are members of his bodie? For, if they haue done these things to the greene tree, what shall be done to the drie? If they haue thus vsed our Lord and Master, they will not spare the poore seruants of his familie; for, as our Sauour sayth, *The Disciple is not above his Master, nor the Seruant is not better then his Lord.* Yea, what securitie can we haue, as though we were in no danger of crosses and troubles, when as the Scriptures plainly teach vs, that as Christ our Head hath thus suffered, so likewise we his members must suffer with him: That wee are predestinate by God to be conformed to the image of his Sonne, first in his sufferings, and then in his glorie. That by many tribulations we must enter into the Kingdome of God. That if we will liue Godly in Christ, we must suffer persecution. That if we will reigne with Christ, we must first suffer with him. That whom the Lord loueth, hee chasteneth, and scourgeth euery sonne whom he receiueth; and if we be without chastisements, whereof all are partakers, wee are bastards and no sonnes. In which regard we haue no reason, no not in our greatest prosperitie to be secure, seeing wee are daily in danger of these crosses and afflictions; which if wee altogether escape, and passe all our dayes in peace and ease,

ease, plentie and prosperitie, then haue wee least cause of all to be secure, for it is the greatest affliction not at all to be afflicted, seeing wee may iustly feare, that wee are bastards and no sonnes; in that our heauenly Father correcteth vs not; that with the wicked wee haue our portion in this life, and with the well fed Oxe are fatted for the slaughter.

The eighth meanes is, to remember and consider, that in this life there is no time nor place for securitie, but we are then to expect true securitie when we are come safe to our heauenly home. For wee are now Pilgrims and Trauellours, that continually are in danger to fall into the hands of Theeues, who will robbe and spoile vs, not only of temporall blessings, but of the rich treasures of spirituall graces. Wee are not yet in the Hauens but in a dangerous Sea, tossed and turmoiled with the tempests of trouble, and therefore wee must not giue our selues to securitie and rest, but bee alway preparing against a storme. Wee are now Exiles among strangers that loue vs not, and therefore are readie to spie all aduantages to doe vs hurt; in which regard wee had need not to sleepe in securitie, but to keepe a good watch, and to stand vpon our guard, that we be not surprized at vnawares. Wee are in the Christian warfare, fighting against the many and mightie politique and malicious enemies of our saluation, and therefore in the putting on of our Armour, wee must not take vnto vs that securitie which is onely fit and seasonable when we put it off, wee must not carrie our selues in the day of battaile as in the day of triumph; nor blesse our selues as though we were free from all dangers, when as wee are on all sides encompassed with them. There is no place to sleepe in securitie, when the old Serpent is so neere vnto vs; for, in this case, the greater securitie the greater danger. And though, as one sayth, wee haue by our conuersion passed the Red-sea, yet in the Wildernesse of this present life, wee shall not want enemies to set vpon vs. Wee haue left behind vs our sinnes past, as it were the Egyptians drowned vpon the Shoare; but yet, hurtfull vices and corruptions (as it were) other enemies encounter vs, and seeke to stop our passage, as wee are trauellling towards the Land of Canaan. Now our former faults, like pursuing enemies, onely by the Diuine vertue assisting vs are slaughtered, but the prickles of tentations, as it were, other enemies come in the front, which cannot be vanquished without our diligence and labour. No man (sayth *Austine*) ought to be secure in this life which wholly is called a tentation: lest hee, which of worse might become better, of better become worse. There is but one hope, one trust, one firme promise and assurance, euen thy mercies. And againe, Where (sayth he) is securitie? no where in this life, but onely in the hope of Gods promises: but when wee shall attaine to heauenly happinesse, there shall we enioy perfect securitie; when the Gates of the new Ierusalem shall be shut and made sure with strong barres, there shall be full reioycing and exulting with great ioy. And therefore, let vs not by a false securitie, which is an abortiue brat, and borne be-

fore

Psal. 17. 14.

Luk. 16. 25.

p. 8.

The eighth remedie is, to consider that securitie in this life is vnseasonable.

2. King. 3. 11.

Quousque vicino serpente tua male secunda dormitat industria? Bernard. Epist. *Nulla est securitas vicino serpente dormire.* Hieronym. *Vbi est maxima securitas, ibi maximum est periculum.* August. in Psal. 99 *Iam quidem per conuersionem rubrum mare transitum est.* Eccl. Gregor. lib. 24. cap. 7. August. confes. lib. 10. cap. 32. col. 178. *Vbi est securitas? Hic nusquam, in ista vita, nusquam.* Eccl. in Psal. 99. cap. 8. c. 1116.

fore the time, expose our selues to greater danger, especially to the hazard and losse of that heauenly securitie, which shall bee disturbed with no trouble; but let vs stay our time; and watch till the Bridegroom doth come, and open the dore for vs to enter into the wedding Chamber; and now prepare our selues to fight against our spirituall Enemies, that hauing gotten the victorie in this life, wee may triumph ouer them with ioy, peace, and endlesse securitie in the life to come.

¶ 9.
The ninth remedie is, to meditate often on the last iudgement.
Sine Comedam, sine bibam, sine aliud aliquid faciam, semper vox illa terribilis auribus meis insonare videtur. Surgite mortui, & venite ad iudicium. Hieron. in Matth. 24. 46, 47, 48, 51.

Matth. 25. 21, 26, 27, 30.

Matth. 25. 1, 2, &c.

The ninth meanes to shun carnall securitie is, often to meditate on the day of Iudgement, the all-seeing Wisedome, omnipotent Power, and the exact Iustice of our Iudge, the greatnesse of our reckonings, and strictnesse of that account which will then bee required; and will be impossible for vs to set euen, if wee seldome or neuer thinke of them here, but passe our time in sloth and securitie. Let vs remember how happy their condition will bee, who like faithfull seruants haue beene carefull to performe their dutie, watching daily for the comming of their Lord, when they shall be reputed blessed, and bee made Ruler of their Masters substance; and the miserable plight of those who haue not expected his comming nor prepared for it, but haue spent their dayes in riot and pleasure, in oppression and cruelty; when comming suddenly hee shall take them at vnawares, cut them off, and giue them their portion with Hypocrites, where shall bee weeping and gnashing of teeth. Let vs thinke with what ioy wee shall heare that happy sentence; *Well done, good and faithfull servant, thou hast beene faithfull ouer a few things, I will make thee Ruler ouer many things, enter thou into the ioy of thy Lord;* and with what tormenting griefe and bitter anguish, those who haue beene vnprofitable and vnfruitfull, shall heare that fearefull saying; *Thou wicked and slothfull servant, &c. Take the talent from him, and giue it vnto him that hath ten talents, &c. And cast the vnprofitable servant into outer darknesse; there shall bee weeping and gnashing of teeth.* Let vs consider, with what cheerfulness and ioy wee shall meete the Bridegroom, the Lord of glorie and happinesse, if wee haue watched for his comming, and are found in readinesse, hauing our Lamps of Faith and a godly life cleerly burning, when wee shall enter with him into the bridall Chamber of eternall blessednesse, to bee feasted with vn-speakable pleasures, and to solace our selues perpetually in his loue; and with what terror and dismayednesse they shall be possessed, who by his comming shall be awakned out of their sleepe of carnall securitie, and being vnreadie shall be shut out of dores, and when they desire to enter shall heare that fearefull and dreadfull speech; *Goe your wayes, I know you not.* Finally, let vs remember with what inestimable ioy and reioycing, we shall heare that happy sentence; *Come yee blessed Children of my Father, inherit the Kingdome prepared for you from the foundation of the World;* and with what horror and howling the Wicked shall heare their last doome; *Depart from mee, yee cursed, into euermlasting fire, prepared for the Deuill and his angels.* And withall, let

vs

vs set before vs the execution of this righteous sentence, which shall be, not the momentanie or onely long continuance of these rewards and punishments, but eternall life and happinesse to the godly and faithfull, and euerlasting death and condemnation to the wicked and vnbeleeuers.

The last meanes, which sanctifieth and giueth efficacie vnto all the rest, is frequent and feruent prayer, that it will please the Watch-man of Israel, who neither slumbreth nor sleepeth to watch ouer vs, and to preserue vs in watchfulnesse, that we fall not into this sleepe of carnall securitie, or being readie to slumber that hee will awaken and rowse vs vp with the good motions of his Word and Spirit. And when wee feele our hearts enclining to hardnesse by their neglect, or slothfull, cold, and sluggish vse of the meanes of our saluation, wee must with the Church, expostulate with God, and crie out vnto him: *O Lord, why hast thou made vs to erre from thy wayes, and hardened our hearts from thy feare?* And earnestly desire him with *Dauid*, that *hee will create in vs a cleane heart, and renew a right spirit in vs*; and that according to his promise, *he will take the stonie hearts out of our-bodies, and gine vs hearts of flesh, which will tremble at his Word, and feare him for his Mercies and Iudgements.* Finally, let vs pray vnto him, that he will giue vs grace with all care and good conscience, to vse the meanes before spoken of, and so blesse them vnto vs by his holy Spirit, as that they may be effectuell for our preseruatiue from carnall securitie, for the suppling and softning of our hearts, for the replenishing of them with his true feare, and for the stirring of vs vp to Christian watchfulnesse; that we may be in readinesse against the day of the appearing of our Bridegroom, our LORD and SAVIOUR IESVS CHRIST, and so may enter into that dore of heavenly happinesse, and communicate with him in those vnspeakable and euerlasting ioyes, which with his precious death and bloodshed, hee hath purchased for vs.

Matth. 5. 46.

ps. 10.

The last remedie is, frequent and feruent prayer for Gods blessing vpon all the former meanes

Esa. 63. 17.

Psal. 51. 10.

Ezech. 11. 19.



OF SPIRITVALL AND CHRISTIAN SECVRITIE. THE SECOND BOOKE.

CHAP. I.

Wherein spirituall securitie is defined, and the definition explained.



Having spoken of that Securitie, which is naturall, in all the kinds of it: it is now in the last place remaineth, that we briefly intreate of that Securitie which is supernaturall, diuine and holy. For as all Securitie is not commendable, but onely when a man, as he ought, layeth aside all care; so on the other side, all Securitie is not to be condemned, but when hee assumeth it as hee ought not; namely, such a Securitie as is built on an ill foundation,

and vpon false and deceitfull grounds; which as it proceedeth from euill causes, so it alwayes produceth euill and pernicious effects, as hath sufficiently beene shewed in the former discourse. But besides this, there is a Securitie which is good and warrantable, commendable, and to be desired and imbraced of vs, grounded on iust causes, and rightly assumed of those vnto whom of due it appertayneth; namely, the securitie of the faithfull, hauing its foundation not vpon any thing in themselves, or any inferiour meanes and secundarie causes, but vpon God alone his Power, Prouidence and Promises, made vnto them in Iesus Christ. For after that wee are regenerate by the Spirit of God, and being reconciled, are become his Children by adoption and grace, and so like Children in the fauour of our heavenly Father, and receiued vnder the couert of his protection, then be-
 I
 highest

¶ 1.
 That all securitie is not to be condemned, but that it is in some kind commendable, and to be desired.
Non quolibet securitas est laudabilis: sed quando deponit aliquis curam prout debet. Th. Aquin. 2. 2. quæst. 129. art. 7.

Rom. 11. 29.

highest perfection in this life, because our knowledge, faith and loue, which should cast out all feare, are imperfect; yet is it much firmer, surer, and more permanent, then that of our first Parents, because that rested on the condition of their obedience, and this vpon the freedom of their will, which was mutable and changeable; but this renewed securitie, resteth vpon the covenant of Grace made in Christ and his Righteousnesse and Obedience, which are vnchangeable and eneralasting, and hath no condition on our part, but a liuely faith, bringing forth fruits of vnfeigned repentance; and these Graces also are the free gifts of God, which after he hath once bestowed, he neuer againe taketh from vs. And this securitie euery Christian ought to labour after, and so much the rather, because we shall neuer be freed from that carnall securitie which is so dangerous and pernicious, before we haue giuen entertaynement vnto this other in our hearts. For some shelter Man naturally desireth and will haue, vnder which shrowding himselfe, he may be safe either in Truth or in Opinion, and so freed from horrors and feares, which otherwise, like hellish Furies, would haunt and vex him. Which was the cause, (as I haue shewed) why our first Parents being deprived, through their fall, of their created securitie, grounded vpon the knowledge and remembrance of God, and his sauing Attributes; were so apt to be abused by Satan, imposing in stead thereof a false and counterfeit securitie, contrariwise grounded on ignorance and forgetfulness; which, whilst through the blindness of their minds it freed them from feare, because the causes of their feare could not be discerned by them, it did expose them to much the greater danger, because they were in the case of those, who are in the time of their sleepe assaulted with many, mightie, and malicious Enemies, and doe not so much as dreame of their approaching. But yet such is mans nature, that he had rather be couered with Fig-leaues, then haue no clothing, and haue in his hands a Reed and paper Buckler, which haue no strength to defend him, but what he giueth them by a false opinion, rather then no weapons at all; and will choose rather a counterfeit securitie, which may serue for the present to preserue him from true horrors and feares, that he may not be tormented before the time, rather then hee will haue none at all. In which respects it is the onely way, when we would perswade men to cast off carnall securitie, to offer them in stead thereof Christian securitie, which deliuereth from all dangers, not onely in shew and opinion, but also in Deed and Truth; excelling the other in worth, more then massie gold a rotten gilded post, and in strength more then Armour of prooffe, a painted shadow; or an impregnable Fort, a paper Wall.

¶ 2.
The description
of spirituall
Securitie.

And to this purpose, I thought it necessary to adde something of it to the former discourse, hoping that men wil with more ease be moued to cast away that intoxicating and pernicious poyson, which maketh them to sleepe out the tortures of an euil conscience, & deprineth them of their senses, that with them it may take away their feares; when in stead thereof I offer vnto them this soueraigne Cordiall, which will expell

expell them, and arme the heart with true Christian courage and resolution. In speaking whereof I will first shew what it is, the nature, causes, and effects of it; and then the meanes whereby wee may be enriched with this inestimable treasure. Concerning the first, it may be thus described. *Christian securitie is a grace of God, following our regeneration, iustification, and peace with him through Iesus Christ; whereby acknowledging, beleeuing, and remembering the all-seeing wisdom, omnipotent power, infinite goodnesse and mercie of God towards vs in Christ, wee doe without carnall and seruile feare, in all estates and at all times, rest quietly and contentedly vpon his promises and providence, for the supplying of all our wants, protection from all dangers, and deliuerance from all euils.*

In which description, I shew first the Fountaine from which it springeth; not from nature, whose poisonous breasts doe now giue no such milke; not from our owne wisdom, power, endeauours, or any worldly causes, or secundarie meanes; but from God himselfe the Author and Fountaine of euery good and perfect gift, who of his free grace bestoweth this blessing vpon those that feare and serue him. And as it proceedeth from him, so vpon him, as the only sure foundation, it resteth and relyeth, and not on humane pollicie and strength or any creature, or earthly thing whatsoeuer. So the Lord propoundeth this ground of Christian courage and securitie, and no other. *Feare thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will helpe thee, yea, I will uphold thee with the right hand of my righteousness. I the Lord thy God will hold thy right hand; saying vnto thee, feare not, I will helpe. And vpon this alone, holy David securely resteth: I layd mee downe and slept, I awaked for the Lord sustained mee. I will not be afraid of ten thousand of people that haue set themselves against me round about. And againe: I will both lay me downe in peace, and sleepe; for thou Lord onely makest mee dwell in safetie. Yea, though I walke through the valley of the shadow of death, I will feare no euill, for thou art with mee, thy rod and thy staffe they comfort mee. And elsewhere: The Lord is my light and my saluation, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid? Though an host should encampe against mee, my heart shall not feare; though warre should rise against mee, in this will I be confident. And in another place: What time I am afraid I will trust in thee; In God I haue put my trust, I will not feare what flesh can doe vnto mee. Thus the Church triumpheth ouer all her troubles, and remaineth secure in cases of greatest feare, in sole confidence of Gods protection. God is our refuge and strength, a very present helpe in trouble; therefore will wee not feare though the earth be remooued; and though the mountaines be carried into the midst of the sea, &c. And so likewise the Apostle Paul. What shall we say then to these things? if God bee for vs, who can bee against vs? who shall lay any thing to the charge of Gods Elect? it is God that iustificeth, who is hee that condemneth? &c. Who shall separate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse,*

p. 3.

That God is
the author of
spirituall secu-
ritie.

Iam. 1. 17.

Esa. 41. 10. 13.
Ier. 30. 10. &
46. 27. 28.
Heb. 13. 5. 6.
Psal. 3. 5. 6.
& 4. 8.

Psal. 23. 4.

Psal. 27. 1. 3.

Psal. 56. 3. 4.

Psal. 46. 1. 2. 3.

Rom. 8. 31. 40. 39.

nesse, or perill, or sword? nay in all these things we are more then Conquerours through him that loued vs: and thereupon he concludeth: *I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God which is in Christ Iesus our Lord.* Yeas so solely and wholly doe the faithfull ground their spirituall securitie vpon the Lord, that when they excell and abound in wisdom, strength, and all earthly helpes, it is not encreased; and when they are depriued of them all, it is no whit lessened and abated; because the Lord in himselfe is all-mightie and all-sufficient, and hath by all these meanes no strength added vnto him, nor yet is any whit weakned, when all these inferiour comforts and encouragements are taken away. And this the Lord requireth of Abraham, that hee should be secure in his sole protection; *Fear not Abraham, I am thy shield, and thy exceeding great reward.* And againe, *I am the almightie God, or the God all-sufficient, walke before me, and be thou vpright:* And of the Church; *Fear not thou worme Iacob and yee men of Israel; I will helpe thee, sayth the Lord, and thy Redeemer the holy One of Israel.* Intimating thus much, that though the Church were so sensible of her owne weaknesse, that shee was as vnable in her owne strength to resist the malicious rage of her cruell enemies, as a feeble worme; yet shee had cause enough to bee secure and without feare, because the Lord (who is all-sufficient, and taketh delight to manifest his power in weakenesse) had promised his helpe.

Thirdly I say, that this Christian securitie followeth our regeneration, iustification, and peace with God; because there is no true securitie to those who are ynregenerate, vnder the guilt, and obnoxious to the punishment of sinne; and who haue God for their enemy, who is able and readie euery minute to consume and destroy them. There is no sound securitie to those, who by hellish charmes haue rocked conscience asleepe, which is euery day in danger to be awakened, and being rowzed vp, will catch them by the throat, and hale them to answer for all their crimes at the vnpartiall Barre of Gods fearefull Iudgement. In which regards, I may conclude with the Prophet, that *there is no such peace to the wicked;* for when they are once awakened out of this sleepe of carnall securitie, *they are like the troubled Sea when it cannot rest, whose waters cast vp mire and dirt.* But it is the faithfull only, who being truly conuerted from their wicked wayes, iustified and reconciled vnto God, and hauing peace with him, haue also peace of conscience, that are capable of this grace of spirituall securitie.

Fourthly, I lay downe the grounds of Christian securitie wherevpon it resteth, namely knowledge, beliefe, and remembrance of God and his sauing attributes. Wherein it is quite contrarie to carnall securitie, which is grounded on the ignorance, not beleeuing, and forgetfulness of them; which the greater they are, the greater is the carnall mans securitie; euen as contrariwise spirituall securitie encreaseth in

Gen 15.1.
& 17.1.

Esa 41.14.

2. Cor. 12.9.

¶ 4.
That the regenerate onely are the subiect of spirituall securitie.

Esa. 57.20, 21.

¶ 5.
The grounds of spirituall securitie, on which it resteth.

in strength, as we doe more and more encrease in the contrarie graces. Fifthly, I shew what feare spirituall securitie expelleth, namely that onely which is carnall and seruile. For, as for that holy, filiall, and spirituall feare of God our gracious Father in Iesus Christ, it is no way opposit to this Christian securitie, yea, they are mutuall causes one of another; and so, the more the one encrease, the more vigour and strength it ministreth to the other. The more happie we find and feele our selues in our secure resting vnder Gods protection, the more we feare to displease so gracious a Father, vnder the wings of whose providence we enioy such sweet securitie; and the more wee feare to offend him, the more secure wee are in his loue and fauour. For, as one sayth, nothing can be more safe and secure, then to commit all things vnto him, who knoweth how to giue most fitly all things profitable to those that feare and serue him.

Sixtly, I adde the continuance and perpetuities of the Christians securitie, not for a spint alone like carnall securitie, till the conscience be awakened with the threatnings of the Law, or the smart of Gods seuerer Iudgements; but in all estates; and at all times, though not alwayes alike and in the same proportion, in his sense and feeling. In which respect the Christian findeth it to encrease or diminish, as hee thriue or decayeth in those graces which are the causes, which both breed and nourish it, and as he is more diligent and carefull, or more negligent and remisse in vsing the meanes whereby it is obtained and preserved. But when the Christian thriue in spirituall grace, is watchfull ouer all his wayes, and endeauoureth in all things to please and serue God, and so preserveth inwardly peace with him and peace of conscience, then is there no outward thing that can disturbe his peace, or deprive him of his spirituall securitie which he hath in the assurance of Gods fauour and protection, but he constantly retaineth it at all times, and in all estates, and enioyeth secure peace in the midst of warres and troubles, and a quiet calme in the greatest stormes and tempests of worldly calamities. As for example, in the time of extremest dangers he is secure and safe, as though there were no perill approaching; so as he can say with *Dauid*; *I laid mee downe and slept; I awaked, for the Lord sustained me; I will not be afraid for ten thousands of people, that haue set themselves against mee round about. The Lord is my light and saluation, whom shall I feare? the strength of my life, of whom shall I be afraid? Though an host should encampe against mee, my heart shall not feare; though warre should rise against me, in this I will be confident.* And with the Church: *God is our refuge and strength, a very present helpe in trouble: therefore will wee not feare, though the earth be remooued, and though the mountaines be carried into the midst of the sea.* So in the time, not onely of worldly prosperitie, when God hedgeth him in on all sides with the pledges of his loue, but also of affliction, trouble, and persecution, hee is secure in the assurance of Gods fauour; because he knoweth that these are signes of his adoption, and that all things worke together for good to them that loue

Nil potest esse securus, quam illi omnia committere qui moris suis cultoribus congruis proutura prestare. Cassian. in Pla. 74.

¶ 6. Of the continuance and perpetuities of spirituall securitie.

Psal. 3. 5, 6.

Psal. 37. 1, 3.

Psal. 46. 1, 2.

Rev. 8. 13.

Vers. 35.

A. 14. 32.

2. Tim. 2. 12.

2. Cor. 4. 17.

Psal. 94. 13.

Pet. 2. 14.

Iam. 1. 12.

Matth. 5. 10, 11.

Rom. 5. 1, 3.

Pro. 14. 32.

Iob 13. 15.

Rom. 8. 38, 39.

Psal. 16. 11.

God, to them that are the Called according to his purpose. That Afflictions, Tribulation, Distresse, Persecution, Famine, Nakednesse, Perill or Sword, shall not bee able to separate him from the loue of Christ. That they doe not hinder, but further him in the way to euertlasting happinesse; *For by many tribulations we must enter into the Kingdome of God; wee must first suffer with Christ, that afterwards wee may raigne with him; and these short and momentanie afflictions shall cause vnto vs, a farre most excellent and an eternall waights of glorie.* That they are not vnto them effects of the Legall curse; but assurances of euertlasting Blessednes; according to that of David; *Blessed is the man whom thou chastenest, O Lord; and teachest him out of thy Law.* And of the Apostle Peter; *If yee suffer for Righteousnesse, happy are yee, and bee not afraid of their terror, neither bee yee troubled.* And of the Apostle James: *Blessed is the man that endureth temptation, for when he is tried he shall receiue the Crowne of Life, which the Lord hath promised to them that loue him.* And finally, that of our Sauour: *Blessed are they that are persecuted for Righteousnesse sake; for theirs is the Kingdome of Heauen.* Blessed are yee when men reuile you, and persecute you, and shall say all manner of euill against you falsely for my sake; reioyce and be exceeding glad, for great is your reward in Heauen. In which respects, they that are iustified by Faith and haue peace with God, through our Lord Iesus Christ, not onely reioyce in hope of the glorie of God, and beare their afflictions with patience, but euen glorie in tribulation, as the Apostle speaketh. In a word, hee loseth not his spirituall securitie, no not in the agonie of death it selfe; because *the Righteous hath hope in death*, and when hee is killed, euen by Gods owne hand, can say with Iob; *Though hee slay mee, yet will I trust in him.* And because hee knoweth, that though Death bee able to separate his soule from the body, yet it is not able to separate him from the loue of God in Christ. Yea, contrariwise it shall serue as a passage conducting him into Gods presence, and hasten the fruition of this glorious Majestie and supreme goodnesse, *In whose presence is fulnesse of ioy, and at whose right hand there are pleasures for euermore.*

CHAP. II.

Of the Causes and Effects of spirituall Securitie.

¶ I.
The causes of
spirituall secu-
ritie respecting
God.
*Deus nobis hec
otia fecit.* Virgil.
Eclog. 1.



Having shewed what spirituall Securitie is, it now followeth that wee intreate of the Causes of it; which are of two sorts, the first respecting God, the other our selues. The chiefe and principall cause of it is Gods free grace, working this spirituall securitie in our hearts, that wee may with greater ioy and cheerefulnesse, performe vnto him faithfull seruice, when as wee are assured, that though wee haue many enemies which oppose vs in it, yet none shall bee able to doe vs any hurt, nor hinder

hinder vs from receiuing the recompence of reward, which the Lord of his free mercy and grace hath promised vnto vs. And thus *Dauid* acknowledgeth that it was no wisdom, power or prouidence of his owne, but the Lord onely that did make him dwell in safetie. And that *he who dwelleth in the secret place of the most High, shall abide safe from all danger under the shadow of the Almighty.* Secondly, we haue this securitie by the free donation and legacie of Iesus Christ, who at his comming in the flesh, brought this peace with him, and caused it to be proclaimed by his holy Angels: *Glorie to God in the Highest, and on Earth peace, good will towards men.* And leauing the Earth, bequeathed vnto the faithfull, and left this peace behind him. *Peace I leave with you, my peace I giue vnto you, not as the world giueth giue I vnto you* (that is, a worldly and outward peace, for in the World ye shall haue tribulation; but a spirituall peace with God, and peace of Conscience, by which yee shall haue inward tranquillitie of mind, and securitie from all danger, in the midst of earthly troubles, and therefore) *let not your heart be troubled, neither let it be afraid.* The fruit of which peace is the securitie of all the faithfull, following their regeneration and change of their nature from sauage crueltie, vnto a Doue-like simplicitie and Lambe-like meeknesse one towards another, according to that prophesie of *Esay*, foretelling the state of Christs Kingdome. *The Wolfe shall dwell with the Lambe, and the Leopard shall lye downe with the Kid, and the Calfe, and the yong Lion, and the Fasling together; and a little Child shall leade them, &c. And the suckling Child shall play on the hole of the Asse, and the weaned Child shall put his hand on the Cockatrice Den. They shall not destroy in all mine holy Mountaynes, for the Earth shall be full of the knowledge of the Lord, as the Waters that couer the Sea.* Thirdly, we enioy this securitie by vertue of the Covenant of grace, which God hath made with vs in Iesus Christ. Wherein the Lord hath freely promised that he will be our God and King, and we his peculiar People and Subiects of his Kingdome; whom he will therefore receiue vnder his protection, and preserve safe and secure from all danger; and that he will be our Shepheard, and we his Flocke and the Sheepe of his pasture, whom he will keepe safe in his Sheepe-fold from the Wolfe, Lion, Beare, and all other rauinous Beasts, which shall attempt to hurt vs, according to that of the Prophet: *I will saue my Flocke, and they shall no more be a prey. And I will set one Shepheard ouer them, and he shall feede them, even my seruant Dauid* (that is, Iesus Christ the Sonne of Dauid) *hee shall feede them, and he shall be their Shepheard. And I the Lord will be their God, and my seruant Dauid a Prince among them; I the Lord haue spoken it. And I will make with them a covenant of peace; and I will cause the euill beasts to cease out of the Land; and they shall dwell safely in the wilderness, and sleepe in the Woods, &c.*

The causes of this spirituall securitie on our part, are those vertues and graces receiued from God, which haue the promise of it, and make vs fit and capable to receiue and apprehend it, when as the Lord

Psal. 4. 1. & 92. 1.

Luk. 2. 14.

Ioh. 14. 27.

Ioh. 16. 33.

Esay. 11. 6. 7.

Ezech. 34. 23, to 31.

¶ 2.

The causes of spirituall securitie respecting our selues.

Rom. 8. 15, 16.

of his free gracedoth offer it vnto vs. The principall whereof is the *Spirit of adoption, crying in our hearts, Abba Father*; which sealeth vp in our hearts the assurance of Gods loue, and beareth witnesse with our spirit, *that we are children of God. And if Children, then Heires, and Heires of God and Co-heires with Christ*, who as we suffer together, so shall we be glorified together. The which Spirit of adoption is opposed to the Spirit of bondage, and freeing vs from all seruile feare, doth inuest vs with the priuiledge, and together with it the peace of securitie of the Children of God. And this Spirit also is accompanied with an whole Armie of spirituall Graces, which taking vp, and (as it were) manning the Fort of our hearts, doe keepe them and vs safe and secure in all assaults of danger, and the spirituall encounters of tentations, so as they shall neuer bee able to make vs fall away, or alienate vs from Gods vse. So the Apostle *Peter* telleth vs, that if we *give all diligence to make our Calling and Election sure*, by adding one Grace and Vertue to another; this golden Chaine will so keepe and strengthen vs, *that we shall neuer fall*, that is, neither from the estate of Grace in this life, into the state of sinne and death; nor from our assurance of the state of Glorie, in the life to come, into that miserable condition of condemnation and destruction.

2. Pet. 1. 5, 6, 10.

¶ 3.
Of the particular causes of spirituall securitie, first, sauing knowledge.

But besides these Graces in generall, there are speciall Graces, which are the causes of this spirituall Securitie, both because the promise of it is made by God vnto them, and because in this respect wee become capable of it, and fit to apprehend and receiue it when the Lord in mercy bestoweth it vpon vs. The first of these, is the sauing Knowledge and remembrance of God and his sauing Attributes, of Wisedome, Power, All-sufficiency, Mercy, Goodnesse, Loue and Truth; not onely as they are infinitely in God, and of his Essence and Nature; but as they extend and are exercised towards vs. For when we acknowledge and remember, that God is infinite in all goodnesse and perfection, is our God, and we his Seruants and Children; that he is infinite in wisdome, and knoweth what is best for vs, how to prevent all dangers, to supply most fitly and fully all our wants, and to deliuer vs most seasonably from all euill both of sinne and punishment; that he is infinite in power and able to doe whatsoever he will, and can at pleasure destroy our Enemies, and defeat all their projects and purposes, and arme vs with strength in our greatest weaknesse, so as we shall be able to ouer-come them, and withstand all their tentations; that he is al-sufficient, and by himselfe able to supply all our wants, as well without as with meanes; and a rich portion, which is sufficient to make them who inioy him happy, in the absence of all earthly good and presence of all temporall miseries; that he is infinite in mercy, goodnesse and loue towards vs in Christ, and therefore as willing, as able to doe that for vs, which he knoweth to be best, and most fit to make vs eternally happy, and that he is also infinite in truth, most infallibly verifying and accomplishing his Word and gracious Promises, made vnto vs of Grace and Glorie, temporall protection and euerlasting saluation;

saluation; then doe wee cast our selues securely vpon his providence, for supply of all our wants, protection from all dangers, and deliuerance out of all miseries and afflictions. So that as carnall securitie is caused through the ignorance and forgetfulness of God and his Attributes; so Christian securitie, which is opposite vnto it, is caused by the knowledge, acknowledgement, and remembrance of them.

The second cause which produceth this spirituall securitie, as the fruit and effect of it, is a lively faith in Christ, and firme affiance and confidence in God. For being iustified by Faith, we haue peace with God, and peace of Conscience, and with them inward securitie and spirituall ioy, euen in afflictions and tribulations. So being by Faith ingrafted into Christ, and become members of his body, we may be secure in his power and protection, assuring our selues that hee will preserve his owne members from all euill, provide for them all necessities, and defend them from the malice and power of all Enemies, so as they shall not be able to hurt and destroy them, which were to suffer a mayme in his owne blessed Body. If we by Faith relye our selues vpon this Rocke of strength, then though the Rayne descend, and the Floods come, and the Winds blow and beate vpon vs, yet we are secure from all danger, because wee cannot sinke or fall being founded vpon a Rocke. If wee beleue Gods Promises of preservation and protection, there is no cause of feare in the greatest extremities, because we are sure of helpe and deliuerance, which is certainly promised to all the faithfull, according to the saying of Iehosaphat; *Beleeue in the Lord your God, so shall yee bee established; beleue his Prophets and yee shall prosper.* If beleueing in God we put our affiance in him, and cast our selues wholly vpon his providence and protection, this will worke in vs this spirituall securitie. *For he that dwelleth in the secret of the most High, shall abide vnder the shadow of the Almighty. Hee that maketh the Lord his refuge, fortresse and trust, shall bee deliuered from the snare of the Fowler, and from the noysome pestilence. Hee will couer him with his feathers, and vnder his wings shall he trust, his Truth shall be his shield and buckler. He shall not be afraid for the terror by night, nor for the arrow that flyeth by day, &c. because hee hath made the Lord his refuge, and the most high his habitation. There shall no euill befall him, neither shall any plague come neere his dwelling. For hee will giue his Angels charge ouer him, to keepe him in all his wayes, &c.* If with David we put our trust in the Lord, wee shall not need to feare what flesh can doe vnto vs. *If wee trust in the Lord wee shall bee blessed, and like a Tree planted by the Waters, that spreadeth out her Rootes by the Riuer, which shall not see when heate commeth, but her leafe shall bee greene, and shall not bee carefull in the yeere of drought, neither shall cease from yeelding fruit.*

The third cause of spirituall securitie is Charitie; for (as the Apostle telleth vs) *there is no feare in loue, but perfect loue casteth out feare; and if wee doe aboue all things put on charitie which is the bond of perfectnesse,* then also will the peace of God rule in our hearts, and worke in

¶ 4.
The second
cause, a lively
Faith in
Christ.
Rom. 5.1, 3.

Math. 7.26.

2. Chron. 20. 30.

*Psal. 91. 1, 2, 3,
&c.*

*Psal. 56. 4.
1er. 17. 7, 8.*

¶ 5.
The third
cause, Cha-
ritie.
*1. Ioh. 4. 18.
Col. 3. 14, 15.*

in

1. Ioh. 4. 19.

Rom. 8. 38, 39.

p. 6.

The fourth
cause, the true
feare of God.
Psa. 34. 9.

Psal. 112. 3, 6, 7.

Pro. 10. 9, 10.
& 12. 21.

Psal. 34. 15.
1. Pet. 3. 12.

Esa. 32. 17.

Esa. 54. 14.

Pro. 28. 1.

Eph. 6. 14.

p. 7.

The last cause
is new obedi-
ence.

in them this Christian securitie. For if wee truly loue God, it is an euident signe vnto vs that he loueth vs; for as the Apostle sayth, *Wee loue him because he loued vs first*; and being assured of Gods loue, wee need not to doubt of his protection, whereby hee will keepe vs from all euill; and of his prouidence watching ouer vs, which will prouide for vs all things necessarie. And finally, if wee vnfaignedly loue the Lord, then may we be secure in all dangers, and in the midst of all troubles and crosses, because the Lord through his infinite wisdom and power will cause all things, euen afflictions themselves, to worke together for good to them that loue him; and will so weaken the strength of them, that they shall neuer be able to separate vs from the loue of Christ.

The fourth cause is, the true feare of God, for this feare remooueth all other feares whatsoever, and if with filiall affection wee feare God as Sonnes, we may thereby be freed from the seruile feare of Slaues. So also this feare of God will free vs from feare of Men, and the feare of our Creator will quite expell the feare of the Creature. It will free vs from feare of all danger of euill, seeing nothing shall be able to hinder our happinesse. For, *Blessed is the man that feareth the Lord; hee shall not be mooued for euer, but shall be had in everlasting remembrance. He shall not be afraid of any euill tidings, his heart is fixed trusting in the Lord. His heart is established, he shall not be afraid, vntill he see his desire vpon his enemies.*

The fift cause is, Iustice and righteousnesse both in our hearts, words and actions: because, as the Wise-man sayth, *He that walketh vprightly walkeith surely: for, the righteous shall neuer be remooued, and there shall no euill happen vnto the iust.* And that because the Lord watcheth ouer them, to deliuer them in the time of danger, and prouide for them in the time of want. For, as the Psalmist saith, *The eyes of the Lord are vpon the Righteous, and his cares are open to heare their crie*; so that, *none shall bee able to harme vs, if we follow that which is good.* And vnto them hee hath made his promises of peace and protection. *The worke of righteousnesse shall be peace, and the effect of righteousnesse quietnesse and assurance for euer; and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.* And againe: *In righteousnesse thou shalt be established; thou shalt be farre from oppression, for thou shalt not feare, and from terror, for it shall not come neere thee.* In assurance of which promises, the righteous is bold as a Lion, and disdaineth to goe out of his way of iustice and godlinesse, though he be affronted with many dangers, because being armed with this brest-plate of righteousnesse, he is assured they cannot hurt him.

The last cause of this spirituall securitie is new obedience. For when like dutifull and louing children, we doe desire and endeaour to doe the will of our heauenly Father, at all times and in all things, and perform as much as we are able, that obedience which his law requireth, not onely in our outward actions, but also in our hearts and inward affections; and bewaile our wants and imperfections, when we come
short

short of that measure and degree which wee desire to attaine vnto, it will worke in our hearts a child-like confidence in the loue of our God, and make vs securely to repose and cast our selues in all estates and conditions vpon his gracions prouidence, for the supplying of all our wants, protection from all dangers, and deliuerance out of all afflictions. And so much the rather, because wee are hereby strengthened in our Faith, and enabled to applie vnto our selues all those sweet and comfortable promises which God hath made vnto those who bring forth these fruits of new obedience; especially those which concerne spirituall peace and tranquillitie of mind, and this holy and Christian securitie. So the Lord promisseth, *That if wee will keepe his Statutes and Iudgements, wee shall dwell in the Land in safety.* And in another place, *That if we keepe his Statutes, and walke in his Commandements to doe them, the Lord with all other temporall benefits, promisseth peace and safetie; and that wee shall lie downe and none shall make vs affraid.* And Zophar telleth vs, *that if wee prepare our hearts to seeke God, and stretch out our hands towards him, that then we shall be steadfast and without feare, lie downe securely, and be freed from the feare of all things.* So Wisedome promisseth, *that who so hearken vnto her, and obey her voice, they shall dwell safely, and shall be quiet from feare of euill.* Yea, the Lord hath not onely said, but sworn it, *that all his redeemed shall worship and serue him without feare, in holinesse and righteousnesse before him all the dayes of their life.*

And these are the causes of this spirituall securitie. The effects of it are quite contrarie to those of carnall securitie; for it doth not make vs more slothfull and sluggish in the seruice of God, but more watchfull ouer all our wayes, that wee may doe all things which are acceptable vnto God, from whom wee enioy so great a blessing; and not commit any thing against knowledge and conscience, which may disturbe our sweet peace, or depriue vs of the inward ioy of this spirituall securitie. It doth not make vs more negligent and backward in holy duties, but to performe them with all diligence and chearfulness, seeing wee walke in this way of godlinesse without feare; and haue part of our heavenly wages in present pay, peace of conscience, spirituall securitie, and ioy in the holy Ghost, which are the preludes and first beginnings of euerlasting happinesse. For, as the Apostle sayth, *The kingdom of God is not meat and drinke, but righteousness, and peace, and ioy in the holy Ghost.* It freeth vs from the bondage of the Law, which presseth from vs the obedience of slaues, out of seruile feare of smart and punishment, and restoreth vs to the glorious libertie of the sonnes of God, yeelding ingenuous and voluntarie obedience, out of meere loue to our heavenly Father. It taketh away all painfulnesse and displeasantesse in yeelding seruice vnto God, by taking away Legall feare, which (as the Apostle sayth) *hath torment, and maketh Christs yoke easie, and his burthen light, when we feelee his promise accomplished of giuing vnto our soules this spirituall rest.* It preferueth vs from all iniquitie, especially from speaking lies, which

Leuit. 25. 18, 19.

Chap. 26. 3, 5, 6.

Iob 11. 13, 15, 19.

Prov. 1. 33.

Leu. 1. 74, 75.

§. 8.
Of the effects
of spirituall
securitie.

Rom. 14. 17.

Rom. 8. 15.

1. Iob. 4. 12.

Matth. 11. 29.

is

Zeph. 3. 13.

Psal. 145. 19.

Eph. 3. 12.

Heb. 4. 16.

is a base vice grounded on seruile feare, either of losing some benefit, or sustayning some euill or inconuenience, by incurring mans displeasure in speaking truth. From which feare, Christian securitie freeing vs, doth also keepe vs from the vice of lying, which is the effect of it. According to that of the Prophet, *The remnant of Israel shall not doe iniquitie, nor speake lies, neither shall a deceitfull tongue be found in their mouth: for they shall feed and lie downe, and none shall make them afraid.* It maketh vs also with more constancie and patience, to indure afflictions and all troubles, when as wee are secure of the euent, and are assured that they shall all of them aduance our spirituall good and heavenly glorie. It worketh in vs Christian courage and resolution, in resisting all the assaults of the enemies of our saluation, when as securely resting vpon God his wisdom, power, and providence, wee are assured for the present, that they shall not bee able by all their might and malice to doe vs any hurt, and that the issue of this spirituall warfare will be our victorie here, and our triumph in glory in the life to come. Finally, it causeth vs to bee more frequent and feruent in prayer, when as without seruile feare wee may approach into Gods presence, and with the libertie, boldnesse, and confidence of sonnes, make our suits and supplications vnto him, in the mediation of Iesus Christ, with confidence that he will heare vs graciously, and bountifully condescend vnto our desires. According to that of the Apostle, *In whom we haue boldnesse, or free libertie of speaking, and acceffe, with confidence by the faith of him.* The which he vseth as an effectual argument, to make vs more frequent and diligent in performing of this dutie: *Let vs therefore come boldly vnto the Throne of grace, that we may obtaine mercie, and find grace to helpe in time of need.* And thus much of the causes and effects of spirituall Securitie.

CHAP. III.

Of the meanes of spirituall Securitie, whereby it may bee obtained, or preserued and increased.

§. I.
The first
meanes is,
highly to e-
steeme it, and
to seeke it
from God and
in him.



OW it followeth in the last place, that we set downe the meanes of obtayning and preseruing this grace of Christian securitie. And first, if we would attaine vnto this rich gift (which maketh vs with ioy and comfort to enioy all other blessings, because it secureth vs of their fruition, quieteth our minds in the midst of all dangers, comforteth vs against all afflictions, as a rich treasury supplieth all our wants, and is vnto vs an impregnable Fort to keepe off all our spirituall enemies, and Armour of proofe to beate backe the darts of their temptations) wee must in our iudgements esteeme it according to the worth and value, in our hearts and affections loue and desire it, and so resolve, with all care and good conscience, to endeavour in the vse of all good meanes whereby we may attaine vnto it, and preserue and cher-
ish

riske it when we haue gotten it. As first, if wee would haue the effect wrought in vs, we must labour that the causes of it may bee effectuell in vs to this purpose. And seeing God is the authour of this excellent gift, and that rich fountaine of all grace and goodnesse, from which flow these sweet and still streames of Christian securitie, let vs begge it at his hands by feruent prayer, who is no niggard of his gifts, but hath promised to giue them plentifully to all that aske them in the name of his Sonne. Yea, let vs not only seeke this securitie from him as the fountaine, but ground it on him onely as the alone foundation of it. For there is nothing in our selues or any creature, whereupon it may safely and surely rest, but onely vpon Gods infinite wisdom, beholding vs and all things, with all meanes and oportunities to preserve vs from all euill, and to conferre vpon vs all good; and his omnipotent power, whereby hee is able to doe whatsoever in his wisdom hee knoweth to be best; vpon his all-sufficiencie, whereby hee sufficeth vs by himselfe alone without all other helpe; his mercie and goodnesse, whereby he is as willing and readie, as able to helpe vs; and his promises and truth, which assure vs of his fauour, with all the fruits of it, and that he will neuer faile those who by a liuely faith doe rest vpon them. And if wee ground our securitie on this immooueable Rocke, then though wee be neuer so weake in our owne strength, neuer so much encountered with dangers; and mightily assaulted with our many, strong, and malicious enemies, yet may we retaine our securitie, notwithstanding all these difficulties, because hee alone is able to support vs by his owne strength, to preserve vs from and in all perils, and to giue vs victorie ouer all our enemies.

Iam. 1. 17.
Matth. 7. 7.
Iob. 16. 23.

Secondly, if wee would haue this Legacie of spirituall securitie which Christ hath left vs, we must labour to be in the number of his Disciples, vnto whom alone it is bequeathed; to bee sheepe of his flocke and fold, ouer whom he watcheth and taketh care, to protect them from all enemies, and to preserve them from all dangers; and then we may be secure, seeing wee haue his promise, *that he will giue vnto vs eternall life, that wee shall neuer perish, and that no man shall plucke vs out of his hand.* And if we haue the Lord for our shepheard, then may we with *David* rest securely vpon his providence, assuring our selues that if we liue at his finding, we shall want nothing. Then may we safely lie downe in the greene pastures, and be led by him by those still waters of peace and securitie; yea, though he lead vs into places of feare and danger, *euene through the valley of the shadow of death*, yet may we be secure and feare no euill, *seeing hee is with vs, and with his rod and staffe doth comfort vs.* Yea, wee must labour after a neerer vnion with Christ, and to be espoused vnto him, and then wee being his Spouse, and hee being our Bridegroom, wee may rest securely vnder his powerfull protection; seeing by the institution and law of marriage, he is bound both to defend and provide for vs; and because hee that toucheth vs, toucheth him; hee that offereth any iniurie vnto vs, doth offer it (as it were) to his owne person: then may

p. 2.

The second meanes is, to labour to be in the number of Christ Disciples, and of his flocke.

Iob. 10. 28.

Psal. 13. 7.

Ps. 34. 10.

Gen. 2. 25.

Zech. 2. 8.

p. 3.

The third
meanes is, that
we labour to
be in the Co-
uenant of
Grace.

Gen. 4. 14.

Apoc. 7. 3.

p. 4.

we with the Spouse in the Canticles, sit downe securely *under his shadow with great delight*, and sleepe in safetie, *when his left hand is vnder our head, and his right hand doth embrace vs.* Or if we would be nearer vnto him for our greater safetie and securitie, let vs labour to become members of his blessed body, vnited vnto him by his holy Spirit and a liuely faith; seeing then there will be no place for feare, because hee that *toucheth vs, toucheth the apple of his eye*; hee that doth vs any hurt, hurteth and offereth violence against his owne bodie; and he that seeketh to plucke vs from him, shall goe about an impossible worke, euen to plucke a member from the bodie of Christ, which he tenderly loueth, seeing he hath all power in heauen and earth committed vnto him, so as no creature is able to preuaile against him.

Thirdly, if wee would obtayne this spirituall securitie, wee must labour to be within the compasse of the couenant of Grace, which God hath made with vs in Iesus Christ. For such onely as are in the Couenant, haue right vnto the Promises of Gods grace and prouidence, watching ouer them, for the endowing them with all good, and of his power and protection to shield and defend them from all euill. Such onely haue God for their Lord and King, and are the peculiar People and Subiects of his Kingdome, ouer whom hee hath taken charge, and receiued them vnder the safegard of his protection. As for others, they are strangers vnto him, whom he respecteth not; yea, they are no better then Rebels and Out-lawes, who haue no benefit by his protection, and therefore can haue in them no true securitie, but may well feare with *Cain*, that being exiled out of Gods presence, they shall be like *Fugitives and Vagabonds vpon the earth*, and that it shall come to passe, that *every one that findeth them shall be ready to slay them.* Whereas if we haue the Seale of the Couenant stamped vpon vs, we are thereby secured from all euill; for when the destroying Angell is purposely sent from God to spoile and make hauocke of all, yet his commission is restrayned, so as hee may not hurt those which are in the Couenant, but *thoſe onely who haue not the Seale of God in their forehead.* Now the meanes to be in this Couenant with God, is to performe the condition of Faith, bringing forth the fruits thereof in heartie repentance and amendment of life; which wee must therefore aboue all things labour after, that we may haue interest in the former priuileges. And because through our frailtie and infirmitie, we are apt to wound and weaken our Faith by our sinnes; and this shield is oftentimes shrewdly battered, with beating backe the fierie darts and bullets of Satans tentations: And our repentance also is ready to grow faint and languish, both in respect of our griefe for sinne past, and resolution to leaue and forsake it for the time to come; and so by weakning the Couenant, not in it selfe, but in our apprehension, wee are ready to lose our inward peace, and to haue our securitie disturbed with feares; therefore as we often sinne, so doth it become vs often to renew our Couenant with God, by renewing the condition of Faith and Repentance, that so also with them wee may renew our securitie, according to

to that in *Iob*; If iniquity be in thine hand, put it farre away, and let not wickednesse dwell in thy Tabernacles: For then thou shalt lift up thy face without spot; yea, thou shalt be steadfast, and shalt not feare. And thou shalt be secure because there is hope; yea, thou shalt digge about thee, and thou shalt take thy rest in safesie. Also thou shalt lye downe and none shall make thee afraid; yea, many shall make suite vnto thee.

Fourthly, if we would haue spirituall securitie, we must indeauour by all meanes to haue those causes of it in our selues, of which I haue spoken. As first, the Spirit of adoption, whereby being assured that we are Gods children through Christ, we may securely rest vpon the prouidence and promises of our heauenly Father, for the prouiding of all things necessarie, for the supplying of all our wants, preservation from all dangers, and protection from all enemies. For if earthly Parents, according to their power, performe all these things to their children, so as they are secure and without feare; when they are in the sight and presence of their able friends; how much more will our heauenly Father, who infinitely exceeds them in power and loue? For if he be so infinitely gracious, that he preserveth those which are strangers vnto him, how much more those who are of his owne Family? if hee doth good vnto all, how much more to those who are of the house-hold of Faith? if he prouideth for the yong Lions and Rauens that call vpon them, and richly clotheth the Lillies and Flowres of the Field, how much more will hee defend and preserve, feede and clothe his owne Children, whom hee hath loued so dearly, that hee hath not spared to giue his best beloued and onely begotten Sonne to the death for their redemption and saluation? So also we must labour after the gifts and graces of the Spirit, which haue the promises of Gods protection made vnto them; so that if we haue them, we may be secure in his helpe and assistance, because if *he be with vs*, it mattereth not *who oppose against vs*; if we are destitute of them, then being hopelesse and helplese, there is no place for peace and securitie. Again, these sauing graces are the only meanes whereby we may make our Calling and Election sure; which if we doe, no worldly thing can disturbe our peace, or dampe our ioy; but if for want of them wee want also this assurance, how can wee haue any roome in our hearts for securitie to lodge in, seeing they are wholly taken vp with feares and doubtings? or at least with carnall securitie which keeps all quiet, because it shuts our eyes, and benummeth all our senses, so as we cannot see nor feele our danger? Finally, these vertues and spirituall graces are our Christian armour, which being buckled vnto vs, is of high prooffe, to preserve vs in safetie against all assaults of enemies, that would disturbe our peace; but if they be wanting, then like the Israelites we are naked, dis-armed of Gods assistance, dis-furnished of all munition and weapons, wherby we might make any resistance against the encounters of our spirituall enemies, and so an easie prey to be seized on, and led captiue by them.

More especially if we would vse the meanes, whereby wee may in-

Iob 11. 14. 15.

Isa. 26.

Psalm 125.

Psalm 125.

Psalm 125.

Psalm 125.

Psalm 125.

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5.
The first meanes
is, to labour to
be indued with
these special
sauiug graces,
which are the
causes of, first,
knowledge and
remembrance
of God and
his Attributes.
Secondly, A
liuely Faith:

Thirdly, Affi-
ance in God.

Psal. 18. 1. 2.
Ps. 144. 2.

Fourthly, Loue
of God.

Fifthly, The
fear of God.

Ioy this Christian securitie, wee must labour to know, acknowledge and remember Gods sauiug Attributes, as he exerciseth them towards vs for our good, as his Wisedome, Power, All-sufficiencie, Mercy, Goodnesse, Truth and the Rest. For these are the foundation and ground of this securitie, vpon which it is built and resteth; of which if we are ignorant or forgetfull, it is no more possible for this Fort of securitie to be erected in vs; then to set vp a goodly building without a foundation, or to make it durable, if it be seated without other support, vpon the Moores or Sands. In the second place, let vs labour after a liuely and iustifying Faith, which is the condition of the Couenant, vpon which alone all our safetie and securitie resteth and relyeth; the alone instrument which vnitheth vs vnto Christ, and the only hand by which we receiue all Gods promises, and the fruits and benefites which doe accompanie them. Finally, that impenetrable shield which repelleth all the fierie darts of Satan, and maketh vs vndanted and without feare, when wee are encountred with his tentations. And therefore if we be indued with Faith, there is cause enough why we should be secure, seeing we are in Couenant with God, and by vertue thereof, vnder his protection, the members of Christ who is so armed with power, that all the malice of the Deuill and power of Hell, are not able to vanquish or doe vs any hurt; and haue all our vitall parts couered with a shield of prooffe, which cannot be pierced with all the Darts of Satans tentations. Thirdly, let vs vse all good meanes, to haue our hearts comforted and confirmed, with firme affiance and confidence in God, which is a fruit of the former grace, wherewith if we be indued, the Lord will be the Rocke of our refuge, our Sanctuarie and Castle of strength, vnto which if we flee in the time of danger, we may inioy safetie and securitie. For the God in whom wee trust is able to supply all our wants, to preserue vs in the day of danger, and to defeate and bring to nought all the plots and practises of all our enemies; and if we make him our hope and confidence, he will be our strength and tower, and he will so watch ouer vs with his providence, that we may sleepe securely vnder the shadow of his wings. Fourthly, let vs seeke with all earnestnesse, to haue our hearts inflamed with that heavenly fire of Gods loue, which being but a reflection or little sparke of his diuine loue towards vs, will be an euident signe to assure vs of it. And this loue of God in vs and towards vs, will worke in vs spirituall securitie in the assurance of Gods protection, who so loueth vs and whom we so loue; and this filiall affection, when we finde and feele it in vs, will cast out all seruile feare, and make vs bold and confident in the sense and apprehension of his fauour towards vs, knowing that hee who so deerey loueth vs is all-sufficient in wisedome and power, to turne all things to our good, and to make all our afflictions and tentations, our Enemies power and our owne weaknesse, to become helpees and furtherances to our saluation. Fifthly, if wee would haue this spirituall securitie, we must by all meanes cleanse our hearts from carnall securitie, and nourish in them the true feare of God. For

as

as well may we accord Light and Darknesse, Fire and Water, Good and Euill, as spirituall securitie with that which is carnall. Whom contrariwise, the true feare of God dwelling in vs, will banish all other feares, and make vs secure in those gracious Promises, which the Lord hath made vnto all that feare him: as namely, that there shall bee nothing wanting vnto them, and that hee will fulfill the desire of them that feare him, and will heare their crye and saue them. So that if they be not short in desiring safetie and securitie, the Lord will not be slow to grant it, or though they should be wanting vnto themselves in this regard, yet the Lord will not be wanting vnto them, seeing he is both willing *and able to doe exceeding abundantly, above that wee can either aske or thinke.* Sixty, if we desire this securitie, we must labour, that wee may be alwayes found clothed with the garment of righteousness, both the imputed righteousness of Christ applied by faith, which doth perfectly free vs from all danger, and bring with it peace of conscience and ioy in the holy Ghost; and inherient righteousness and holinesse wrought in vs by vertue of Christs death and resurrection, whereby wee are entitled vnto all the promises of Gods grace and protection made vnto the righteous, and among the rest vnto *them especially* which concerne our safetie and securitie, of which I haue before spoken. Seuenthy, (which is like vnto the former) wee must studie and indeauour to performe vnto God, in lieu of thanknesse for all his benefits, new obedience; not that of the Law which is impossible, but Euangelicall which is the obedience of faith: when hauing respect vnto all Gods Commandements wee labour to walke in them with sincere and vpright hearts, and with constancie and perseverance vnto the end. And if wee thus seeke out *this old and good way*, it will bring vs to this rest of spirituall securitie which we labour after. If we take this sweet and easie yoke of Euangelicall obedience, and hating all Pharisaicall pride, learne of Christ to be *mecke and lowly in heart*, we haue his gracious promise for it, that *wee shall find this rest for our soules.* If we approue our selues to be the children of our heauenly Father, by hauing his image of holinesse and righteousness stamped on vs, and by yeelding in all things obedience to his Will, that so we may be acceptable in his sight, then will hee giue vs the spirit of adoption, which will cast out all seruile feare, and giue vs much confidence, boldnesse and securitie in the assurance of his loue.

The sixt meanes to enioy this spirituall securitie is, to cast out of our hearts all carnall loue of earthly things, and so to contemne the world and worldly vanities, as that we can be content, if God so pleaseth, to leaue them as well as enioy them. For if hauing our desires mortified to the world, wee haue learned with the Apostle Paul, *In whatsoeuer state wee are therewith to be content: If wee know how to bee abased, and how to abound, and bee euery where, and in all things instructed, both to be full and to be hungrie, both to abound and to suffer need:* then may we in a great part be freed from all carnall feare, and both securely enioy these transitorie things when God giueth them, because

Psal. 119.
v. 145. 19.

Ep. 3. 10.

Sixty, Christian righteousness.

Rom. 5. 1.

Seuenthy, New obedience.

Psal. 119. 6.
145. 18.

Matt. 11. 28, 29.

2. 6.
The sixt meanes, contempt of the World.

Phil. 4. 12.

*Diffus timore,
si sperare desine-
rit. Seneca.*

Pro. 23. 5.

*Nemo securus
est in his horis
que potest inu-
tas amittere.
August. de lib.
arbit.*

*¶ 7.
The seventh
meanes, to
keepe our
hearts vp-
right, and our con-
science pure.
Hic inquit abe-
neus esto nil con-
sire sibi, nulla
pallere culpa.
Horat. epist. 1. 1.
Epist. 1.*

*Exemplo quod-
cumq; malo con-
mittitur, ipsi dis-
soluitur auctori:
prima hoc est ul-
tim quod se iudice
nemus nocens ab-
soluitur improba
quamuis gratia
fallacis prioris
vicerit verba.
Iuvenal. Satyr.
13.*

*1. Job. 4. 20,
21.*

*Quid prodesse
condere se & o-
culos hominum
auersi, vitare?
bona conscientia
curam aduocat,
mala etiam in
solitudine apax
sine sollicita
est honesta
conscientia facit.*

*¶ 8. Si turpia, quid refert penitem scire, cum tu scias? O te miserum si contemnas hunc reprim. Senec. Epist. 43.
¶ 9. Regatue qui secum vixerent? qui inquit nihil sibi conscientiam mali. Max. in serm. de Curios. Securitati
¶ 10. Si nihil inquit facere, &c. Senec. Epist. 105.*

cause it will not much trouble vs if it bee his pleasure to take them away: and also securely want them, when God scatterth vs of them, because our desires and hopes are moderate after their fruition. For our feares hold a proportion with our loue and hope, neither can they be little if these be great, nor contrariwise excessiue and immoderate, if these tempered and ouerruled with reason and religion. And therefore if our hearts be weaned from the loue of earthly things, then may we hold them (as children their birds which they are wearie of) in our open hands, being secure and carelesse, whether they stay with vs, or (as *Salomons* speaketh) like the Eagle betake themselves to their wings and flee away. But if our affections and loue bee still fixed and fastned on them, then will wee be vnwilling to leaue them, and so alwayes in feare, lest they be taken from vs. For (as one sayth) no man can be secure in the fruition of that, which he is altogether vnwilling to lose and forgoe.

The fift meanes of spirituall securitie is, to keepe our hearts vp-right, and our consciences pure and vndefiled from sinne; especially from such sinnes as are committed, not through ignorance and infirmitie, but against knowledge and conscience. Or if we haue fallen into any such, our second care must bee to arise out of them and forsake them, and to purge our consciences by bathing them in the blood of Christ by Faith, and in the teares of vnfeigned repentance. For the conscience is of the nature of the eye, it must be kept cleane, and then it will be cheerfull and quiet; but if we nourish in it willingly the least sinnes (as it were little Motes in our sight) it will smart and rage, and neuer bee quiet till they bee cast out. And so long as we doe thus pre-serue the peace of a good conscience, wee may bee secure and without feare, because we haue also peace with God, *For if our hearts condemne vs not, then haue wee confidence towards God* (as the Apostle speaketh) *and whatsoever we aske we receiue of him, because we keepe his Commandments, and doe those things which are pleasing in his sight. But if our hearts condemne vs* (then will not God acquit vs) *for hee is greater then our heart, and knoweth all things.* So that onely the pure conscience can be the secure conscience; for sinne is the onely cause of feare, and therefore if it be purged away, there is no place for feare to lodge in. But if sinne remayne and defile the heart and conscience, there is no roome for securitie; for how can a man be secure, that by guilt of sinne is liable to Gods displeasure, and hath broken the peace with him? how can he not be full of feare, that is daily in danger to be attached with his iudgements; and to beare the deserued punishment of his sinne? And this the Heathens saw by the light of nature, namely, that Guilt and Feare, Innocency and Securitie, like inseparable companions accompanie one another. For one being asked who they were that liued securely, answered, They onely who were not conscious

vnto themselves of any euill. And another affirmeth, that it is a great portion of securitie to doe nothing vniually; in which regard many of might lead a life confused and disturbed, because looke how much they hurt, and so much also they feare. For though a man may be safe for the present, hauing an euill conscience, yet hee can neuer bee secure; and though when he sinneth he be not taken with the manner, yet he is alwayes in feare of being taken. He is troubled in his sleepe, and whilest any mans wickednesse is spoken of, he thinketh of his owne; and though the guiltie may haue the hap to bee hid, yet cannot they haue the confidence of it.

The last meanes of securitie is, to keepe a narrow watch ouer all our wayes, and often to examine our estates, & to cast vp our accounts betweene God and vs, and when we find that we are cast behind hand, to plead Christs payment by a liuely Faith, that so wee may get our *Quietus est*, and haue the Hand-writing of the Law cancelled and nayed to his Crosse. For this securitie is not caused like that which is carnall, by negligence and sloth, but by care and watchfulnesse; For then may wee securely expect our summons to come to Gods Audit, when like the wise Steward we find the Booke of our reckonings iust and straight. Then may we with much peace and cheerfulness be called to giue vp our accounts, when wee find, that wee haue profitably imployed our Masters talents, and haue encreased them five or ten fold, by putting them out to the vse of our Lord; that is, the aduancement of his glorie, and good of our fellow seruants. Then may wee with the wise Virgins securely expect the coming of our Bridegroom, though through naturall heauiness, we be sometimes overtaken with drowsinesse, and take a nap, if we doe in our vsuall course stand vpon our watch, and haue the Lamps of a Christian profession, replenished and trimmed with the inward oyle of Faith, and all other sauing Graces, and the outward light of good works and a godly and righteous life; seeing when hee commeth wee shall enter with him into the bridall Chamber, and there solace our selues in his loue, and in the fruition of those inestimable and eternall ioyes which he hath prepared for vs; the which he grant vnto vs, that hath deerly bought them for vs, Iesus Christ the Righteous; to whom with the Father and the holy Spirit, three Persons, and one Immortall, Inuisible, onely wise and infinitely good God, be ascribed al glorie and prayse, power, maiestie and dominion, both now and for euer more.

AMEN.

Tri-uni Deo gloria.

FINIS.

p. 3.
The last meanes
is, Christian
watchfulnesse
and often exa-
mination of
our char.



Charitie

Humilitie



**A GVIDE TO
GODLYNESSE
Or a Treatise of a
Christian Life**

Shewing the duties wherein it
Consisteth, the helps Inabling &
the Reasons perswading vnto it
& Impediments hindering y^e Pea-
tise of it, and the best meanes

to Remoue them

Whereunto are added diuers Prayers

And

a Treatise of Carnall Securitie

By **JOHN DOWNHAM**

Batcheler in Divinitie

Phil. 2. 2. To him y^e ordereth his coun-
sail: and he will shew y^e salvatⁱon of god.

2 Chron. 16. 9. The eyes of the Lord were
to and fro throughout the whole earth;

to shew himself strong in y^e behalf of
them whose heart is perfect towards him.



Printed at London by
R.K. for Phileas Stephens
& Christopher Merdith
dwelling at y^e golden Lyon
in Pauls Churchyard
1629



56...540

TO THE MOST RE-
VEREND FATHER IN GOD,

GEORGE, BY GODS PROVIDENCE, ARCH-
bishop of CANTERBURY his Grace, Primate of all
England, and Metropolitane, and one of his

Majesties most Honourable Prive Councill,

I. D. wisheth all happinesse, temporall
and eternall.

Seeing there is nothing (most Reverend) so
highly to bee esteemed, or so much to be
desired of all Christians, as the glory of
God in the saluation of his people; as be-
ing the principall and chiefe end of our
creation and being; of our preservation
and continuing in the world; therefore it behoueth all men,
who would not falle of their end, and to liue in vaine, in
their seuerall callings wherein God hath placed them, to
haue this alwaies in their eye, as their chiefe marke, and to
propound it as the principall scope of all their actions, vsing
all good meanes whereby it may be furthered and aduanced.
As Princes and Magistrates, by enacting good lawes, and
secing them duely executed, making their owne liues (as it
were) rules of that obedience which they require of the
people, and liuely examples and patternes for their imitati-
on. Ministers, by leading those which are committed vnto
their charge, in the waies of truth and godlinesse, not onely
by their preaching and writing, instruction, admonition,
perswasion and exhortation, but also by practizing those
duties which they teach others, and shining before them in
the light of a godly life. Finally, the people, by yeelding
their cheerefull obedience to the godly lawes of Governours;
and by imbracing the sound and profitable doctrine, and

The Epistle Dedicatory.

imitating the Christian and religious examples of their godly Teachers. The consideration whereof hath moued me to imploy my talent both by preaching and writing, for the aduancing (as much as in me lieth) the glory of my great Lord and Master, and the good & saluation of my fellow seruants; or rather, to cast my mite into the Churches treasury, hoping that he will accept it, though not in its own value and worth, yet because I haue desired to be faithful in a little, and willing in my penury to offer vnto him all that I haue. And studying how I might best imploy my paines and indeuours for the aduancing of the former ends, I could finde no one part of Diuinity more profitable, in these times, for me to spend my strength vpon, then that which consisteth more in experience and pra^tice, then in theory and speculation; and more principally tendeth to the sanctification of the heart, then the informing of the iudgement and the increasⁱng of knowledge; and to the stirring vp of all to the pra^tice of that they know in the duties of a godly life, and in bringing forth the fruits of faith in new obedience; then to fit them for discourse. For as in the ciuill state wee neede not so much to haue new lawes enacted, as to haue the old executed, and obserued; nor to haue these cleared to the vnderstanding by the learned in that Science, as to haue them obeyed and pra^tized by all estates and conditions; so in the Church, knowledge so far exceedeth our obedi^ence (not that which is sauing and experimental, which is neuer seuered from vse & pra^tice, but that which is curious and vselesse) that we more neede all good helpes to worke that we haue into our hearts, for the inflaming of them with feruent zeale and true deuotion, then to haue a greater measure of this light infused into our heads, which beeing destitute of feeling and pra^tice, in which the power of godlinesse chiefly consisteth, doth (as the Apostle speaketh) but puffed vs vp, and maketh vs rather more learned, then more godly and religious. Againe, seeing the Lord, aboue all other parts, requireth the heart, as being the first mouer and chiefe agent in this little world of man, which ordreth and disposeth of all the rest, me thinks, his Ambassadors cannot better spend their paines, then in wooing

The Epistle Dedicatory.

wooing and winning, espousing and vnitng them vn-
to him in those inuiolable and inseparable bonds of fer-
uent loue and deuout zeale; and in perswading and ena-
bling men to approue the sincerity of these holy affections,
in their godly liues and vertuous actions. Finally, these dis-
courses of practicall Diuinity tending to stirre vp deuotion,
and to excite men to the duties of a godly life, are most fit and
necessary for these times. First, because the world is already
full of such bookes as doe fully handle the Doctrine of Di-
uinity in all the points and parts of it, and also of learned
controuerfies wherein the truth is sufficiently defended, and
all errors, which doe oppose it, refuted & refelled. Second-
ly, because our long peace and prosperity haue much coo-
led and quenched the feruour of our zeale and deuotion,
and haue caused vs (contenting our selues with some cold
formalities, and slight profession) to neglect the sincere
practise of those substantiall duties which are required to a
godly and Christian life. Lastly, because in these declining
times, wherein many men waxing weary of the Truth, and
being glutted with long feeding on the spirituall Manna, do
desire to returne to the fleshpots of Egypt, and for carnall re-
spects doe fearefully relapse into Popery and superstition;
there is no meanes more effectuall to stay them from apostat-
ic and backsliding, then that first, by catechizing they
should be soundly grounded in the knowledge of the Truth
which we professe (In which regard wee haue iust cause to
praise God for our Soueraignes care in reuiuing this holy ex-
ercise, which hath long languished in many places through
carelesse neglect) And secondly, that being by this meanes
inlightned in the knowledge of the Truth, they haue it by
powerfull perswasions wrought into their hearts and affec-
tions, that they may also practise it in their liues and conuer-
sations, without which, all other meanes will be vneffectuall,
either for the inlightning of the minde with sauing know-
ledg, or the inclining of the wil to imbrace it, and to continue
firme and resolute against errors and heresies. For whereas
sound and sauing knowledge of the truth, and the constant
acknowledgement and profession of it, are the gifts of God,

The Epistle Dedicatory.

Psal. 119. 100.

Iohn 7. 17.

2. Thef. 2. 10, 11

which none can attaine vnto, but those vpon whom he pleaseth to bestow them; he vouchsafeth these graces vnto those alone who loue his Truth, and bring forth the fruits of it in their holy practice. To these only this rich talent of truth is intrusted; to these it is doubled and redoubled, who make best vse of it for the glory of him that gaue it, by causing it to shine in their liues and conuersations. As we see in the example of *Dauid*, who became wiser and of greater vnderstanding then the Ancient, yea then his Teachers, because hee kept Gods Precepts. Vpon these alone is bestowed the gift of discerning betweene the sauing Truth, and the traditions and precepts of men; according to that of our Sauour, *If any man will do his will, he shall know the doctrine; whether it be of God, &c.* As for them, who hide this rich talent without vse, the Lord will depriue them of it, and giue them ouer to their owne ignorance and errours. And those who allow a place for it onely in their heads, and will afford it no roome in their hearts, by louing, imbracing and practizing it, it is iust with God to send them *strong delusions, that they should beleue lies, that they all might be damned who beleue not the truth, but had pleasure in vnrightheousnesse.* As we see in the example of many in these times, who hauing beene inlightned with the knowledge of true Religion, haue become a prey to Priests and Iesuites; and (though otherwise of good vnderstanding) haue beene seduced and perswaded to beleue the most foolish absurdities in all Popery, of which there can be giuen no other reason then this, that they did not loue the light of Gods Truth, nor were carefull to walk by it in an holy conuersation, but resolu'd to continue in such profane & wicked courses, euen against knowledge and conscience, as would suffer them to finde no shadow of peace and comfort in the Doctrine of the Truth; and therefore they haue sought it in popish dispensations, and absolutions, which allow them, after that they haue, with the harlot in the Prouerbs, wiped their mouthes, to returne againe to their former vncleanenesse; in which regard I doubt not to affirme, that whereas error and ignorance do make one Papist; loose licenciousnesse and resolu'd profanenesse doe make many. Finally, where-
as

The Epistle Dedicatory.

as those who haue the knowledge of the truth only seated in their braynes, and haue no feeling of the power and efficacy of it, for the sanctifying of their hearts, and the reforming of their liues, are easily seduced with cunning sophistry, when as they are puzzled with subtil arguments which they are not able to answer: they contrariwise who haue sound and felt in themselves the efficacy of truth, for the changing of their mindes and hearts, and the renewing of their liues, will neuer forsake it, but will imbrace and professe it vnto the death, and cheerefully seale it with their blood, when for want of learning and Art, they are not able to defend it against the subtil obiections & cunning sophistry of their aduersaries; As we see in the example of many of the holy Martyrs, who being vnlettered, haue maintained the truth in the impregnable fort of their hearts, when their heads haue beene too weake to preserue it from violence. In which regard it were much to bee desired, that all Ministers, who haue the charge of soules committed vnto them, would be carefull, after that by catechizing they haue thoroughly grounded their people in the sound knowledge of the truth, in the next place, to worke it into their hearts and affections, and to perswade them vnto an holy practice of it in their liues and conuersations, both by shining before them in their light of doctrine, and also of an holy example; by the one, shewing vnto them the way of truth, and by the other, leading them in it like good guides, as it were by the hand. At which marks as I haue aymed in the whole course of my Ministry, both by preaching and writing; so especially in these my present labours; the which I haue made bold to dedicate vnto your Grace; that they may remaine vnto the world, as a testimony how much I loue and honor you, as being in these perillous times, a chiefe pillar vnder his Maiesty, to vphold the sincere truth of Religion, against all errors, nouelties and heresies which otherwise were likely to grow too fast amongst vs; and also a principall Patrone of sound and solid preaching, which you are ready vpon all occasions to countenance both with your authority, and also by your painefull practice; as on the other side, to decry, as much as in you lyeth, that vaine or vane-

The Epistle Dedicatory.

tie of such Preachers, which only seeke to preach themselves, by making ostentation of their wit, learning and reading, without any care to speake vnto the capacity of the people; as though their maine end were rather to make the excellency of their gifts knowne, for their owne praise or preferment, then to communicate them vnto others, to the Glory of God that gaue them, or the good of their fellow seruants, for whose sake they were entrusted vnto them. The Lord long continue your Grace to be a singular instrument of his glory, by maintaining the purity and practice of his true Religion in his Church, to the ioy of all that wish well to Sion, and the increasing of your owne glory and happinesse in the life to come.

*Your Graces humbly deuoted in all
Christian duty and seruice,*

IOHN DOWNAME.



TO THE CHRISTIAN READER



It is the duty (Christian Reader) of all who desire to approve themselves faithfully subjects and servants to our great Lord and Sovereigne, that they consecrate themselves wholly unto his service, not only in a spiritual Warfare, by fighting his battels, even unto the death, against the many and mighty enemies of his glory and our salvation; but also in the time of peace, by doing his will, and performing all his duties of his service, which in his Word he requireth of them. And therefore as I have endeavored heretofore (according to the measure of grace bestowed) to prepare and fit all those who vouchsafe to peruse my poore labours, that they may performe the duties of valiant Souldiers in my Bookes of the Christian Warfare: so perceiving that those my paines have much abounded their worth and good acceptance with all those that feare God; I have now also beene encouraged to undertake the other, and not only to describe the duties of a godly life, in which we ought to serve our Lord and Master, but also to shew the means whereby we may be enabled hereunto, and how we may remove the impediments which otherwise might hinder us from entering into, or proceeding in the wayes of godlinesse. The which my labours, if they prove as profitable to those that readeth them, as they have beene painefull unto me in framing and composing them; I shall thinke my selfe abundantly recompenced, and much more rejoyce where I see the fruit of my hopes, then ever I had cause to sigh and grieve, through wearinesse in my laborious second time. Of which, though I should faile (as I hope I shall not) yet, as it is said of Perseus, that it alwayes bringeth a reward with it; so may I truly say of these my labours: out of which, so much profit, comfort, and contentment have accrued unto my selfe, that I should have no iust cause to repent for the faintnesse of my reward; although no other fruit should spring from them. But if I be not deceived, as we are apt to be, we lesse blinded in iudging of our spiritual and mental, then of our naturall and corporeall things; these my present labours will prove no lesse profitable unto all that peruse them, then any of the former. For, if my affection corrupting my iudgement, doth not cause me to looke upon them (like Fathers, upon the children of their age) with an over partiall eye; they are in some respects to be preferred before any of the other, both because the subject on which they intimate hath the privilege of excellency and necessity, as being the maine duties of Christianity, which are to be performed thorowout the whole course of our lives; and also because they generally concerne all sorts of men, who thinke themselves bound to doe God any service, or to carry themselves so, as that their works and wayes may be accepted of him. If any man shall thinke that I have described the duties of a godly life with more strictnesse, and in greater perfection, then any can attaine unto in this state of imperfection, and so have required more of others, then I can any wayes be able to performe my selfe; let him know, that the worke must be fitted to the rule, and not the rule to the worke, and that this must be straight and perfect, although by reason of

To the Christian Reader.

Phil. 3. 13, 14.

of the crookednesse of the matter or stuffe, no worke-man is able to frame it so, but that it will in many places decline and swaue from it. And though the marke of perfection be so small, and so farre out of our reach, that none in this life can hit it; yet must it be set before vs, and we must strine to shoot at it, as neere as we can; seeing they are more likely to haue the prize of the best game, who aime at it, then those who looke another way. For my selfe; none can accuse me of so many and great imperfections in my course and practice of these duties, as I am ready to charge my selfe within the court of mine own consciences; yet if I would not belie the grace of God in me, I must professe, that I doe labour to performe that my selfe which I propound vnto others; and though I cannot attaine to the goale of perfection, as I haue here described it out of Gods Word; yet bewayling my stiffenesse and lamenesse in running the Race, I indouour and presse (in some measure) towards the marke, for the price of the high calling of God in Iesus Christ; and no more then this doe I require of others. Now, because wee cannot grow in grace and godlinesse, without the assistance of Gods Spirit, and this cannot be had, vntill wee sue and seeke for it; and because also godlinesse in a great part consisteth in pouring forth our faulces before God in humble and hearty, frequent and feruent prayers, therefore lest any thing which is necessary, should be wanting to this Treatise, I haue in the end of it set downe diuers formes, which may serue either for the use of weak Christians who cannot fit themselves with better, or for some direction to guide them in composing or conceiuing others, according to their owne particular occasions. If any man thinke them ouer-long and tedious, to him, I confesse, they are so, (though there is scarce two amongst them that may not be treatably vntered in a quarter of an houre) and therefore I would not torture his deuotion, by perswading him to racke and stretch it aboue its due length and strength; but rather I would aduise, if hee meet not with shorter Prayers, which better please him, that hee deuide both the Confessions and Petitions, with some marke of a Pen, so as he may vse one halfe at one time, and the rest at another. And so (Christian Reader) I leaue thee to the Lord, and his good blessing vpon all thy studies and indouours, only requesting these two things at thine hands; First, that as I haue laboured much in giuing thee directions for the leading of a Christian life; so thou wilt also strine with all thine indouour, to walke in this way reuealed vnto thee. And secondly, that if thou reape any fruit of my paines (as I doubt not thou wilt, if thou reade to profit by them, constantly vnto the end, and not heere and there, by fits and snatches) thou wilt be pleased to afford me the benefit of thy Prayers, that together with thy selfe, I may continue and hold out vnto the end, in the profession and practice of all Christian and holy duties; vntill hauing finished our course with ioy, we doe both of vs receiue the Crowne of righteousness, which God of his free grace hath laid up for vs, and for all those who loue his appearing.

O Tob. the 16.

1622.

Thine in the Lord Iesus
our Head and Sauour,

I. D.



A TABLE CONTAINING IN IT THE CONTENTS of the Chapters and Sections in the Treatise following.

The Contents of the first Booke.

CAP. I.

Containing the Preface to the following Treatise, which sheweth the excellency, profit and necessity of the subject matter therein handled.

pag. 1.

SECT. I. **T**hat the end of every thing is to be preferred before the meanes which are destinated vnto it.

- 1.
- 2 That the practice of Religion and godlinesse, is to bee preferred before the theory and bare knowledge of it. 2
- 3 That the practice of godlinesse is an infallible signe of the sincerity of our knowledge and profession. 3
- 4 That the practice of godlinesse is the touch-stone of our faith. 3
- 5 That though a godly life is not the cause, yet it is the way to euerlasting happinesse. 4
- 6 That all Gods Ministers should inforce this doctrine and practice of a godly life. 4

CAP. II.

Containing the definition of a godly life, whereby we may know what it is, and wherein it consisteth.

5

SECT. I. What a godly life is, both according to the Law, and the Gospell.

- 5
- 2 That a godly life chiefly consisteth in Euangelicall and filiall obedience, and what it is. 5
- 3 That the regenerate onely can leade a godly life. 6

- 4 That the Spirit of God is the Authour of spirituall life. 7
- 5 That the Spirit inlighteneth vs in the wayes of godlinesse. 7
- 6 That we must be ingrafted into Christ, before we can leade a godly life. 8
- 7 That onely those can leade a godly life, who are in the couenant of grace. 9
- 8 That a liuely faith is necessarily required to a godly life. 10
- 9 That the duties of a godly life must spring from the fountaine of loue. 10
- 10 That the duties of a godly life must proceed from thankfulnesse. 11
- 11 That the duties of a godly life must be done in humility. 11
- 12 That we must propound Gods glory, as the end of all our actions. 13

CAP. III.

Of the maine matter of a godly life, namely, that it must be framed according to Gods will, in holinesse, righteousness and sobriety.

14

SECT. I. That we can no otherwise please God, then by framing our liues according to his will. 14

- 2 That not Gods secret, but reuealed will must be the rule of our liues and actions. 15
- 3 Reasons prouing that wee can no otherwise please God, then by doing his will. 15
- 4 Of the speciall duties wherein a godly life chiefly consisteth. 18

CAP.

The Table.

CAP. III.

Of the forme and manner how all Christian duties ought to be performed, namely, with feruency of desire, a settled resolution, and earnest indeuour to please God in all things. 19

- Sect. 1 That these desires, resolutions and indeuours are required of all those who will serue and please God. 19
- 2 That all Euangelicall obedience consisteth chiefly in these desires, resolutions and indeuours. 20
- 3 That they must not be faint and weak, but feruent and earnest. 21
- 4 That they must be intire and totall, both in respect of the subiect, and object. 22
- 5 That our desires, resolutions and indeuours must aime at the meanes, as well as at the end. 23
- 6 That they must not be lazic and idle, but diligent and painfull. 23
- 7 That they must not bee by fits and flashes, but constant and durable. 24

CAP. V.

Of sauing knowledge, which is the first maine ground of a godly life. How necessary it is, and the causes of it. 25

- Sect. 1 Of the maine grounds of a godly life. 25
- 2 That sauing knowledge is the prime vertue, and mother grace, from which all others haue their beginning. 25
- 3 That ignorance estrangeth vs from God, and the life of grace and glory. 27
- 4 That God is the chiefe Authour and efficient cause of sauing knowledge. 28
- 5 Of the instrumentall causes of sauing knowledge. 29

CAP. VI.

Of the object of sauing knowledge, namely, God himselfe and his attributes, his Word, and workes. 30

- Sect. 1 That there is a God, and how we may know it. 30
- 2 Who this God is, and how he may be described. 30

- 3 Of Gods attributes, and how they are ascribed vnto God. 30
- 4 Of Gods primary attributes, and how they may be described. 31
- 5 Of Gods secondary attributes, and how they differ from those shadowes of them which are in the creatures. 31
- 6 What Gods secondary attributes are, and how they may be described. 32
- 7 Of the persons in Trinity. 33
- 8 Of the knowledge of Gods workes, and first, of his decree. 34
- 9 Of the execution of Gods decree in mans Creation, fall and misery. 34
- 10 Of our recouery out of our misery. 35

CAP. VII.

Of the quantity and quality of sauing knowledge, and how necessary it is to a godly life. 36

- Sect. 1 Of the quantity of knowledge, and the diuers degrees of it. 36
- 2 Of the quality of our knowledge, that it may be effectually. 38
- 3 That this sauing knowledge is necessary to a godly life. 38
- 4 Of the meanes of sauing knowledge. 39

CAP. VIII.

Of a lively and iustifying faith, which is the second maine ground of a godly life. 40

- Sect. 1 That without faith wee cannot performe any duty of a godly life. 40
- 2 That faith and a godly life are inseparable companions. 41
- 3 That they deceiue themselues, who dis-ioyne faith from a godly life. 42
- 4 Of a generall faith. 43
- 5 Of iustifying faith, what it is, and what is required vnto it. 43
- 6 Of the degrees of faith, and how they are wrought in vs. 45
- 7 That the duties of a godly life hold a proportion with our faith, whether it be weake or strong. 46

CAP. IX.

Of the meanes whereby wee may obtaine a lively faith, and daily increase it, from the least, to the highest degree. 47

- Sect. 1 Of five speciall meanes whereby we

The Table.

we may obtaine a liuely faith.	47		
2 Of the sixth meanes.	48		
3 Of the meanes whereby wee may attaine vnto fulnesse of perswasion.	49		
4 Of that speciall faith whereby we apply Christ for our sanctification.	50		
5 Of the meanes whereby wee may strengthen our faith in the assurance of our sanctification.	50		
CAP. X.			
<i>Of the third ground of a godly life, which is a pure heart.</i>	52		
Sect. 1 Of a pure heart, what it is, and from whence it ariseth.	52		
2 That all true fruits of godlines spring from a pure heart.	52		
3 That God chiefly desireth the heart, aboue all other parts.	53		
4 That God respecteth no duty, vnlesse it proceed from a pure heart.	54		
5 That all sound repentance must begin at the heart.	55		
6 Wherein purenesse of heart consisteth.	55		
7 Of the causes of the hearts purity.	57		
CAP. XI.			
<i>Of the signes of a pure heart, and of the mean whereby wee may obtaine and preserve it.</i>	58		
Sect. 1 Of the inward signes of a pure heart.	58		
2 Of the outward signes of a pure heart.	59		
3 That it is a good meanes of a pure heart, highly to esteeme it.	59		
4 Of the manifold euils which accompany a polluted heart.	61		
5 That faith is a chiefe meanes of a pure heart.	61		
6 Of the meanes to preserve the purity of our hearts; the first whereof is, to watch ouer them.	62		
7 The second meanes is, to preserve them from all sinne.	63		
8 The third meanes is, to auoyd the occasions of sinne.	64		
9 The fourth meanes is, often to examine our hearts in the sight of God.	64		
10 The fifth meanes is, to be continually taken vp in holy exercises.	65		
		CAP. XII.	
		<i>Of Conscience in generall, the nature, properties and effects of it.</i>	65
		Sect. 1 That the nature of conscience may partly be knowne by the name.	65
		2 What conscience is, being generally considered.	66
		3 Of the diuers offices of conscience.	67
		4 That conscience hath all its power and authority from God onely.	68
		CAP. XIII.	
		<i>Of a good Conscience, which is a maine ground of a godly life: what it is, and the causes of it.</i>	
			69
		Sect. 1 What a good conscience is, and what is the efficient cause that worketh it in vs.	69
		2 Of the meritorious cause of a good conscience.	69
		3 Of the instrumentall causes.	70
		4 That a good conscience springeth from a liuely faith.	71
		CAP. XIII.	
		<i>Of the actions and effects of a good conscience; of the peace which it truly speaketh, and how it differeth from the false peace of secure worldlings.</i>	
			72
		Sect. 1 That a good conscience speaketh goodnesse and peace onely.	72
		2 That it speaketh peace according to the truth of Gods Word.	73
		3 The differences betweene the peace of a good and bad conscience; as first, that the peace of the wicked proceedeth from ignorance of their estate.	73
		4 That the peace of a good conscience proceedeth from spirituall life; of an euill, from senselesnesse and deadnesse.	74
		5 That the peace of the wicked proceedeth from carnall security.	75
		6 That the peace of an euill conscience proceedeth from worldly employments.	76
		CAP. XV.	
		<i>Of the good things which a good Conscience witnesseth to the faithfull.</i>	
			77
		Sect. 1 That it witnesseth, first, pardon of	(b)

The Table.

of sinne, and reconciliation with God.

- 2 Secondly, it witnesseth our sanctification. 77
- 3 Thirdly, that we are in all estates blessed. 78
- 4 That a good conscience maketh vs cheerefull in Gods seruice. 79

CAP. XVI.

Of the signes and properties of a good conscience.

- Sect. I The first signe, and the causes of it. 81
- 2 The second is taken from the manner of working it in vs. 81
- 3 The third is the effects of it. 81
- 4 That it is knowne by the properties of it; and first, that it is pure and peaceable. 82
- 5 That it keepeth it selfe cleere before God and men. 82
- 6 That a good conscience knoweth it selfe to be so. 83
- 7 That a good conscience maketh vs merry and cheerefull. 84
- 8 That it may bee knowne by the integrity and constancy of it. 85

CAP. XVII.

Of the meanes whereby wee may get a good conscience, and preserve it being gotten.

- Sect. I The first meanes is, highly to esteeme it. 86
- 2 The second meanes, to know Gods reuealed will, and apply it for vse. 87
- 3 The third meanes is a liuely faith. 88
- 4 The fourth meanes are the exercises of repentance. 89
- 5 Of the meanes whereby a good conscience may be preserved. 90



THE SECOND BOOKE
of a godly life, containing the maine parts and principal duties of it, which wee ought generally to performe at all times, and vpon all good occasions,

CAP. I.

Of the maine duties wherein a godly life consisteth.

- Sect. I That a godly life consisteth in doing all those duties which God hath commanded. 92
- 2 Of that Euangelicall obedience wherein a godly life consisteth. 93
- 3 That this obedience must bee performed after an Euangelicall maner. 94
- 4 That we must ioine in it the duties of piety, righteousnesse and sobriety. 94

CAP. II.

Of piety, which is the summe of the first Table.

- Sect. I Of piety, comprizing in it all the duties of Gods seruice. 95
- 2 3, 4, 5. Reasons mouing vs to imbrace piety, taken from the excellency, profit and necessity of it.

CAP. III.

Of our adhering and cleauing vnto God, with full purpose and resolution of our hearts.

- Sect. I Of the summe of the first Commandement. 99
- 2 Of adhering vnto God, what it is, and the necessity of it. 100
- 3 The properties of sound resolution; as first, that it must be vniuersall. 101
- 4 The necessity of our adhering vnto God, proued by diuers reasons. 102
- 5 Of the meanes whereby we may confirme our resolution of adhering vnto God. 103

CAP. IIII.

Of trust, affiance, and hope in God.

- Sect. I Of affiance in God, and wherein it consisteth, and of the reasons which may moue vs vnto it. 105
- 2 Of the meanes of affiance. 106
- 3 Of hope in God, what it is, and wherein it consisteth. 107
- 4 Of the meanes of Hope. 108

CAP. V.

Of the loue of God, and diuers vertues which spring from it.

- Sect. I Of the loue of God, what it is, and

The Table.

and wherein it consisteth, and of the measure and meanes of it. 109	6 Of the administration of the Sacra- ments. 127
2 Of the zeale of Gods glory, what it is, and wherein it consisteth. 110	CAP. VIII.
3 Of reioicing in God, what it is, and the meanes whereby wee may attaine vnto it. 111	<i>Of the duties required in the third and fourth Commandments. 129</i>
4 Of thankfulness vnto God, what is re- quired vnto it, and the meanes of it. 112	Sect. 1 Of the sanctifying of Gods Name, and how it ought to be done. 129
5 Of obedience vnto God, what it is, and wherein it consisteth, and of the properties of true obedience. 113	2 Of the sanctifying Gods Name in lawfull oathes. 130
6 Of the meanes of obedience, whereby we may be enabled to performe it. 114	3 Of the sanctifying Gods Name, by making and performing our vowes. 131
7 Of passiue obedience, and patience in afflictions. 115	4 Of the sanctifying Gods Sabbath, and what is required vnto it. 131
CAP. VI.	5 Of the spirituall sanctification of the outward reft. 132
<i>Of the feare of God, and humility which ariseth from it, ioyned with his loue. And of Gods external worship with the body. 116</i>	CAP. IX.
Sect. 1 Of the feare of God, what it is, and the causes of it. 116	<i>Of the summe of the second Table. 133</i>
2 That this feare of God is commended vnto vs in the Scriptures, and of the profit of it. 117	Sect. 1 Of the duties of righteousnesse towards our neighbours. 133
3 Of the meanes of obtaining this feare of God. 118	2 Of the dutie of sobriety towards our selues. 134
4 Of humility, what it is, and the causes of it. 119	3 Of the duties of charity. 135
5 Of the excellency and vtility of hu- mility. 120	4 Of the meanes and manner of work- ing charity in vs. 135
6 Of the meanes whereby wee may at- taine vnto humility. 121	5 What charity is, and the properties of it. 136
7 Of externall worship with our bo- dies. 122	6 Of the object of charity, which is our neighbours. 137
CAP. VII.	7 The manner of louing our neighbors, namely, as our selues. 138
<i>Of the duties which are required in the second Commandment: as prayer, hearing the Word, and administration of the Sacra- ments. 123</i>	8 That naturall selfe-loue is not the rule of charity, but that which is holy and spirituall. 138
Sect. 1 Of the things generally requi- red in the second Commandment. 123	9 The properties of lawfull selfe-loue. 139
2 Of prayer and imprecation. 124	10 That wee must loue our neighbours, as Christ hath loued vs. 139
3 Of the duties of Gods Ministers. 125	CAP. X.
4 Of the duties of hearers, and first, such as respect their preparation. 125	<i>Of the reasons which may mooue vs to embrace charity. 140</i>
5 Of the duties required in hearing, and after we haue heard. 126	Sect. 1 Of the excellency of charity. 140
	2 Of the profit of it, in respect of our neighbours. 141
	3 Of the profit of it, in respect of our selues. 141
	4 Of the necessity of charity. 142
	(b 2)
	CAP. XI.

The Table.

CAP. XI.

Of the duties required in the fifth Commandement.

- Sect. 1** Of the generall duties required in the fifth Commandement. 144
- 2** Of the duties of superiours in excellencie, and of inferiours towards them. 144
- 3** Of the duties of superiours in authority in generall, and of inferiours towards them. 146
- 4** Of the duties of superiours and inferiours in the family; and first, of man and wife towards one another. 147
- 5** Of the duties of husband and wife towards the rest of the family. 148
- 6** Of the duties of parents and children. 148
- 7** Of the duties of Masters and servants. 149
- 8** Of the duties of Ministers and people. 149
- 9** Of the duties of Magistrates and subjects. 150

CAP. XII.

Of the duties required in the sixth Commandement.

- Sect. 1** Of the summe of this Commandement, and of anger and hatred. 151
- 2** Of the inward duties and vertues here required. 152
- 3** Of outward duties, respecting the person of our neighbours. 152
- 4** Of the duties which wee owe to our neighbours soule. 153
- 5** Of duties belonging to our owne persons. 153

CAP. XIII.

Of the duties required in the seventh, eighth, ninth, and tenth Commandements.

- Sect. 1** Of the summe of the seventh Commandement. The duties which it inioyneth, and vices which it forbiddeth. 154
- 2** The meanes of preserving chastity. 155
- 3** Of duties required in the right getting of our goods. 156

- 4** Of the duties respecting the right vse of our goods. 157
- 5** Of the ninth Commandement, and of that truth which is required in it. 158
- 6** Of the preservation of our neighbours good name, and the meanes of it, respecting our inward disposition. 158
- 7** Other duties respecting outward profession. 159
- 8** Of the preserving our owne good name. 159
- 9** Of the tenth Commandement, and what is required in it, to wit, originall righteousness, and spirituall concupiscence. 160
- 10** Of the Spirit lusting against the flesh. 161
- 11** Of the meanes inabling vs to the obedience of this Commandement. 161



THE THIRD BOOKE OF
a godly life, contayning in it those duties which are required in our daily exercise, both generally at all times of the day, and vpon all occasions, and specially in the seuerall parts of it. p. 163

CAP. I.

That the duties of a godly life ought daily and constantly to be performed, and not by fits and starts onely.

- Sect. 1.** That we must performe these duties daily and constantly vpon euery fit occasion. 163
- 2** That no time is exempted from Gods seruice, prooued by Scripture. 164
- 3** Diuers reasons proouing the necessity of the daily exercise of a godly life. 166
- 4** Of the many great dangers which follow the neglect of this daily exercise. 167
- 5** Another reason taken from our calling and profession. 168
- 6** The last reason taken from the vncertainty of our liues. 169

CAP. II.

Of some speciall duties of a godly life, which are to be performed in our daily exercise.

The Table.

ercise. And first, of the renewing of our repentance. 169

- Sect. 1.** Of the daily renewing of our Covenant with God, by the renewing of our faith and repentance. 169
- 2 Of the daily renewing of our repentance, & what is required vnto it. 171
- 3 Of the daily confession of our sins, and iudging our selues for them. 173
- 4 Of our detestation and hatred of sinne. 174
- 5 Of the benefits which would arise of this exercise of renewing our repentance. 175

CAP. III.

Of our daily exercise in renewing our faith. 176

- Sect. 1.** That the daily renewing of our faith is very profitable & necessary. 176
- 2 What this renewing of our faith is, and the meanes whereby we may be enabled to doe it, which consist first, in diuers Meditations. 177
- 3 Of the second sort of meanes which consist in the performance of diuers actions. 179
- 4 Of the manifold benefits which would arise from the daily renewing of our faith. 179
- 5 Of diuers other benefits which follow the daily renewing of our faith. 181

CAP. IIII.

Of our daily exercise in seeking God, and of the things which are required vnto it. 183

- Sect. 1.** That our seeking God daily, is a necessary duty. 183
- 2 What it is to seeke God. 185
- 3 What is required to our seeking God. First, that we daily labour more perfectly to know and remember him. 185
- 4 The second thing is, that we adhere vnto him with our hearts & affections. 186
- 5 That we must cleaue vnto God by fervent loue. 187
- 6 That we must labour daily to haue our communion with God increased. 188
- 7 That vnto the seeking of God is required, that wee daily renew our repentance. 190
- 8 That wee must seeke to haue and hold Gods grace and fauour in Iesus Christ. 188

CAP. V.

Of the right manner of seeking God, so as we may be sure to finde him; and of the benefits which arise from it. 189

- Sect. 1.** That we must seek God first and principally, seasonably & constantly. 189
- 2 That wee must seeke God in Iesus Christ, sincerely, zealously, and with all diligence. 193
- 3 Of the fruits and benefits which we enjoy by our daily seeking God. 194
- 4 Of the euils which follow the neglect of seeking God. 195

CAP. VI.

Of the Christian armour which we must put on daily, and of the benefits which wee shall reape thereby. 196

- Sect. 1.** Of the seuerall parts of the Christian Armour. 196
- 2 That the putting on of the Christian Armour is very necessary. 198
- 3 Of the manifold benefits which arise from being thus armed. 198
- 4 That euery seuerall part of Armour bringeth speciall profit. 199

CAP. VII.

Of the fourth mayne dutie, which is, to arme our selues against all sin, and to demote our selues wholly to Gods seruice. 200

- Sect. 1.** That wee must necessarily arme our selues against all sinne, and the reasons of it. 200
- 2 Of the meanes to worke in our hearts. 203
- 3 Of the meanes whereby we may be strengthened against sinne. 203
- 4 That we must imbrace all vertues and Christian duties. 204

CAP. VIII.

Of the fifth and sixth daily duties, which are to conforme our selues to Gods Law, and to submit our selues to his good pleasure. 205

- Sect. 1.** That wee must conforme our thoughts, words, and actions, according to Gods Law. 205
- 2 Of the right ordering of our tongues, and

The Table.

- and the meanes of it. 205
- 3 Of the right ordering of our workes and actions. 206
- 4 Of the sixth mayne duty, which is to submit our selues to Gods good pleasure in all things. 207

CAP. IX.

Of the last maine duty of the daily exercise, which is Prayer. 208

- Sect. 1. That wee must pray daily and continually. 208
- 2 Of ordinary prayers at set times, and how often to be performed. 209
- 3 Of extraordinary prayers vpon euery good occasion. 210
- 4 Quiers motiues vnto the daily exercise of prayer. 211

CAP. X.

Of the daily exercise of thanksgiuing, and how it ought to be performed. 212

- Sect. 1. What things are required in the duty of thanksgiuing. 212
- 2 That we must giue thanks in all things. 213
- 3 That we must giue thanks at all times. 213
- 4 Reasons which may moue vs to daily thanksgiuing. 214
- 5 Of the meanes whereby we may be stirred vp to thankfulnessse. 215

CAP. XII.

Of the duties of the daily exercise in euery generall part of the day. And first, of awaking with God by Prayer and Meditation. 216

- Sect. 1. Of lifting vp our hearts vnto God as soone as we awake, that wee may offer vnto him our first seruise. 216
- 2 Of lifting vp our hearts by some short prayers. 217
- 3 Of the subiect matter of our Morning Meditations. 218
- 4 That in our first Meditations, wee must renew our faith and repentance. 219
- 5 Of the manifold benefites which will arise from these religious Morning exercises. 220

CAP. XIII.

Of prayer in the Morning, how profitable it is and necessary, and of our preparation vnto it. 221

- Sect. 1. Of the fruit and profit of prayer. 221
- 2 Their obiection answered, who pretend want of leasure to pray. 222
- 3 That before we pray, we must vse preparation, and what is required vnto it. 223

CAP. XIII.

Of such things as are required as essentiall vnto prayer. 225

- Sect. 1. That we must pray in truth, with attention, and not with wandring thoughts. 225
- 2 The meanes hereof. 226
- 3 That wee must pray with our understandings. 227
- 4 That wee must pray in faith. 228
- 5 That we must pray in humility, with reuerence and feruency. 229

CAP. XV.

Of the circumstances of Prayer, their quantity and quality. 230

- Sect. 1. Of our gesture and voyce in prayer. 230
- 2 That we must not affect prolixity and superfluity of words in prayer. 231
- 3 Of the quality of our prayers. 233

CAP. XVI.

Of the forme and methode which are to be used in our Prayers. 233

- Sect. 1. Of formes of prayer set downe by others. 233
- 2 Of formes of prayer inuented by our selues. 234
- 3 Of conceiued prayers, and how farre forth they are commendable. 235
- 4 What methode is best in disposing the parts of our prayers. 236
- 5 What duties are to be performed after we haue prayed. 237
- 6 Of the time in the Morning when wee are to vse our priuate Prayer. 238

The Table.

7 Of prayer with the rest of the family. 239

CAP. XVII.

Of singing Psalmes, and reading the Scriptures in the family. 240

Sect. 1. That singing of Psalmes is inioyned in the Scriptures, and practised by the faithfull. 240

2 How we may sing Psalmes in a right manner. 241

3 That wee must diligently reade the Scriptures, and the great profit of this exercise. 242

CAP. XVIII.

Of our daily exercise in the duties of our callings, and of diuers vertues required in them. 243

Sect. 1. That wee must make choyce of lawfull callings. 243

2 That wee must be regenerate, before we can serue God acceptably in our callings. 244

3 That wee must performe the duties of our callings in faith. 245

4 That the duties of our callings must proceed from loue. 245

5 That they must bee directed to right ends. 246

6 That they must bee done in a right manner, and first, with heavenly minds. 246

7 That they must bee sanctified by the Word and Prayer. 247

8 Of the vertues which must accompany vs in the duties of our callings. 248

CAP. XIX.

Diuers reasons to perswade vs to bee faithfull and diligent in the duties of our callings. 251

Sect. 1. That God hath ordained man to labour, and in many places of the Scriptures hath stricktly inioyned it. 252

2 That it is Gods Ordinance that wee should labour in our callings. 252

3 That God blesseth the diligent with many benefits. 253

4 That the Lord abhorreth idlenesse and negligence, and seuerely punisheth

it. 254

5 That idlenesse is the cause of innumerable sinnes. 254

6 That it maketh vs liable to many punishments. 256

CAP. XX.

That all persons without exceptions are bound by Gods Law, to walke painefully in the workes of their callings. 257

Sect. 1. That the former reasons bind all men to painefulnesse in their callings. 257

2 That Gentlemen haue no priuiledge to bee idle, and how they should spend their time. 258

3 That the poorer sort must labour painefully in their callings, notwithstanding that the badnesse of their Trades afford small earnings. 259

4 That the impotent are not bound to labour, but they with good confidence take their ease. 261

CAP. XXI.

8 Of Recreations, which are not onely lawfull, but also profitable and necessary, if wee be exercised in them according to Gods word. 262

Sect. 1. That we cannot continually be exercised in the workes of our callings. 262

2 What lawfull recreation is, and that it may be used with good confidence. 263

3 That recreations are profitable and necessary. 264

4 That wee must make choyce of such recreations as are lawfull, and what they are. 265

5 Whether it be lawfull to play at games which stand vpon hazard and chance. 269

CAP. XXII.

8 Of diuers cautions which bind vs to be sedulous in our callings. 269

Sect. 1. That recreations must be used with moderation, in respect of our loue of them. 269

2 That moderation must be used in respect of time. 270

(b 4)

3 That

Dioscor. l. 7. c. 2.

Psal. 114 27, 28
or 145 16.

Esa. 1. 3.

§. Sect. 4.
Of some short
meditations
before we eate.

earnest repentance. Among others he penitently confessed, that this punishment was iustly inflicted vpon him for his abuse of Gods good creatures, especially because he would neither of himselfe, nor by the perswasion of his friends, giue thanks vnto God when hee receiued his food, which he conceiued to be the cause why now God would not suffer him to haue the vse of his creatures, which he had so often abused by his grosse ingratitude; and earnestly desired that hee might bee an example vnto all men in this fearefull iudgement, that they might escape the like by shunning his sinne. The which being so notorious, I thought fit in this place to insert, though no man is more sparing in such particular relations. Neither let any man here say, that all this might proceede from some naturall causes, and that there might be some such like reason giuen of it, as of that disease which Physicians call *id est canis mors*, when one bitten by a mad dog, feareth the water, like the dog that did bite him. For howsoeuer it was an example strange and wonderfull, yet doe I not say nor thinke, that any thing in it was supernaturall and miraculous. But let vs not for this cause neglect to make an holy vse of it, in auoyding this sinne, which God by this fearefull iudgement brought home to this poore mans conscience, vnlesse we would proclaime, that nothing but miracles can affect vs. For howsoeuer God bringeth these things to passe by naturall causes, yet because they are so farre out of the ordinary course of nature, and doe so rarely happen; and seeing by a speciall providence, God causeth a concurrence of seldome meeting causes; that they may produce such strange effects after a wonderfull and vnwonted manner; such examples should not bee much lesse effectuell to worke vpon our hearts and consciences, then miracles themselues, seeing they are purposely sent of God for this end. And as God may iustly for our vnthankfulness vtterly deprive vs of the vse of his creatures; so doth he often in their vse turne his blessings into curses, making them through our abuse the causes of all diseases, yea of death it selfe, as common experience sheweth; yea, he may iustly cause the least bit of meate or crum of bread to choake in stead of nourishing vs, the which also hath sometime happened. Again, let vs consider that it is brutish and swinish vngratitude, if *when God openeth his hand, and filleth vs with plenty of his good pleasure*, we doe not by the eye of faith looke vp to the Author of all our good, to render vnto him thanks for all his blessings; yea, heerein we shall be much worse then beasts, in that diuers of them acknowledge their masters, and recompence their care and cost, by their profitable labour, according to that of the Prophet, *The Oxe knoweth his owner, and the Asse his masters crib; but Israel doth not know, my people doth not consider.*

Vnto this prayer and thanksgiuing, let vs adde in the next place, as opportunity will serue and our company and occasions permit, some short meditations, before we eate, or in the beginning of our meale; as first of Gods infinite goodnesse and bounty, who preserueth and nourisheth all his creatures, especially vs by a more speciall providence, prouiding for vs sufficient plenty of all good blessings, and causing vs to inioy them with peace and safety. Whereas there are many afflicted and poore seruants of God, who would be glad to feede vpon our reuerfions and leauings; and

are

are in danger before they rise from their table, to haue their throats cut, and their meates mingled with their blood. Yea, consider that thou inioyest from God, not onely this plenty with peace and safety of body and state, but also with it the light of the Gospell, and the food of thy soule, whereby thou mayest be strengthened in all grace, and nourished vnto life euerlasting, which many poore soules haue not at all, or secretly and by stealth, with extreme hazzard of their states and liues. Vnto which meditation of Gods mercy and bounty, let vs ioyne the consideration of our owne vilenesse and vnworthinesse, in which, if God should looke vpon vs, he might iustly deprive vs of all his benefits, and not suffer vs to haue a bit of bread to satisfie our hunger, nor a drop of drinke to quench our thirst. Let vs remember that at our meales we are to nourish two ghests, the soule as well as the body, and let our chiefe care be to giue best welcome to our best ghest; the which will bring vnto vs chiefest comfort. For what food our body receiueth, it keepeth not, but within a few houres is againe vexed with hunger; but the foode of the soule shall still remaine, and wee shall haue the fruit and benefit of it in this life and the life to come. Let vs consider, that as we feed in great part vpon mortall and corruptible creatures, so our bodies like our meates are mortall and corruptible; and therefore following our Sauours counsell, let our chiefe care be for our immortall soules, and to labour, not *for the meate that perisheth, but for that which endureth to euerlasting life*. Finally let vs remember, that this our food is part of that allowance which our heauenly Father giueth vnto vs as his household seruants, that being strengthened heereby, we may more cheerefully doe him seruice, in performing those duties which he requireth of vs; and therefore as God maketh his creatures to serue vs, so let vs dedicate and deuote our selues wholly to the seruice of our great Lord and Creatour, vsing so his blessings, as that they may bee helps and furtherances, and no impediments and lets, vnto the well-performing of all Christian duties.

Ioh. 6. 27.

And these are the duties which we are (as much as conueniently wee can) to performe before or at the beginning of our meales. The duties which we are to practise whilst we are eating and drinking, are diuers. First our care must be, that wee vse the creatures of God with temperance and sobriety, so as they may serue for the satisfying of our hunger, and the sustentation and strengthening of our fraile nature (which if it be not misguided by our corruption, is in it selfe content with a little) and not tend to their weakning and disabling vnto all good employments; for the feeding and refreshing of our bodies, that they may bee fit seruants for our soules in all Christian duties, and not the filling and glutting of them, whereby they become till they be emptied, vnprofitable burthens to the soule, and good for nothing but sloth and sleepe. Now this temperance must shew it selfe in two kinds; first, in our prouision; and secondly, in the applying of it to our owne vse. Our prouision of meates and drinckes ought not to be ouer-costly and curious, excessiue and superfluous, which becommeth not Christians which professe sobriety, but rather heathens, epicures, and belly-gods, who place a great part of their happinesse in pampering their flesh with all kinds of voluptuousnesse. But ordinarily our

§. Sect. 5.
Of the duties which ought to bee performed at our meales; & first, that wee vse Gods creatures with temperance and sobriety.

prouisions ought to be competent, not excessive and curious; and rather fauour of frugality, then of lauish, waste, and prodigall superfluity. Yet that our Christian moderation and frugality may not be pretended and abused of any as a maske, to hide vnder it, their bale and sordid auarice and niggardlinesse, we are in this temperance of our prouisions to obserue these cautions. First, that therein we haue respect to our place and calling, our meanes and ability, making our prouision for our tables so, as it may be fitting and suteable in these respects; on the one side not exceeding our meanes, seeing frugality is the nurse and fountaine of true bounty, and on the other, that it doe not come much short of them, our charge and other necessary expences being considered. And thus *Dauid* a King numbred it among Gods speciall fauours, that he had not only giuen him sufficient maintenance and conuenient food, but had thorowly furnished his table as becomed a King, and had not onely filled his cup, but caused it also to ouerflow. Secondly, that we haue respect to the times: for howsoeuer ordinarily our moderation must be bounded with parcimony, yet at times extraordinary, as at our solempne feasts, and when we giue entertainment, either to strangers, or our superiour friends much respected of vs; it must enlarge it selfe euen vnto liberality and large bounty. And thus *Abraham* feasted his friends at the weaning of *Isaac*; and *Leui* is said to haue made a great feast to giue our Sauour Christ entertainment; and our Sauour himselfe at the marriage-feast turned the water into wine by miracle, that there might be sufficient plenty. Thirdly, wee must take heed, that our moderation in our prouisions tend to the maintenance, and not the decay of good hospitality, which is so much commended vnto vs in the Scriptures. Neither doth one vertue or Christian duty, if it be right & true, exclude another, but contrariwise are inseparably linked, giuing to each other mutuall support and ayde; and they which seeme to be in this number and doe not thus, are but shaddowes, false and counterfeit. Fourthly, we must be carefull that it be no hindrance to the poore, and to the workes of mercy and Christian charity, but contrariwise what we saue by this moderation in prouision, from that which our state and ability might wel afford to spend, we must not hoord it vp for our priuate vse, but liberally bestow it in almes-deeds and other religious and Christian vses, knowing that our riches are not absolutely our owne, but lent vnto vs of God, to be employed for the glory of our Master, and good of our fellow-seruants.

But especially our temperance and Christian moderation must shew it selfe in our eating and drinking, and that both in respect of the quantity and also the quality of our food. First, for the quantity, our care must be, that we at least ordinarily eate and drinke no more then is fit for the sufficing of nature, and the preserving of our health and strength. For howsoeuer some may lawfully haue their tables thorowly furnished, yet none may rise from them with full and glutted bellies; though our cups with *Dauids*, may be filled till they runne ouer, yet the ouerflow must not bee into our owne bellies, and much lesse mount so high as to our heads, but like *Salomons* cisternes, they must haue their waste into the streets, and serue as fountains to water and refresh the thirsty lands. Though it be a blessing of God promised vnto the faithfull, that *they shall eate in plenty; and*
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Psal. 23. 5.

Luk. 5. 29.

Job. 2. 7.

Heb. 13. 2.

§. Sect. 6.
That we must
be temperate
and moderate,
in respect of
the quantity of
our meates
and drinkes.

Pro. 5. 15, 16.

Isa. 2. 26.

be satisfied, that they may take occasion thereby to praise the name of the Lord for all his bounty and goodnesse; yet it is a fearefull curse and heauy iudgement, to be giuen ouer vnto our owne carnall appetite, and a grievous sinne to minde to our bellies, as that we take more care and paines to please them, then to please God; which is to be a right belly-god indeed, to be transformed from men to beasts, who are led more by their sense and appetite, then by reason and Religion, and haue their gluttonous panch the chiefe seate of their soules, and not in their head and heart; herein like as *Clemens* compareth them to the sea-Asse, which onely among all other liuing and sensible creatures hath his heart in his belly, as the Philosopher hath obserued. It is true that we may lawfully vse the creatures, not only for the necessity of nature, but also for our comfort and seasonable delight; and that we may at some times more then other, take our liberty to feed vpon them more liberally, as at the time of our feasting and reioycing one with another; for it is one chiefe end of the blessing of plenty, that wee should haue the fruition and benefit of it; and a punishment which God threatneth for sinne, that the people should be scantied in their food, and haue only sufficient for necessity of nature, to hold life and soule together, but not enough to satisfie the appetite and strengthen the body. But to exceede in gluttony, and to pamper the belly with superfluous excesse; to surcharge the stomacke, and to oppresse the minde and heart; to make the body with too much eating and drinking heauy and lumpish, and the minde dull and blockish, is neuer seasonable at any time, nor suiteable for any person. For this is expressely forbidden in many places of Scripture, and of our Sauour Christ himselfe by a speciall Mandate and Memento; *Take heede to your selues, lest at any time your hearts be overcharged with surfeiting and drunkennesse, and so that day come vpon you at vnawares, &c.* So that we are with equall care to auoyd excesse in meates as well as drinckes; for howsoeuer drunkennesse aboue gluttony exposeth to worldly shame, because it hath not so many colours and excuses to hide and couer it, and hath not, like the other, the wits at home to make apologies in its owne defence; yet is it no lesse to bee auoided, as being a sinne alike odious vnto God; and pernicious and hurtfull vnto vs, and our poore neighbours. For it is a shamefull abuse of Gods rich bounty; when wee take occasion thereby to disable our selues vnto the duties of his seruice; and a miserable seruitude which we bring vpon his good creatures, when as we make them serue our filthy lusts. It is a notable meanes to weaken our bodies, and fill them with diseases, to impaire our strength, and shorten our liues. It filleth them with crudities, noysome humours, and dangerous obstructions, quencheth the naturall heate, dulleth the senses, and deaddeth both the vitall and animall spirits. And consequently, it disableth all the faculties of the soule vnto their functions and operations, seeing it worketh by the body as by its instrument, and so maketh it vnfit and vnable, slothfull and sluggish vnto all good duties. It maketh vs slaues vnto our meates and drinckes, ouer which God hath made vs Lords and rulers, and hurtfull and iniurious vnto the poore, whilest we deuoure that portion of our superfluity, which God as their right hath allotted vnto them. It maketh vs foolishly, for a short delight, which lasteth no longer then

Clem. Alex. pedagog. l. 2. c. 1.

Gen. 43. 34.

Iob. 2. 10.

Psal. 104. 15.

Esa. 5. 18, 19.

Hag. 1. 6.

Pro. 23. 29, 30.

& 25. 16. &

31. 4, 5, 6, 7.

Luk. 21. 34.

Plures quippe sunt (scilicet virgines) que cum vino sint sobrie, ciborum largitate sunt ebriæ, &c. Hier. ad Eufrob. de custod. virg.

Cum Græci gulosos auidos appellauerint, tunc mihi videntur eorum finem significasse, ut qui eos auidos h. e. a salute alienos intellexerint. Clemens, pedagog. lib. 2. cap. 1.

then the meate is in eating and swallowing downe, to indure many houres grievances through the distension of the belly, the oppression of the stomacke, the paine of the head, yea oftentimes dangerous surfets and sicknesses accompanying them which hazzard life it selfe. Yea in truth, for a forced and false delight (for what true pleasure is there in eating and drinking, when hunger and thirst are fully satisfied?) it forfeiteth that pleasure of the meale following, making vs to forgoe our meate, or to eate it with loathing, which would be equally delightfull with that which went before, if wee came vnto it with like appetites. Finally, this worse then brutish delight, which is so short and momentany, depriueth vs of those heauenly ioyes which are euerlasting, and plungeth vs into woes and miseries which neuer haue end, whilest it armeth the flesh against the Spirit, and inableth it to foyle and cast vs head-long into many sinnes, as our Sauour hath implied in the parable of the rich glutton, who tooke his chiefe pleasure in going richly apparelled, and faring deliciously euery day.

Luk. 16. 19.

§. Sect. 7.
Other directions concerning the quantity of our meates and drinkes.

Now for the quantity of our food which euery one ought to eate and drinke, no certaine rule can be giuen, no more then wee can appoint any one size of apparell to fit men of all statures, seeing one mans stomacke, health, and strength, requireth more, and another mans lesse, and that which is but sufficient to satisfie one, is excessiue and superfluous to another, and would cause him to surfet with too much fulnesse. And therefore the proportion of our meates and drinkes is to bee measured vnto euery one by Christian prudence, which we may helpe by obseruing these generall rules. As first, euery man must carefully obserue out of his owne experience, how much is ordinarily sufficient for the nourishing of his body, and the preserving and increasing of his health and strength, and keepe himselfe vnto this proportion as neere as hee can, not pleasing his greedy appetite, by adding to this sufficiency that which by experience he findeth to be superfluous & more then enough. Secondly, that being defective in health and strength, or troubled with such infirmities, which cause greater appetite then good digestion, they doe not fully satisfie hunger, nor eate so much as the stomacke craueth, seeing this fulnesse within a few houres will turne to a superfluous burthen, and this enough will proue too much, but they must (as we say) rise with an appetite, and not make such a churles feast as we can eate no more. For heerein Christian temperance is exercised, when we stint the stomacke of its desire, and teach it good manners, following heerein the direction of reason, and not (like brute beasts) of sense and appetite. In which respect, one giueth this rule, that our ordinary diet should be a daily abstinence, and our refection without all glutting satiety; for it profiteth not to goe two or three dayes with empty bellies, if afterwards we surcharge them with too much fulnesse, and recompence our fast with saturity and excessse. Lastly, seeing the end of our eating and drinking is, that we may bee fitted and better inabled for the seruice of God, in the common duties of Christianity, and the particular duties of our callings, wee must therein respect grace as well as nature, the glory of God, as well as the preserving of our health and strength, and the thriving of our soules, as well as the nourishment of our bodies. In which regard,

Sint tibi quotidiana ieiunia, & refectio satietatem fugiens, &c. Hier. ad Euseb.

regard, the best rule of Christian moderation in our diet is, that we eate and drinke so much onely, as may make vs fit to serue God in religious duties, as hearing, reading, conferring, praying, and in the duties of our callings, that we may, hauing our spirits refreshed, and our strength repaired, more cheerefully and vigorously vndertake and performe them; and not so much as dulleth our spirits, and maketh our bodies heauie and sluggish, whereby we faile of our ends, and become lesse fit for any good duties. And this the wise *Salomon* requireth euen of Princes themselues, *that they eate in due season, for strength, and not for drunkenesse.* And our Saviour *Christ* would haue vs so to eate and drinke, as that thereby we should not be disabled vnto continuall watchfulnesse and prayer. To which purpose one saith well, that when we rise in the night to prayer, our stomakes should rather vpbraide vs with their emptinesse, then with their crudities and indigestion. And as we must auoide excesse in quantity, so also in variety; not that it is vnlawfull to eate of diuers dishes, so farre soorth as it will stand with our health and strength; but that we doe not too much affect it, and pitch our studie vpon it. For if wee doe, it will be a notable meanes to draw vs on to excesse and gluttony, when as hauing eaten enough, we will still feede on new and more dainty dishes then the former, because we would please our taste with this variety. It is a notable meanes, vnlesse we haue Ostridge stomacks, to disturbe concoction, and impair the health, when we make them like a Noble mans kitchin, furnished and fraughted with all varieties which land and sea can yeeld vnto them, iumbling together (like wares in a Brokers shop) things of a farre different nature, some whereof are of easie digestion, and some of hard, and some also of a middle nature; as if herein also they would make this Microcosme and little world of man, like vnto the greater world, containing in it, at least, some small fragments of innumerable creatures. Finally, as it is hurtfull for the body, so not good for the soule, the which is wained from spirituall comforts, whilest it is too much affected with these carnall delights. For as one saith, When the body is resolu'd, and as it were, melteth in this pleasure of refection, the heart is loosened vnto vaine ioy and sensuall delight.

In respect of the qualitie of our meates and drinckes, Christian temperance and moderation must be vsed, in bridling our appetite and taste, that they doe not licourously long after, at least in our ordinary dyet, such as are curious and costly, daynty and delicious, which was the sinne of the rich Glutton, who in the parable was condemned vnto hell, and tormented in that part wherein he had chiefly offended. For howsoeuer it is lawfull for all men at some times to feede vpon the choysest of the creatures, if the cost exceede not their state and meanes, and if they bee not much affected, but come into their way without any great care or trouble; and though it be lawfull at all times for those that are weake and sickly, and cannot safely eate courser and and ordinarie meates, to prouide, if they be able, such dainties and meates of good nourishment and easie concoction, as will agree with their stomacks; yet for those that are healthy and strong, it is not lawfull that they should, with the rich Glutton, euery day fare deliciously, nor conuenient, though it were lawfull;

Ecc. 10. 17.

Luk. 21. 34, 36.

Ad orationem tibi nocte surgenti non indigestio nullam faciat, sed inanitas, Hier. ad Eusloeb. Non est ergo omnino a varijs cibis abstinendum: Sed in ijs non est studium ponendum. Clemens pedag. l. 2. c. 1.

Cum corpus refectionis deletionis resolutionis resolvitur, cor ad inane gaudium relexatur. Gregor.

§. Sect. 8. Of moderation in respect of the quality of our meates. Luk. 16. 19.

1. Tim. 5. 23.

Cito enim adducuntur ut ea faciant que non licent, qui faciunt omnia que licent. Clemens pad. l. 2. c. 1. Solus in illicitis non cadit, qui se aliquando et à licitis cautè restringet. Greg. in Moral. Exod. 19. 12.

Clem. Alex. pad. l. 2. c. 1.

Plutarch. de garrulitate.

to doe it often and ordinarily, seeing he who will doe all that is lawfull, will within awhile doe also that which is vnlawfull; he that will walke vpon the brinke, is still in danger of falling into the water, though yet he be vpon firme ground; and hee that will stretch his desires to the extreme borders of vertue, is within one step of vice, the which was typically implied at the giuing of the Law, where the Lord forbiddeth the people, not only to come into the Mount, but also to touch the borders of it. And therefore if we would shun intemperance in diet which is vtterly vnlawfull, we must moderate our appetite euen about those things which are lawfull; and auoide carefully all meanes that tend vnto it. Among which, one of the chiefeft is delicacie of meates, which draweth on the appetite vnto excessse, with the strong Cable of bewitching delight. And not much lesse dangerous are pleasant sawces curiously cooked; both which are to be ordinarily shunned of all who would be temperate in their diet. For as wee cannot attaine vnto Iustice by coueting much wealth, nor vnto temperance by the meanes of intemperancie; so neither (as one saith) can we be brought vnto a Christian-like course in our diet by curious-cooked cates, and alluring delicacies. In which regard the same author saith, and *Socrates* long before him, that we are to take heede of those meates, which allure vs to eate when we are not hungry, and of those drinckes, which intice vs to drinke when we are not thirsty, because like witchcrafts they delude our appetites, the deuill the great deuourer of mankind, hauing a great hand in them. For howsoeuer all things were made for man, yet it is not good for him to vse all things, nor at all times, but the circumstances of time, occasion, manner, and other relations and respects to the things vsed, are of great moment to make them profitable or hurtfull. Adde heereunto that these dainty cates require much expence of time, and trouble both of body and mind in those that prouide them, which made *Epicurus* the Philosopher himselfe, who placed mans chiefe felicitie in voluptuous pleasure, in teaching rules of diet, which might bring with it most delight, to appoint notwithstanding vnto his disciples for their ordinary diet, herbes, rootes, fruits, and common fare, because these were at hand and easily cooked, whereas the tedious trouble in prouiding dainty fare is so great, that the short delight of fruition will in no sort recompence it. And how much more then should we, who profess Christianity, restraints our appetite from affecting these delicacies, euen for conscience sake; seeing, if not we our selues, yet some other for vs (which charity maketh much alike) doe spend the strength of their minds and bodies, in making and cooking these curious prouisions, and waste and mispend their precious time, for the base purchase of these voluptuous pleasures? And as they require great labour and expence of time in him that prouideth them; so also excesssiue cost in him who payeth for them; in which respect I appeale vnto their consciences, with what comfort they can hope to appeare before their Iudge, calling them before his Tribunall to giue vp their accounts; when as it shall appeare that they haue consumed so many of his Talents entrusted vnto them, in riotous and dainty cheere; and haue bestowed so little vpon the poore members of Iesus Christ, to supply their necessities and keepe them from famishing. Now how little profit doe they purchase

vnto

vnto themselves at these deare rates? If indeed by bestowing treble cost vpon their diet, they could but double their strength, health, and all their abilities both of body and minde, and so become twice themselves, and as much outstrip other men in these things, as they exceede them in these costly curiosities, they should haue laid out their moneys vpon a reasonable good purchase; but wee see the cleane contrary in daily experience; namely, that those who ordinarily feede on courser fare, haue good complections and sound temperature, and are healthy and lusty, strong and vigorous for all manly employments; whereas the other looke pale and thin, as though they had but single nourishment by their double cost, and are so effeminated in their mindes with luxury and excesse, and disabled in their strength, that they are more fit for venereall courtings, and to combat before a Carpet, then for any manlike exercises or martiall archievements. Yea oftentimes by glutting them with these dainties, they fill their bodies with diseases, as gowts, pallsies, stone, collicke, and sicknesses of all sorts, from which a more spare diet, which commonly accompanieth courser fare, would haue priuiledged and exempted them.

CAP. XXV.

Of diuers other duties which wee ought to performe at our meales.



Ther duties there are which at our meales ought to bee performed, in which I will be more brieft and sparing, because I haue bene larger in the other then I purposed, the excesse of diet in these times drawing me on, and making me also exceed in prescribing rules of moderation. The next duty then which we are to obserue at our meales, is, that we bee contented with our cheare, as being that portion which God in his wise prouidence hath thought fitting for vs; and not suffer our mindes to surfet by feeding on idle wishes of better cheere, when our sensuall appetites are stinted with ordinary fare and short commons. Neither let vs murmur and repine because we haue such meane allowance, nor enuie others their full tables; much lesse let vs (as it is the manner of many nice wantons) excuse our too little or too meane fare, when even their owne consciences tell them that they haue too much, yea, when they are so proud of their cheare, that their dispraises serue but (as their salt meates to their drinckes) to draw on their ghests to giue more commendations. Nor yet let vs (like the same persons vpon other occasions) fret and fume when as our meate is not so curiously cooked as standeth with our nice appetite, chafing as much at the small errors of the Cooke, as if the good of the Common wealth, and our owne safetie and saluation wholly rested on it. But let vs that professe Christianity leaue these vanities, and learne of the Apostle to be contented with such food as sufficeth nature, and is fit to preserve our health and strength; for if we would but consider how vnworthy wee are of the least part of our prouisions, and how farre the smallest of Gods fauours doe exceede our greatest deserts: and how many of Gods deare children come

Cc

farre

Qui esca vtuntur vilissimis, sunt robustiores, saniores & generosiores; ut famuli domini, agricolae possessoribus; & non solum fortiores, sed etiam prudentiores, ut Philosophi diuitibus. Clem. pa. dog. l. 2. c. 1.

§. Sect. 1.

That we ought to be content with our allowance.

*1. Tim. 6. 6. 8.
Phil. 4. 13.*

§. Sect. 2.
That we may
be merry at
our meales.

Eccles. 2. 24.

Psal. 104. 15.

Act. 2. 46.

Eccles. 2. 3.

farre short of vs in these his blessings and testimonies of his loue, we should finde iust cause of turning our murmuring and repining into prayes and thanksgiuiings.

Thirdly, so farre as will stand with Christian grauity and the occasions that shall be offred, wee must be merry at our meales; for seeing then the Lord conferreth his blessings vpon vs, and giueth vnto vs these testimonies of his loue, shewing that hee watcheth ouer vs with his prouidence to preferue and nourish vs, it is a time of reioycing in the fruition of his fauours. And this is one speciall end for which the Lord giueth vs his benefits of meate and drinke, that in eating and drinking wee should delight our soules in inioying the fruit of our labours; and therefore hee hath bestowed vpon man, not onely bread and meat to nourish and strengthen him, but *also wine to make his heart glad, and oyle to make him looke with a chearefull countenance.* Which liberty and comfort of reioycing at their meales, the holy Saints of the Primitiue Church tooke vnto themselues, and *breaking bread from house to house, did cate their meate with gladnesse and singlenesse of heart,* praying God in the fruition of his benefits. Againe, the chiefe end of our eating and drinking is, that being thereby refreshed, we may be made more fit for the duties of Gods seruice; now the body is no more cheared with wholesome meates, then the heart and mind with honest mirth, and consequently the one is no lesse profitable then the other. Neither is it onely necessary for the soule, whose refreshing and recreation consisteth in delight, but also for the body and preferuing of health; and therefore mirth is worthily esteemed one of the chiefe doctors amongst Physicians, because if it be seasonable and moderate, it cheareth the spirits, and so causeth better concoction; whereas contrariwise, melancholy and lumpish heauinesse, damping and dulling them, doth turne much of our nourishment into the same humour. But yet our care must be, that as wee season our meate with mirth, so our mirth with the salt of grace, that wee may glorifie God in it, who is the chiefe cause of our reioycing; and mutually profit one another. In which regard, we must take heede that our liberty burst not out into licenciousnes, and that wee doe not make our selues merry with prophane iests, by abusing the Scriptures, and taking Gods holy name in vaine; nor with ribauldrie and scurrilous conceits, which tend to the corrupting of manners, and the poysoning of our owne hearts and theirs that heare vs; nor with biting and bitter gibes and frumps, which wound the good name of our neighbour, and as much vexes his heart with anger, griefe and discontent, as wee are delighted with the salty wittinesse of the conceit. Finally we must be carefull (because here going with the winde and tide, we may easily ouer-shoote our selues) that wee bee not immoderate in our mirth, but keepe our selues within the bounds of sobriety, lest our mirth degenerate into phrensie, and so iustly incurr the Wise mans censure, *I said of laughter, It is madde;* in which respect it is fit, that wee bee carefull to keepe the reines still in our hand, that we may checke and curbe in our mirth when it beginneth to gallop, lest it giue vs a fall, and cause vs to discouer much weakenesse and infirmitie. But as the Lord is the cause of our mirth, so hee must bee the chiefe end of it; and as our reioycing

reioycing is of and from him, so it must bee for him and in him; according to that of the Apostle, *Reioyce in the Lord alwayes, and againe, I say, Reioyce*; so that wee may reioyce, euen with a double ioy, not onely in spirituall, but also in ciuill and temporall things, if our ioy and mirth be honest and harmelesse, witty, without the froth of vanity; and so ingenuous and charitable, that it tend not onely to make our selues merry, but to delight them also that beare vs company.

The fourth Christian duty to be done at our meales, respecteth our speeches and conferences, vnto which is required that they be profitable, tending to make vs more holy and religious, or more wise and morally vertuous; or more liuely and cheerefull vnto the performance of all good duties. The first kinde of Colloquies and discourses are chiefly to bee preferred, seeing wee must *first seeke the Kingdome of God and his righteousness*, and worldly things in an inferiour place, which are incomparably of lesse worth. Of which conferences wee may reape more fruit and benefit then of our bodily nourishment, seeing that preferueth the outward man onely, but these are the spirituall food and repast of the soule, which is by much the more excellent part; that is but perishing food which corrupteth, and wee with it, but this food of our soules will indure to life eternall. Now because, our hearts being barren in good meditations, wee cannot easily finde out vpon a sudden, fit matter for these discourses, and when wee doe, are easily put out, and drawne vpon euery occasion to fall againe to worldly and idle talke; therefore it were good for vs to thinke before-hand on some profitable subiect whereon wee may discourse and conferre; or at least, that wee doe lay hold on the best opportunities that for the present are offered vnto vs, and slightly passing ouer things which are impertinent and vnprofitable, as wee doe those meates which doe not please vs, pitch vpon that which best maketh for our purpose, and make our spirituall meale of it, as beeing that wholesome and well-relishing dish, for which, putting all the other backe, wee haue all the while reserued our stomackes. But though these religious conferences at meales bee most profitable, yet may wee also lawfully talke of ciuill and morall points; yea, euen of our owne affaires and ordinary businesse, or things some way pertinent to the bettering of our selues, or some in our company, either for the increasing of our wisdom and prudence, or the fitting of vs for action and employment, especially when wee obserue that our company cannot bee easily drawne to entertaine such speech as wholly tendeth to piety and Religion. Yet may wee, as occasion serueth, powder euen these discourses with piety, and lying (as it were) at the spirituall lurch, take all good aduantages to insert and interlace into these discourses something profitable for the soule, and to bring, as much as wee can, ciuill premises to pious conclusions. Finally, it is neither vnprofitable nor vnseasonable, if our speeches at our meales doe sometimes tend to the refreshing of our wearied mindes after serious studies, with pleasant conceits and honest mirth, because though these bee of no great worth in themselues, yet they looke to things of more value, and serue as helps and meanes to fit and prepare vs for employments of an higher nature.

Phil. 4. 4.

§. Sect. 3.
Of our conferences and discourses at our tables.

Matth. 6. 33.

The which, being a thing which wee chiefly ayme at in taking our repast, and in refreshing thereby both our mindes and bodies, I dare not exclude all pleasant discourse from such meetings; for though wee may not make our spirituall meale of such light meates, yet may they well serue as sawce to quicken our appetite; and though wee may not dwell in such merry conceits; yet when our wits are dulled and blunted with more serious discourses, wee may vse them (as the Israelites did the Philistines forges) for our necessity, and descend vnto them for a while to sharpen our tooles. The which course in our conferences I doe not commend as most excellent in it owne nature: for it were to be wished that wee were so spiritually and heavenly-minded, that our hearts might be at all times euen rauished with delight, when wee are exercised in high and holy meditations and speeches, or bringing them to their full effect in our workes and actions; but I onely allow it as lawfull and well agreeing and suteable to our present estate full of frailty and infirmitie. Vnto which, hauing respect, I will conclude this point with this one caueat; that neither in matters appertaining to Religion nor ciuill wisdom, we doe in these table-conferences, either propound or admit knotty and hard questions, or polemicall disputes, and difficult and subtil controuersies, both because these often-times through pride and ouer-eager handling, doe heate the heart, and cause wrangling and contention; and also because they are not suteable and seasonable to the time and the ends at which wee ayme. For it is a time of refection and refreshing, and not of toyle and labour either to body or mind, and we must let our bowes stand vnbeent, that they may afterwards be more fit for shooting, and not be still drawing our arrow to the head. It is a time to recouer our spent spirits, & not to consume and waste them; which will not onely make our mindes vnfit for employment (for if we toyle them when they should rest, they will bee dull and slothfull when they should labour) but also much hurt our bodies and impeach our health, whilst these ouer-earnest discourses about points of great difficultie, doe disperse the naturall heate, and dissipate the spirits, calling them away from the worke in hand, to assist the soule in the exercise of the braine, and so cause ill concoction and indigested crudities.

§. Sect. 4.
Of the choyce
of our compa-
ny at our
meales.
Iob 31. 16, 17.

The last duty in our eating and drinking respecteth the choyce of our company: for if we be of ability, it were to be wished, that we would follow Iobs practice, who would *not eate his morsels alone*, making to this end choyce of fit company to consort with vs. Neither is it commendable in a Christian to keepe open house for all commers, and so to make it worse then a common Inne, a cage of vncleane birds, and a place of all misrule and disorder, which was the hospitality of able men in the dayes of ignorance, who are more to be praised for their bounty and zeale to house-keeping, then for their piety and prudence. But seeing our ghests must be our companions for the time, of which there ought to be made great choyce; therefore besides those whom bonds of society, kindred, trading and commerce, and such like respects; and those that resort vnto vs as strangers, or by some casuall and extraordinary accidents; wee are in our common course, as neere as we can, to make choyce of such only, as are knowne vnto vs (at least in the iudgement of charity) to be vertuous and religious; and among

among these, such especially as are most fit for our spirituall trading, either to make vs more rich in knowledge, faith, obedience, and all spirituall graces, or at least to be enriched of vs. By which kind of meetings we might receiue singular comfort and benefit, seeing this good society and kind familiarity between Christians, is a notable bond of loue, and an excellent and effectual meanes for the mutual stirring vp of Gods graces in one another, and for their strengthening & encouraging vnto euery good duty. In which respect it were much to be desired, that that ancient custome in the Primitive Church, of loue-feasts among Christians, were more in vse in these dayes, that we might not so deseruedly lye open to that aspersiō of worldlings, namely, that where Religion is planted, there all good neighborhood and friendly meetings are almost quite laid aside. To which end let vs take notice of the causes of this decay, that so they being remoued, this communion and fellowship among the faithfull may be restored. And first, when men are wholly carnall, and set altogether on fleshly delights, it is no maruaile if they take pleasure in one anothers company, seeing they are mutual helpers in this worldly ioy; and so if we were in any perfection spirituall minded, we would take much more delight in conforthing together, because it would tend much to the increasing of our Christian comfort; but when by the preaching of the Gospell those carnall ioyes and vnlawfull pleasures are so cryed downe, that some forbear them out of conscience, and some, to auoyd the shame of profanenesse; there followeth a breach of society and familiarity, because the bond is broken that held it together. The which is not repaired and re-vnited, till in stead thereof there be a spirituall bond to linke vs together; and this being so weake among Christians, which still remaine more flesh then Spirit, it is no maruaile, if there be seldome any good meetings, seeing the bond is no stronger of such society and familiarity; whereas if they were more spirituall, they would finde in them more spirituall ioy, and so entertaine them with more ardencie of affection. Another cause, which is but a branch of the former, is, that in the time of the Gospell, carnall loue, which was of old a strong bond of fellowship, is not so hot and strong as it was, neither to mens persons, nor yet to the pleasures of sinne and delights of the flesh; nor spirituall loue so feruent as it should be, either vnto our neighbours themselves, or yet to Christian conferences, religious duties and exercises, and those sweet comforts which we should take in mutuall society, and should be the chiefe motiue to bring vs together; for were we inflamed with this ardent loue, it would make vs greatly delight in one another, and to seeke all good occasions of such sweete society.

Vnto these we may adde the many abuses of these meetings, which are notable meanes of their dissolution; as because we faile in the maine ends of them, not chiefly ayming at our spirituall good, and that we may mutually stirre vp Gods graces in vs by Christian conferences, edifie and strengthen one another vnto all good duties, and reioyce together in the Lord by setting forth his praises, the which were the ends that the Saints in the Primitive Church propounded to their feasts of loue; but for the most part inuiting one another to pamper the belly with good cheere, and to please the flesh with carnall pleasures, which leauing behind them a

Act. 2. 46.

§. Sect. 5.
Of the manifold abuses of our feasting one another.

1. Cor. 13. 17.

Phil. 3. 15, 16.

sting of conscience, it is no maruaile if we take small comfort to meete after this manner often together, seeing the sweete is exceeded by the sowre; and keepe our hand from tasting of the honey, which indangereth vs to be wounded with the sting of sinne; and though it be sweete in the mouth, yet is turned in the digestion into bitter choller. And as wee faile in our ends of meeting, so also in our carriage, when wee are met together, in which regard we iustly deserue the Apostles censure, *that wee come together not for the better, but for the worse.* For either the time is spent in idle and vaine talking, vnprofitable discourses, hurtfull inuitations, to excesse in eating and drinking. Or if some religious conference bee admitted, yet through pride and want of charity it is often crossed of the mayne ends. For not being, as we ought, fast linked together in the bond of loue, euery difference in opinion disioynteth our affections; and wanting charity to beare with one another, and humility to thinke that we may erre as well as our brethren, or patience to waite vpon Gods leasure till he be pleased to reueale the truth vnto them as well as vnto vs; and vnanimity to walke *by the same rule, and minae the same thing, whereto we haue already attained;* we commonly take delight to spend our speech in questions and controuerfies, and in shewing wherein we dissent, rather then wherein we agree, which oftentimes draw men to heate and contention, yea to wrangling and hard speeches, which alienate their hearts, and make them part more cold in loue, and remisse in friendship, then when they met together. Whereas if selfe-loue did not wed them to their own opinions, and pride made them not impatient that any should dissent from them, but that in charity and Christian humility, they desired to edifie one another, not so much desiring to make them their schollers in imbracing their priuate opinions, as the Disciples of Christ, by knowing better the mayne points of Christian Religion, or more conscionable in imbracing holinesse and righteousnesse in their liues and conuersations; there would bee much more fruit and benefit of such conferences, and much more encouragement vnto our often meetings. Finally, the great cheere, and excessiue cost, and trouble to provide it, which is commonly vsed at these meetings, is one speciall cause why we meete so seldome. Which though all mislike and speake against, because they cannot meete often that meete so chargeably, their state and meanes being not able to beare it, yet it fareth heerein as in the case of braue apparell; all complaine of it because of the cost, but none will reforme it because of their pride; whereby in their mutuall entertainment, one seeketh to out-vie another, till at length it come to that height of excesse, and groweth so ouer-chargeable to their purse, that they leaue off such meetings altogether. Let no man therefore complaine of the hardnesse of the times, which will scarce afford meanes of necessary maintenance, and much lesse of entertaining our friends to eate and drinke together. For howsoeuer it may bee true that these times will not beare vs out, if wee bee resolved to bee still excessiue in our cheere and cost; yet if wee would chiefly ayme in our meetings, at the maintaining of loue, comfort and ioy in one anothers company, stirring vp Gods graces in vs, and our building vp vnto all good duties; I see no cause why wee should not, to inioy these Christian com-

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forts and spirituall benefits, be contented with lesſer cheare in our neighbours houſe, then when wee eate our meate ſolemnely at home; and conſequently, no reaſon why the hardneſſe of the times ſhould bee pretended, vnleſſe our hearts bee more hard then they, and will by no meanes be reclaimed from this fault of exceſſe. Now as we are for theſe ends to inuite one another, ſo are wee eſpecially according to our ability to make the poore our ordinary gheſts, becauſe therein wee ſhall doe a worke of mercy acceptable vnto God, who hath giuen vnto vs our greater prouiſion, that wee may impart it vnto thoſe who haue leſſe, and out of our plenty miniſter vnto them that want neceſſaries. And thus our Sauour requireth, that *when wee make a dinner or ſupper, wee ſhould not inuite our friends, brethren, kinſmen and rich neighbours, namely, not to theſe ends, eyther to receiue recompence by the like inuitation, or to approue our charitie, ſeeing men out of naturall ſelfe-loue or carnall affection, may doe the like; but the poore, maymed, lame and blind, becauſe they being vnable to make any recompence, it will bee a good ſigne, that wee doe it out of ſimple charity, and pure reſpect vnto Gods Commandement, and not out of ſelfe-loue, and ſuch reſpects as are naturall and worldly.* And this was *Iobs* practice, who as hee did not eate his morſels alone, ſo the gheſts whereof hee made choyce, were the poore, widdow and fatherleſſe, as he profeſſeth. Which example if wee imitate, we ſhall in them feede Ieſus Chriſt himſelfe, and be richly rewarded at his appearing. Or if wee cannot inuite all to our table whom wee deſire to relieue; our care muſt be to ſend, according to our ability, ſuch reliefe as wee can ſpare from our ſelues and families, vnto thoſe whom we know doe ſtand in neede; for though God alloweth vs to *eate the fat, and drinke the ſweete*, yet withall hee requireth, that wee *ſend portions vnto the poore for whom nothing is prepared*; according to the example of the *Iewes* at their feaſts of Purim, *who ſent portions one to another, and giſts to the poore.* To which end wee ought to vſe all good prouiſion and frugality, not ſuffering any thing to bee loſt, though we haue neuer ſo much; for if our Sauour, after that hee had fed the poore by miracle, though he was able as eaſily to haue done it againe, yet would not let any thing bee loſt of his prouiſion through negligence, but would haue all the remainder reſerued for another time; then how much more ſhould wee be prouident, whoſe bounty is limited by our meanes, that we may releue thoſe poore, who are ſtill hungry, and neede our help for their comfort and reliefe?

And theſe are the duties which ought to bee performed at our meales. The dutie to bee performed afterwards, is true thankfullneſſe in the heart, and outwardly expreſſed both by our words and actions. Vnto inward thankfullneſſe of the heart is required, that wee know and acknowledge that wee haue receiued our foode at Gods hand, and that by his bounty and gracious prouiſion we are fed and nourished, and not by our owne policy and power, induſtry and labour. The which *Moses* preſſeth vpon the *Iſraelites* to make them thankfull; for if wee know, that God of his rich mercy hath beſtowed theſe bleſſings vpon vs, and hath fed and nourished vs with his good creatures, it is a notable meanes

Luk. 14. 12, 13.

Job 31. 16, 17.

Mat. 25. 35, 36.

Nehem. 8. 18.

Eſth. 9. 22.

Iohn 6. 12.

§. Sect. 6.

That after our meales we muſt ſhew our thankfullneſſe by praying God.

Exod. 16. 15.
Job. 6. 31.

vs, although we cannot pray with hope to be heard, vnlesse we pray in faith, as the Apostle *Iames* teacheth vs, and we cannot ordinarily haue faith, till first it be wrought in vs by the preaching of the Word. And therefore let vs not set these meanes of grace, to contend together for eminence and excellency, and much lesse magnifie one of them to exclude another, but acknowledging all to bee excellent and necessary in their place and time, let vs carefully ioyne them all together, that being nourished in our soules with this plenty and variety of food, we may grow vp the faster in all grace and godlinesse.

§. Sect. 4.
What is required in the Minister, that by his preaching he may further the people in the duties of godlinesse.

Mal. 2. 7.

2. Tim. 4. 1, 2.

Ezek. 33. 8.

1. Pet. 5. 1, 2.

Now that the Ministry of the Word may be an effectuall meanes of grace, and of strengthening vs vnto all holy duties of a Christian life; there are some things required, both to the right preaching and hearing of it. Vnto the former, there are some things necessary in the person of the Preacher, and some things in the act and execution of his Ministry. In the person, there must be skill to diuide the Word aright, not onely giuing a true sense of it to all, but to apply a fit portion vnto all sorts of hearers; and a great measure of wisdom and vnderstanding, through the outward helpes of study and learning, and the inward illumination of Gods Spirit, that he may bee able to instruct those which are ignorant; according to that in the Prophet *Malachy*; *The Priests lips should keepe knowledge*, (namely, as *Iosephs* corne in the store-houses for the common vse, and not a close Prisoner, with whom none may bee admitted to conferre, sauing his Iaylour) and *the people should seeke the Law at his mouth*. Vnto which knowledge and skill, there must bee added industrious diligence, whereby he is ready to *preach the Word in season, and out of season*, reprouing and rebuking, with all long suffering and doctrine, although hee seeth small fruit of his labours. For though the Minister be neuer so rich in the spirituall treasures of learning and knowledge, yet if miser-like, he doe not communicate them, but locketh them vp in his owne braine; the poore people are neuer the better, but may perish in their ignorance, euen as he shall doe in his sloth and vnfaithfulness. Thirdly, he must haue his heart affected with sincere loue of the people, whereby hee is mooued in all things to seeke their good, and to preferre their saluation before his owne priuate profit. The which loue in the teacher, will make way in the hearts of his hearers, not onely for his instructions and comforts, but also his admonitions and reproofes, seeing they come not out of any spleene, but out of meere loue, and seruent desire of sauing their soules. In the act and execution of his Ministeriall function, he is to speake nothing but Gods Truth, as from him, and as before him, in his pure sight, which discerneth all error, and in his glorious presence, who hateth and abhorreth all vanity and hypocrisie: And that not after his owne manner, chiefly ayming to magnifie himselfe in the ostentation of his owne learning and gifts, but in the demonstration of the Spirit, aboue all desiring and indeuouring to glorifie God in the saluation of his hearers.

§. Sect. 5.
That the word must be preached powerfully and plainly.

Whereunto these two things are required; namely, that he preach the Word powerfully & plainly; powerfully to the consciences of all, & plainly to the capacity (as much as in him lieth) of those which are most simple. Of both we haue the Apostle *Paul* for our patterne, who though he were most

most learned about all other the Apostles, both in arts and tongues; and all other learning of the Jewes, yet *came not in excellency of speech, nor the enticing words of mans wisdom, but in demonstration of the Spirit and of power; desiring to know nothing* (that is, to make shew of no other knowledge) *sauing Iesus Christ and him crucified; and preferring five words spoken to the vnderstanding of his hearers, aboue ten thousand in an vknownne tongue.* Yea, we haue heerein our Sauour Christ himselfe, as our Precedent, who preached the Word, not like the Scribes and Pharises (after a ieiune and Scholasticall manner) *but with all power and authority.* And though hee were the wisdom of his Father, in whom all treasures of knowledge and learning were hid; and the word of his Father, exceeding in sound eloquence both men and Angels, yet preached the Word in a plaine phrase and humble manner of speech, not respecting what hee was able to speake, but what his Disciples were able to heare, conceiue, and carry away; like a louing and carefull nurse, chawing the harder and stronger meate in his mouth, that they might the better receiue it, whilst he explained more difficult points, by easie and familiar similitudes. Neither had hee onely care of more thorowly informing those who were men growne in knowledge, by teaching them the high and hidden mysteries of his Kingdome, but also of instructing his little children and yong novices in the first principles of true Religion, as it was prophesied of him by *Esayas, All thy children shall be taught of the Lord, and great shall be their peace.* And like a faithfull and carefull Shepheard, hee did not onely apply himselfe to feed his whole flock, but extended his care and loue chiefly to his yonglings, *gathering his Lambes with his arme, and carrying them in his bosome, and gently leading those which were great with yong.* The which care and charge, when hee was to ascend on high, hee deputed to the Apostle *Peter*, and in him to all the whole Ministry, that they should feed his tender Lambes, as well as his older and stronger Sheepe. And therefore though the ouer-wise Grecians account the simple preaching of Christ crucified, *foolishnesse*; and the learned Doctours of the world make themselues sport with this easie plainenesse: Let all that truly feare God, chuse rather to imitate Christ and his Apostles in their course of preaching, labouring to speake vnto the capacity of the meanest and simplest, seeing the charge of their soules is commended vnto them by our great Shepheard, as well as theirs who are of greatest vnderstanding, and the soules of all being alike deare vnto God, they shall giue account of one as well as of another, of the little Lambes, as well as of the Rammes of the flocke. And seeing we must not only take care for our selues, that wee may goe to heauen alone, but are appointed Captaines and Leaders of Gods Armies, wee must not skorne plaine wayes, wherein all our company may goe with vs, the weake and sicke, as well as the strong and healthy; and mount aloft in learned discourses and Scholasticall speculations (as it were vpon the Alpes) which are no lesse high about their capacity, then cold and heartlesse, giuing no warmth to their zeale and deuotion; or trauell in the craggy and rough wayes of knottie controuersies, needlesse genealogies, and abstruse difficulties, where wee shall leaue all our hearers as farre off behind vs: but chuse rather such faire wayes and beaten paths, as will bring vs and our company with vs,

1. Cor. 2. 1, 2, 4.

1. Cor. 14. 19.

Col. 3.

Mar. 4. 33.
Iob. 16. 12.

Iob. 3. 3, 4, 5.

Esa. 54. 13.
Iob. 6. 45.

Esa. 40. 11.

1. Cor. 1. 23.

Dan. 1. 15.

§. Sect. 6.
Of the duties
of the people,
respecting the
Ministry of
the Word.
1. Cor. 5. 22.

Mat. 9. 38.

Luk. 10. 42.

with most speed and safety to the end of our journey. For though heereby we cannot commend our strength and swiftnesse, though we outrun others that haue set out before vs, because they go in mountainous wayes, & farre about, yet we shall commend our wisdome and prudence, in that we haue chosen the fairest and neereſt way. And surely if an vnpartiall view were taken of ſeueral congregations, and iuſt tryal made, whether thoſe haue beſt thriuen in the Chriſtian growth, who haue bin diligently fed with ordinary food and daily bread, or thoſe who are ſometimes feaſted with a banquet of delicate diſhes; I doubt not but it would be found, that as ſometime *Daniel* and his fellows, that fed vpon plaine pulſe, which God had ſanctified to their uſe, were fatter and in better liking then they that did eate the portion of the kings meate: ſo thoſe people and Pariſhes would be found more thriuing Chriſtians, both in knowledge & practice, who are fed with the pulſe of plaine Preaching, & with whoſome, though homely food, becauſe they can feed vpon it, and better diſgeſt it, then others that haue a kingly portion of abſtruſe learning, wit, and eloquence, ſometimes (though rarely) allowed vnto them, ſeeing they are meates of too hard diſgeſtion for their weake ſtomakes, cauſing crudities, humorous and ill-concocted conceits, and ſeldome affording any wholeſome nourishment.

The conſideration whereof, as it ſhould effectually moue Gods Miniſters to take ſuch a courſe in their preaching, as is moſt fit and profitable for their hearers, and denying themſelues, and the praiſe of their great learning and gifts in the worke of their Miniſtery, to become *as weak to thoſe that are weak*, that they may gaine them to Chriſt; ſo alſo ſhould it moue the people, who deſire to bee built vp in ſauing knowledge, and in the practice of all holy duties belonging to a godly life, to affect ſuch teachers, as being learned and ſufficient, doe conſcionably apply themſelues to their capacity, for their inſtruction and edification. To which purpoſe, they muſt ſtrive with God in their ſeruent prayers, that he will ſend ſuch labourers into his harueſt; and in humility and ſubmiſſiue obedience, as their place and calling wil permit, labour by earneſt ſuite with ſuperiour Magiſtrates ouer Church and Common wealth, and eſpecially with Patrones and diſpoſers of Church-preferments, that they will prouide and ſet ouer them ſuch faithfull and painefull Paſtours, as will feed them with food conuenient for the preſeruing of their ſoules in ſpirituall life, and the nourishing and increaſing of Gods graces in them; not fooliſhly affecting and admiring (as it is common with thoſe that are moſt ignorant) ſuch teachers, as deſiring the praiſe of their great learning, more then the ſaluation of their peoples ſoules, doe moſt exceed the ſhort reach of their ſhallow capacities; like vnto cold ſtomacks, which haue a greedy appetite after meates of hard diſgeſtion, but when they haue receiued them, for want of naturall heate turne them into wind, which affecteth their braine with noyſome vapours, and are not able to conuert them into any wholeſome nourishment. Secondly, their care muſt be, as much as in them lyeth, and the neceſſary preſeruation of their ſtate will ſuffer them, to place themſelues vnder ſuch a Miniſtery, as will helpe them forward in their ſpirituall thrift and growth of grace, and counting (according to *Maries* choyce, and our Sauours approbation) this *one thing neceſſary*, let them preferre it before all worldly things;

things; as fertile soyles, good ayre, well-seated houses and shops fit for trading, delightfull walkes and prospects, and plentifull prouision for house-keeping; which without the other, may make full purses and Barnes, but hearts empty of all grace and goodnesse; healthy and well-liking bodies, but hunger-starued, leane and sickly foules. Thirdly, they must ioyne their cost with their care, and like the wise Merchant, esteeme this precious pearle and hid treasure, aboue all other their possessions; they must, if it be in their power, purchase it at any rate, seeing it only can make them truly rich, according to the counsell of the Wiseman; *Buy the truth, and sell it not*; thinking that part of their wealth well spared, which serueth as a meanes to bring them vnto the right vse of all the rest, and to enrich their soules with the incomparable treasures of Gods sauing graces, whereby they are strengthened to the wise performance of all Christian duties. Fourthly, hauing Ministers, though not eminent and excellent in their gifts, yet of some good towardlinesse and willingnesse to grow vnto more perfection, they must giue them no discouragements, by their bitter censures, awke and froward carriage, backwardnesse to pay vnto them their right, or running from them vpon euery slight occasion to heare others; but rather they must nourish and cherish the good things which they see in them, that they may increase more and more, by shewing all loue and kindnesse, due reuerence and respect; especially by regarding them in the worke of their Ministry, and hearing them with all diligence, constancie, and attention. For by thus drawing the breasts of their spirituall nurseries, they shall bring downe their milke, and cause it to increase and abound, at least, to a sufficiency of nourishment, whereas if it be not sucked, it will curdle in the breast, and make them heart-sicke to be thus neglected, or else in short time turne backe, and quite drying vp, leaue vnto them no nourishment at all. Finally, when God hath prouided for them such as are eminent in their gifts, and painefull in their Ministry, labouring in word and doctrine, and going out and in before them as good guides in their gouernement, and holy example, they must not grudge to giue them the *double honour* of reuerence and maintenance, and together with the heavy waight of their Ministry, suffer them to lye gasping and groning vnder the burthen of pouerty and contempt, but giue them all good incouragement, not thinking much, that those who impart vnto them heauenly treasures, should be partakers with them of their earthly blessings: but especially, they must labour to profit by their paines, in knowledge and fruitfull obedience, which is the ioy of their hearts, the life of their life, and the Crowne of their Ministry; lest when they see that they sow all their good seed in barren soyles, and with the Prophet, and our Saviour Christ himselfe, haue iust cause to complaine, that they haue *laboured and spent their strength in vaine*, they be forced to make choyce of better and more fruitfull grounds, and to imploy their labours in some other place, where they may more glorifie God, and receiue more ioy and comfort to their owne hearts.

Mat. 13. 44, 45.

Pro. 23. 23.

1. Cor. 9. 11.

2. Cor. 3. 1.
Phil. 4. 1.

Esa. 49. 4.

CAP. VI.

Of the duties of the people in hearing of the Word; and first, of such as are to be performed in their preparation.

6. Sect. 1.
That we must
use preparati-
on before the
hearing of the
Word, and
wherein it con-
sisteth.

Eccles. 5. 1.

Jam. 1. 21.
1. Pet. 2. 1.

And these are the things which are required vnto the right preaching of the Word. Vnto the right hearing of it, that it may be a powerfull meanes to enrich vs with Gods graces, and to strengthen vs vnto all Christian duties of a godly life, some things are required before wee heare, some things in hearing, and some things after we haue heard it. Before we heare, we must use due preparation; vnto which is required first, that we enter into a serious consideration of Gods glorious presence, before whom we are to present our selues, that we may heare him speaking vnto vs, not of ordinary matters of small importance, but such as meerey concerne his glory, and the euerlasting saluation of our owne soules. Whereby we shall be preserved from rushing rashly into the holy assemblies, and be made carefull to looke vnto our feet, before we enter into the House of God. For if worldly men, duely considering that they are going into the presence of an earthly King, to heare him speake of the waightry affaires of the Common wealth, or such things as neerey concerne them in their owne particular, prepare themselves accordingly, that they may bee fit to come into such a royall presence; how much more should wee use the like and greater care, when we are to come into the presence of the King of Kings, and to heare him speaking vnto vs of such things, as much more concerne vs and the euerlasting good of our soules and bodies? Secondly, being to come vnto this spirituall feast, we are to prepare our selues by getting a good appetite, that we may not idly sit by and looke on, when others feed on these spirituall delicacies, for the refreshing and strengthening of their soules. To which end, wee must, by renewing our repentance, purge and cleanse our soules from sinfull corruptions (as our stomacks from clogging and hurtfull humours) which otherwise will take away our appetite, and make vs lothe and refuse, or eating against stomacke, not able to digest our spirituall nourishment. Of which kinde are *wrath, maliciousnesse, guile, dissimulation, hypocrisie, preiudice, and forestalled opinions*, and such like; seeing if these beare sway in vs, it is not possible that the Word of God should take any effect, or become profitable nourishment for the preserving and increasing of our spirituall health and strength. So also wee must banish out of our minds worldly cogitations about our pleasures or profits, which will distract vs from hearing the Word with any attention, and out of our hearts earthly cares, which like thornes, will choake the seed of the Word, and make it vtterly vnfruitfull in vs. Moreover, we must stirre vp our appetite, by considering our spirituall wants, which can no otherwise be supplied, then by comming vnto this feast; for as hunger, and sense of our emptinesse, maketh vs to long after our bodily food, so if we duly consider how empty we are of all Gods graces, and feeble vnto all good duties, it will much increase our appetite to the food of our soules; and wee shall goe to this Market with all cheerefulnesse, if we consider, that heere, and

no where else, wee may fit and furnish our soules with all necessaries. Againe, we must examine our sinnes which beare sway in vs, that repenting of them, we may receiue the assurance of pardon in the publike ministry, to our inestimable comfort, and may also bee strengthened against the power of them, that we may subdue them, and not suffer them to raigne in vs, as in former times; being armed against them, and the tentations of our spirituall enemies, alluring, or forcibly drawing vs into them, with the whole armour of God, and especially the sword of the Spirit. And this will also prouoke our appetite, and make vs goe with cheerefulnesse to the hearing of Gods Word, like the malefactor to receiue his pardon, or the Souldier that hath beene often wounded and foyled, by reason of his nakednesse, to put on sufficient armour, and to receiue from his Commander defensiu and offensiu weapons. Finally, we must prepare our selues, and stirre vp our appetite, by considering the properties of the Word; which we goe to heare. As first, the excellencie of it, as being the Word, not of man, but of God, the Word of truth, life, and saluation. Secondly, the power and efficacie of it, as being the power of God himselfe to our saluation, *sharper then any two-edged sword, pearcing euen to the very deniding of the soule and the Spirit, the ioynts and marrow, and is a discerner of the thoughts and intents of the heart.* A Word that hath alwayes its operation, and returneth neuer in vaine, but bringeth that to passe for which it is sent, and is either the sweete sauour of life vnto life, or of death vnto death. Thirdly, the great vtility and profit of it, being a perfect and pure Law, that conuerteth the soule, a light that shineth vnto vs who sate in the shadow of death, and guiding our feete into the way of peace; heauenly wisdom, that giueth vnderstanding vnto the simple, and maketh the wise more wise; our Counsellor to aduise vs, our food to nourish vs, our weapon to defend vs and repell our enemies, an effectuell meanes to worke in vs all sauing graces, and the way that bringeth vs to eternall blessednesse. Finally, let vs prepare our selues, and whet our appetite, by considering the necessity of it, seeing without it wee can attaine vnto no good, nor escape any euill; in which regard, our Saviour saith to *Martha*, that this *one thing is necessary*, as though there were no necessity of any other thing in comparison of it. The which necessity lyeth not only vpon weakelings, and those who are simple and ignorant, that they may learne the truth, but also vpon those who haue made greatest progresse in Christianity, and are richest in knowledge, that they may bee moued to praïse what they know, and bring it to holy vse, and that the graces of God may be confirmed and preserued in them. Vnlesse any man would foolishly imagine that he is so strong in grace, that he needeth not to eate any more food, for the restoring of that spirituall strength which is daily abated and impaired through our corruption, and the assaults and tentations of our neuer-resting enemies, Satan & the world. The last duty to be performed in our preparation, is, that we seruently pray vnto God for his grace, and the assistance of his holy Spirit, both to his Ministers in speaking, & our selues with the rest of his people, in hearing, that he may be so inabled therby to speak the Word truly, sincerely, powerfully & profitably, and we to heare in a Christian and holy maner, that God may be glorified, and we edified in our holy faith, and strengthened more and more vnto all the duties of a godly life.

Rom. 1. 16.

Heb. 4. 12.

Esa. 55. 11.

2. Cor. 2. 15, 16.

Psal. 19. 7, 8.

Luk. 1. 79.

Luk. 10. 42.

In

§. Sect. 2.
Of duties
to be per-
formed in the
hearing of the
Word.
Afl. 10. 33.
¶ 1a. 66. 2.
1. Ths. 2. 13.

2 Cor. 5. 20.
Luk. 10. 16.
1. Pet. 2. 1, 2.

Luk. 4. 20.
and 10. 48.
Nehem. 8. 3.
Afl. 20. 7.

Heb. 4. 2.

Heb. 2. 1.

§. Sect. 3.
Of duties to
be performed
after the hea-
ring of the
Word.

In the hearing of the Word, diuers duties are to be performed. As first, we must set our selues *in Gods presence*, that we may *heare all things that are commanded vs of him*, according to the example of good *Cornelius*; in which regard we must not heare the Word after a carelesse and cold manner, but with *fear and trembling*, if we would haue God that speaketh, take any *delight* in vs. Secondly, we must heare it, not as the word of man, but as it is the Word of God, by which wee shall one day bee iustified or condemned. Thirdly, wee must hunger after the sincere milke of Gods Word, without the mixture of humane traditions, carnall eloquence, and worldly wisdom, that we may grow vp thereby. Fourthly, wee are to heare with all attention, hauing our eyes fastened vpon the Teacher, and hanging vpon his lips, as the child vpon the mothers brest, like the hearers of our Saviour Christ; to which end wee must carefully banish all worldly cogitations and wandring thoughts, and also all drowzinesse and sleepinesse, seeing we would not so heare our equals, and much lesse our superiours. Fifthly, we must heare with alacrity and cheerfulness, and shake off all dulnesse and carnall wearinesse, which makes no part of the Sermon pleasing but the conclusion onely. Sixthly, wee must heare with all due reuerence, the Word, as being the Word of God, and not of man, as from him, and before him, in whose presence the hills and mountaines shake and tremble. Seuenthly, with all humility, submitting our selues vnto it, as vnto the Scepter of Gods Kingdome, to bee ruled and directed, instructed and reprobued by it, and not rebell against Gods holy ordinance, and repine and rage against our Teachers, when they touch our consciences to the quicke, and sharply reprove vs for our finnes. Lastly, we must heare the Word with faith and a good conscience, giuing credit vnto all the parts of it, as well threatnings as promises, and applying all to our owne vse; with an earnest desire to profit by it, and to lay it vp in the closet of our hearts, that we may not be *forgetfull hearers*, and like lea-king and riuen vessels that will hold nothing.

After the hearing of the Word, two duties are to be performed. The first is, that publicly in the Church we ioyne with the Minister in giuing praise and thanks vnto God for his mercy towards vs, in feeding our soules with the bread of life, and for the liberty he hath giuen vs to come in peace and safety into his holy Assemblies, to heare vs speake vnto him in our prayers, and to speake vnto vs by his Minister and Ambassadour; and that priuately at home, at least in some short manner, wee renew our thanksgiuing, and desire the Lord to write that which we haue heard, in our hearts, by the finger of his Spirit, and to make it effectuell for the enriching of our hearts with sauing grace, and the strengthening of vs to all holy duties. And if our memory, ability and gifts will serue, it is profitable for vs, and acceptable to God, if we can frame our prayer according to that which we haue heard, confessing those finnes which haue been reprobued, bewailing those wants which haue been discovered, desiring those graces which haue been commended vnto vs, or praising God if we already haue them, and desiring grace and spirituall strength, that we may performe those duties, vnto which wee haue been perswaded and exhorted. The second duty is, that we lay vp that which we haue heard, in our hearts

and

and memories, that we may practise them in our liues. For as it is not enough to haue good seed sowne in our grounds, if wee doe not couer it that it may take root, but let the fowles of heauen take it away, nor to feed vpon wholesome meate, vnlesse we retaine it in our stomackes that it may be digested, and like good nourishment applied to all the parts of the body; so it will little auaille vs to heare many Sermons, and neuer thinke more of them after we are gone out of the Church, and to receiue this spirituall food with greedy appetites, if we keepe it not, but presently cast it vp againe, out of hearts surfettted with worldly cares, and clogged and cloyed with the grosse humours of our sinfull lusts. The which (as I am perswaded) is one chiefe cause why the most, euen amongst diligent hearers, haue, after so long inioying the light of the Gospell, so little profited either in knowledge or holy practice; namely, because they haue been so carelesse in keeping what they haue heard, and haue put this spiritual treasure into broken bags, and this precious liquor into riuen vessels. Now the meanes to retaine and imprint the things which we haue heard in our hearts and memories, is first to loue, regard, and set our hearts vpon them; for euen old men (as we say) who are weake in memory, doe yet retaine those things which they most affect. The second is, that wee heare the Word with diligent attention, obseruing the method of the Teacher, and how he proceedeth from poynt to poynt, fastening the former poynt in our mindes, by casting our eye backe vnto it, when as hee is leauing of it, and proceeding to another. For as it is not possible that the fault of the first concoction, should be amended in the second, seeing euery part and faculty is wholly taken vp about its owne proper worke; so is it no more possible that we should remember that which wee neuer minded, or that the memory should bring forth that, which the vnderstanding neglected to lay vp by due attention and obseruation. And therefore the Apostle telleth vs, that we ought to *giue the more earnest heed to the things wee heare, lest at any time we should let them slip.* Thirdly, this may make vs rub our memories, and make vs carefull to imprint in them the things which we heare, if we consider that our diligent hearing of the Word will not make vs happy, vnlesse we also retaine it in our memories, and practise it in our liues: for so the Apostle James saith, that *if we looke into the perfect Law of liberty, and continue therein, being not forgetfull hearers, but doers of the worke, we shall be blessed in our deed.* And the Apostle Paul limiteth the promise of saluation made vnto the preaching and hearing of the Word, to the condition of retaining it in our memories. *I declare (saith hee) vnto you the Gospell which I preached, and ye receiued; by which also ye are saved, if you keepe in memory that which I preached vnto you.* Fourthly, wee must vnto our hearing, adde meditation, which is a notable meanes of imprinting it in our hearts and memories. Fifthly, wee must conferre with others, that they may helpe vs where we are wanting, and we them, where they haue failed. Sixthly, Gouvernours of families may helpe themselues, and those which are committed to their charge, for the better vnderstanding and remembering of what they haue heard, by repeating the chiefe poynts of the Sermon after they are come home, by strength of their memory, or helpe of their notes, and examining their children and seruants, and putting them

to

Heb. 2. 1.

Jam. 1. 25.

1. Cor. 15. 1, 2.

Luk. 11. 28.
Iob. 13. 17.
Iam. 1. 25.

Christian warfare, 1. part.
lib. 2. cap. 26.

to giue an account of what they haue heard and learned. Lastly, we must make what we haue heard, our owne, by applying it to our owne vse, and bringing it to practice in our liues and conuersations; whereby we shall intitle our selues to that blessednesse which is promised to all those who both heare the Word and keepe it. And so much of the first meanes of inabling vs to the duties of a godly life, the ministry of the Word, and the things that are required vnto it. The which I haue the more briefly passed ouer, because I haue touched diuers of the poynts before, and more fully handled some of them in another Treatise.

CAP. VII.

Of the second publike meanes of a godly life, which is the administraction of the Sacraments.

§. Sect. I.

That the Sacraments further vs much in a godly life, as they are seales of the Couenant.

THe second meanes of enriching vs with all sauing graces, and strengthening vs vnto all the duties of a godly life, is the right vse of the Sacraments, Baptisme, and the Lords Supper, both which doe much conduce hereunto, and each of them seuerally. For the Sacraments are seales annexed to the Couenant of grace, purposely instituted of God to strengthen and confirme our faith in this assurance, that Christ and all his benefits doe belong vnto vs; that in him, and for his righteousness, death, and full satisfaction vnto Gods Iustice, he hath pardoned and forgien vnto vs all our sinnes; that in him he is well pleased with vs, and hath giuen vnto vs iust title and interest to all his promises both of grace in this life, and glory and happinesse in the life to come; that hee will giue vnto vs his holy Spirit, and thereby write his Law in our hearts, that we shall not depart from him, mortifie our corruptions, and quicken vs vnto new obedience. Of all which benefits, the Sacraments are not onely significant signes, but also infallible seales, annexed purposely by God vnto his Couenant, to assure vs that he will performe all his promises, and to giue vnto vs (like a bond and conueyance legally signed and sealed) iust title and interest vnto all those blessings, euen before we sensibly haue them in possession and fruition. Yea not onely so, but they also serue like instruments and conduit pipes to conuey to the worthy receiuer, Christ, and all his benefits. Now what can more forcibly perswade, or more powerfully inable vs to the duties of a godly life, then the representing, assuring, and exhibiting of all these inestimable benefits, in the right vse of the Sacraments? What can more inflame our hearts with most seruent loue towards God, then the consideration, yea sense and feeling of this admirable loue of God towards vs, in giuing vnto vs when wee were sinners, strangers and enemies vnto him and his grace, Christ Iesus, and with him all these vn-speakable benefits? and what more then loue can effectually moue vs to an holy desire in all things to glorifie and please him, and to walke worthy his loue in all holinesse of life and conuersation? What can more lighten the burthen of our labour, and make vs to thinke all too little which we can doe and suffer for him? Againe, the Couenant of grace sealed

sealed vnto in the right vse of the Sacraments, doth singularly encourage vs to lay aside all doubts and difficulties, seeing God thereby assureth vs that he will, yea hath giuen vnto vs his holy Spirit, to direct and assist vs in all our good indeuours, in the mortifying of all our sinfull corruptions, seeme they neuer so strong and vnresistable, and strengthening vs to the performance of all good duties, seeme they neuer so difficult and vnpleasing vnto flesh & blood. And what can more effectually moue vs to go on in the worke of sanctification, then to haue such an assistant to ioyne with vs, vnto whom nothing is difficult, being infinitely able to performe and perfect whatsoeuer he vndertaketh? What can more powerfully perswade vs to doe Gods faithfull seruice, then to haue the pardon of our sinnes put into our owne hands, signed and sealed, so dearly purchased, and so freely giuen? then to haue the present pledges and pawnes of Gods loue and fauour, the earnest of his Spirit, the first fruits of his graces, and the conueyances of our heavenly Inheritance, sealed and deliuered into our own keeping. For who would be so sluggish, as not to doe faithfull and diligent seruice to such a glorious and gracious Master, for such liberall and bountifull wages? Finally, seeing in the right vse of the Sacraments wee doe really and truly, though spiritually and by faith, receiue Christ, that he may dwell in vs, and we in him, and not onely communicate with him in his diuine graces imputed by God, and applyed by faith, but also by vertue of his Spirit assisting this ordinance, haue all sanctifying and sauing graces confirmed and increased in vs, whereby wee are strengthened vnto all the duties of a godly life: hence also it appeareth how much they conduce and further vs in them; seeing we haue Christ himselfe a co-worker with vs, who by his holy Spirit sustaineth the greatest part of the waight of that his easie yoke, and light burthen, which he layeth vpon vs; in which respect we may take courage vnto vs, and say with the Apostle, *that we are able to doe all things, through the power of Christ which strengtheneth vs*; and seeing also they cherish and increase his gifts and graces in vs, whereby we are moued and enabled to worke together with him, in all holy duties of Gods seruice, and of a godly and Christian life.

Secondly, the Sacraments are helpes vnto vs for this purpose, as they are solemne testifications of our seruice and obedience vnto God, seeing they are his liveryes and cognizances whereby his seruants are knowne from others; and the sacramentall oath which he causeth all his souldiers to take, when he entertaineth them into his spirituall warfare; and the pres-money which he putterh into their hands, whereby hee obligeth and firmly bindeth them to continue constant in this warfare, and to fight courageously vnder his colours. Now this may mooue vs to doe faithfull seruice vnto our great Lord and Master, partly because hee hath so innobled vs by giuing vs entertainment into his Family, and graced vs, by letting vs weare his liuery and cognizance, seeing it is a farre greater aduancement and dignity, to be one of his meanest seruants, euen a *doore-keeper in his House*, then to be the greatest Monarch in the earth; partly because he encourageth vs to faithfull and diligent seruice by such bountifull wages and inestimable rewards; and partly because wee shall otherwise dishonour our Lord and Master, & weare his liuery to do him shame;

Phil. 4. 13.

§. Sect. 2.

That the Sacraments further vs in godlineffe, as they are testifications of our seruice to God.

Psal. 84. 10.

yea also disgrace our selues, whilest we doe discover our grosse hypocrisie, in not answering to our profession, nor performing such holy duties as are sutable vnto it; whereby we shall moue the Lord, in his iust displeasure, to pull our liueries ouer our eares, and so vncasing vs, to lay open our hypocrisie to our shame, and to turne vs out of doores. This may moue vs also to fight courageously vnder his Standard, against the spirituall enemies of our saluation, seeing if we slip out of his Campe, after we haue receiued this pres. money, and runne away, wee deserue death by our apostasie; or if we cowardly yeeld vnto the assaults and tentations of our spirituall enemies, and doe not fight valiantly, and performe faithfull seruice to our grand Captaine, euen vnto the death, wee are well worthy to bee cashiered, to haue no part in the glory of his victory, nor any portion of ioy in his heavenly triumph.

§. Sect. 3.

That the Sacrament of Baptisme furthereth vs in godlinesse, as we are thereby ingrafted into Chr. st.

Gal. 3. 26, 27.

Ioh. 15. 5.

Gal. 2. 20.

Ioh. 15. 6.

More specially, the Sacrament of Baptisme is to the worthy receiuer, a notable meanes to inable vs vnto the duties of a godly life. First, because thereby we are sacramentally ingrafted into the body of Christ, and made members of his body spiritually by faith, as wee are outwardly initiated, entred and admitted by the Congregation, as members of the visibible Church, according to that of the Apostle, *Ye are all the children of God, by faith in Iesus Christ; for as many of you as haue been baptized into Christ, haue put on Christ.* By vertue of which incision, we are inabled to bring forth the fruits of holinesse and righteounesse; according to that of our Sauour; *I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit,* (namely, by that life and sap of grace which hee receiueth of me) *for without me ye can doe nothing.* For as the Impe or Cion liueth not by his owne life, but being cast out of the stocke, dyeth and withereth; so being ingrafted into Christ, we liue not our owne life, but by vertue of that liuely sap of grace which wee receiue from him, according to that of the Apostle; *I liue, yet not I, but Christ liueth in me; and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me;* whereas he that abideth not in the true Vine Iesus Christ, *he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* More specially, being baptized into Iesus Christ, we are baptized into his death and Resurrection, from which such vertue and vigour is deriued vnto vs, that wee are not onely thereby washed and purged from the guilt and punishment of all our sinnes, but also inabled to mortifie and crucifie the old man, the flesh, with the sinful lusts therof, & raised from the death of sin, to holinesse and newnesse of life. The which is not onely sacramentally signified by the outward washing and sprinkling with water, which serueth to cleanse vs from our bodily defilements, by our stay, and (as it were burying) vnder it, representing our mortification, death and buriall to sinne, and our rising out of it, signifying our spirituall Resurrection to a new life, but also certainly sealed and assured, and powerfully conueyed to the worthy receiuer, that is, to little children elected to saluation, potentially, the inward vertue lying hid in them, till being come to age, it be produced into act by a liuely faith; and to those of yeeres actually, who with the outward washing, apply by faith the blood of Christ for the purging of them

them from the guilt, punishment and corruption of their sinnes, and the vertue of his death and Resurrection, for the killing and crucifying of the flesh with the lusts thereof, and their spirituall quickening vnto holinesse and new obedience. And hereof it is, that the Apostle draweth from our Baptisme effectuell arguments to perswade vs vnto, and worke in vs sanctification and holinesse of life. *How shall we (saith he) that are dead to sin, liue any longer therein? Know ye not, that so many of vs as were baptized into Iesus Christ, were baptized into his death? Therefore we are buried with him by Baptisme into death, that like as Christ was raised vp from the dead, by the glory of the Father; euen so we also should walke in newnesse of life; for if we haue bin planted together in the likenesse of his death, we shall be also in the likenesse of his Resurrection; Knowing this, that our old man is crucified with him, that the body of sinne might bee destroyed, that henceforth wee should not serue sinne, &c.*

Secondly, Baptisme doth inable vs vnto the duties of a godly life, as it is the Sacrament of our Regeneration and new-birth, not onely signifying, but sealing and assuring, yea powerfully conueying to the worthy receiuer (by the inward operation of Gods Spirit, which powerfully worketh together with his holy ordinances) the spirituall life of grace, potentially to the elect Infants, as they potentially haue faith, and by Gods Decree are ordained to beleue, and actually to those who by faith apply vnto themselues Christ and all his benefits. By which spirituall life and quickening power, they are inabled, according vnto their age and growth in Christ, to moue and worke in the duties of holinesse; euen as the child which is new-borne moueth as soone as it liueth, first more weakly, and afterwards more strongly, as it increaseth in age and growth, in strength and stature. Neither is the vertue of Baptisme thus quickening vs to newnesse of life, to be limitted and restrained to the time past, or to the present act of administration, as though it did no more but purge and cleanse vs from the guilt and punishment of our sinnes past, and mortifie our originall sinne in which we were borne, or raise vs who were dead in trespasses and sinnes, vnto the first beginnings of spirituall life and motion, bringing vs (as it were) to the birth, and then vnto the leauing vs to be nurled and nourished by other meanes; but the power and vigour of it continueth and extendeth it selfe to the whole course of our liues; and is an effectuell meanes, being recalled to our minds, and afresh applied by faith, both to assure vs of the pardon of all our sinnes, as it is the seale of the Couenant, whose vertue continueth not onely at the first act of sealing, but as long as the tearme specified in the writing, and therefore must continue in full vertue for euer, to our vse, seeing it is a seale affixed to an euerlasting Couenant; and also with no lesse efficacy to mortifie daily more and more, all our sinfull corruptions, and to quicken vs vnto holinesse and new obedience, when vpon any occasion wee apply vnto vs the death and Resurrection of Christ, signed and sealed vnto vs, and for our perpetuall vse in our Baptisme; and doe renew our spirituall evidences, and the great Charter of Gods Couenant, wherein he hath not onely giuen Christ vnto vs, and all his benefits, but also hath promised and assured vs that he will giue his holy Spirit to continue with vs vnto the end

§. Sect. 4.
Secondly, as it
is the Sacra-
ment of our
new-birth.

of the world, who will apply vnto vs the efficacie of Christs death and resurrection, not onely for the pardon of our sinnes, in respect of the guilt and punishment, but also for the washing away daily of the pollution of it, and subduing of the flesh and the lusts thereof, and for our continuall quickning and further growth in all duties of holinesse and righteousness.

§. Sect. 5.

Thirdly, as it is our restipulation in the Couenant of grace.

Thirdly, it is a meanes to helpe vs forward in all duties of godlinesse, as it is our restipulation in the Couenant of grace, whereby hauing receiued from God the promise of the remission of our sinnes, grace and glory, we for our part promise vnto God againe, that wee will receiue Christ and all his benefits by a true and liuely faith, bringing forth the fruits thereof in vnfeined repentance and amendment of life, and that vtterly renouncing Satan, the world, and our owne sinfull flesh with the lusts thereof, we will wholly dedicate and consecrate our selues, or soules and bodies to the seruice of him who is our Creatour and Redeemer. The which our vow and Couenant made vnto God, is a powerfull bond to restraine vs from all sinne, and to tye vs vnto the performance of all duties of Gods seruice, seeing if we doe not performe the condition of the Couenant betwene him and vs, we can haue no true ioy and comfort in our liues, because we can haue no assurance that we haue any right and interest vnto any of Gods gracious promises made vnto vs in Iesus Christ. So often therefore as we haue occasion to call to our remembrance, our vow and promise made vnto God in baptisme, and especially when wee are present at the celebration of this holy Sacrament, and heare it againe repeated and made in the name of infants admitted vnto it; if wee conscionably labour to make a right vse of our Baptisme, it will put vs in mind of our Couenant then made with God, and renew our desires, resolution, and endeavour of performing that seruice in the duties of a Christian life, which we haue vowed and promised vnto him, lest wee should be found Couenant-breakers, and dalliers with God, who will not bee mocked, thereby deluding our selues of all blessings and benefits, respecting this life and the life to come, which in the Couenant of grace are promised vnto vs. Where, by the way we may obserue, that those who withdraw themselves, and depart out of the assembly when the Sacrament of Baptisme is administered, doe not only thereby sinne against God, the Church, and the party baptized (as I haue before shewed) but also are very iniurious vnto themselves, in that they lose a good opportunity of calling to minde and renewing their Couenant with God, and depriue themselves of one speciall helpe, whereby they might bee inabled to performe the duties of a godly life.

§. Sect. 6.

That the Sacrament of the Lords Supper is a powerfull meanes to further vs in Christian duties, first, because thereby our Communion with Christ is confirmed, and secondly, our faith strengthened.

Ioh. 6. 54, 56.

So likewise the Supper of the Lord, rightly celebrated and vsed, is a powerfull meanes to inable and helpe vs forward in the performance of all Christian duties. First, because thereby our vnion and Communion with Christ, is more and more strengthened and confirmed; seeing God doth offer and giue, and we take and apply vnto our selues by the hand of faith, vnder the visible signes of Bread and Wine, Christ and all his benefits; his Body crucified, and his Blood shed, that they may nourish our soules vnto euerlasting life; according to that of our Sauour; *He that eateth my flesh,*
and

and drinketh my blood, dwelleth in me, and I in him; and againe, *He that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.* Now the more that this our vnion with Christ is strengthened and confirmed, the more powerfully doe we performe all Christian duties, seeing from him all grace is communicated vnto vs, and all vertue and quickning life, whereby we are inabled to bring forth the fruits of holinesse and righteousnesse. Secondly, it strengtheneth vs vnto all good duties, as it is a speciall meanes for the strengthening and increasing of our faith, which was the chiefe end for which it was ordained. For seeing the Lord hath not onely committed his Couenant to writing, but for the further ratification of it, hath annexed vnto it his scales, the Sacraments, there is now no place left to doubting; seeing it is impossible that the Lord, who is Truth it selfe, and his promises, *Yea, and Amen*, should faile in any of them; being thus established and confirmed. In which regard, the Apostle calleth the Sacraments, the *scales of the righteousnesse of faith*, because as scales, amongst men, are annexed to writings, to giue them security, and better assurance of the performing of Couenants agreed on betweene them: so the Lord hath instituted his Sacraments, and annexed them to his Couenant, not to confirme it, which is so infallible, that it needes no confirmation, but to strengthen our feeble and weake faith, which needes all helpes and meanes to keepe it from wauering. Now the more our faith is confirmed, the more rich wee grow in all sauing graces, seeing it is the fountaine from which they flow, and the more we abound in all holy duties, and fruits of new obedience, seeing it is the roote from which they spring.

Thirdly, because the Sacrament of the Lords Supper is the spirituall food of our soules, whereby they are nourished and strengthened in life and grace vnto eternall saluation, euen as our bodies are nourished with corporall food, and thereby strengthened and inabled for all actions and imployments: So our Sauour saith; *My flesh is meate indeed, and my blood is drinke indeed*; not to feed the body, but to comfort the soule, to preferue our spirituall life, and to strengthen vs vnto all duties of holinesse and righteousnesse. And as the bodily life languisheth, and strength decayeth, if we refuse our corporall nourishment; so the vigour and life of our soules cannot continue, if we feed not vpon Christ by faith; according to that vehement asseueration of our Sauour; *Verily, verily, I say vnto you, except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you.* Yea, this Supper of the Lord is not such a spare meale, and bare Commons, as onely holdeth life and soule together, and doth not reuiue the spirits, increase the strength, and fit vs for action and imployment; but it is a plentifull feast for our soules, which maketh vs grow in grace and spirituall strength and stature, vnto a perfect age in Christ, making them strong and vigorous vnto all Christian duties of Gods seruice. Whereof it is, that as Baptisme is called the Sacrament of our imitation and new birth, so this of our augmentation and growth in grace; affording vnto vs plentifull nourishment for this end. For as God is so bountifull in affording man meanes for the preferuing his bodily life, that he alloweth him such things, not onely which are absolutely necessary, but also for delight;

2. Cor. x. 20.

Rom. 4. 11.

§. Sect. 7.
Thirdly, because it is the spirituall food and nourishment of our soules.
Ioh. 6. 55.

Ioh. 6. 53.

Psal. 104. 14.
E 115.

Cant. 1. 2.

Cant. 2. 4. 5. 6.

2 Sam. 12. 13.

1. Pet. 1. 18.

§. Sect. 8.

Fourthly, be-
cause it is an
action which
we doe in re-
membrance
of Christ.

and not bread alone to strengthen mans heart, but also wine to make it glad, and oyle, to expresse this ioy in the face and countenance. So hee hath dealt much more bountifully for our soules, providing for their nourishment a plentiful feast, the strengthening Bread of Christs Body, and the cheering and gladding Wine of his precious Blood, the delicious viands and dithes of his spirituall benefits, and sauing graces, and sweet comforts of his holy Spirit; and not onely setteth these things before vs to looke vpon, but giueth vnto vs gracious entertainment, inuiting vs to feed vpon them, not onely vnto necessity, but also to delight. So that our welcome is no lesse worth then our cheere, and (as the Spouse speaketh) *his loue better then wine*. Yea, vnto his feast he addeth a banquet of spirituall comforts, embracing vs with the armes of his loue, cheering vs with the consolations of his Spirit, and rauishing our soules with the sweet feelings of his fauour, and such inward ioy; that being with the Spouse thus brought into *his Banketting-house*, and hauing for a Canopie ouer our heads, *his Banners of loue, we are ready*, as it were in an extasie to cry out, *Stay me with flagons, comfort mee with Apples, for I am sicke of loue*. Now how can our poore soules, being thus royally feasted and cherished at the Supper of the great King, but bee inwardly replenished with all thankfulness towards God for his so rich mercies? What can they doe lesse, then enter into a serious consideration with themselves, what they may returne vnto God, that they may expresse their loue and gracefulness, for so many and inestimable fauours, without any desert vouchsafed vnto them; saying with the Prophet *Dauid, What shall I render vnto the Lord for all his benefis towards mee?* And finding themselves to be vnto the Lord, what can they doe lesse then conclude with him, that they will take the cup of saluation, and call vpon the Name of the Lord, praising and magnifying his mercies in the sight of all the people? And finding our selues preserved in spirituall life, growne in Gods graces, and strengthened and fitted for all good imployment, by the royall bounty of our heavenly King, feasting vs with such cordiall restoratiues, and delicious food, aboue the price of siluer or gold, or any other corruptible thing; how vngratefull should we be, if we did not imploy this strength which he hath giuen vs in the duties of his seruice, that we may glorifie his holy Name, and bee accepted of him, by doing that which is pleasing in his sight?

Fourthly, the right vse of the Lords Supper much conduceth vnto a godly life, as it is an action which we doe in remembrance of Christ, and are thereby put in minde how much he hath done and suffered for vs. For who can lightly esteeme of any sinne, which cost Christ no lesse then the price of his precious blood? Who will not bewaile his sinnes past with bitter griefe, abhorre his present corruptions with mortall hatred, and vnto the Lord, what can they doe lesse then renounce and forsake them for the time to come, who duly considereth that they were the nayles which fastened our Saviour Christ to the Crosse, and that vnsupportable waight, which made his soule heavy to the death, pressed out of his innocent body that bloody sweate, and extorted from him that lamentable complaint, *My God, my God, why hast thou forsaken me?* Who will bee hired with the base wages of worldly vanities, to defile his

his soule againe with the filth of sinne, which could no otherwise be clen-
 sed and purged then by the precious blood of Iesus Christ, of infinite
 more value then ten thousand worlds? And so on the other side, who can
 bee slacke in the seruice of so gracious a Sauour? or bee sparing in his
 paines to glorifie him, who for his redemption hath not spared his dearest
 blood? Who would not worship him in all the duties of holinesse, who
 hath purchased his happinesse at such a rate as men and Angels were not
 able to discourse? who is so vnthankfully slothfull, that will not spend his
 sweate in his seruice, and his teares, because he cannot spend so much as
 he should, and euen his blood to make vp what is wanting in them both,
 for him and his sake, that hath clenfed our bodies and soules from the in-
 grained spots, and vncurable leprosie of sinne, with his bloody sweate, yea
 full streames of his precious blood? Who will now grudge to doe works
 of mercy, or to feed the poore members of Iesus Christ with his spare
 food, & to clothe them with his cast apparell; which remembreth that this
 bread of life came downe from heauen to be our food, and hath not spared
 to feast vs at his owne royall Table, with his owne body and blood for our
 spirituall nourishment vnto eternall life? that he who is the liuely and ex-
 presse Image of his Father, and equall vnto him in glory and Maiefty,
 disroabed himselfe of this glorious garment, and tooke vpon him the
 shape of a seruant, yea was content to be stripped of those poore clothes
 he had suiting with his meane condition, and whilest he bore our sinnes,
 to beare our shame, hanging naked vpon the Crosse, that he might clothe
 vs that were spirituall naked, with the rich and glorious robe of his righte-
 ousnesse and obedience?

Finally, the Lords Supper rightly vsed, is a notable meanes, to confirme
 and strengthen vs vnto all duties of a godly life; because it giueth vs occa-
 sion in our preparation, (that we may come as worthy ghests to the Lords
 Table) to renew our Couenant with God, by renewing our faith in Christ,
 our repentance for our sinnes, our loue towards God and our neighbours,
 and all other sauing graces in vs. We renew our faith, by meditating vpon
 Gods infinite mercies, and Christs all-sufficient merits, the gracious and
 indefinite promises of the Gospell, and the truth and omnipotencie of
 God, whereby he is willing and able to performe them; vpon Gods Com-
 mandement, inioyning vs to beleeue, and his bounty and goodnesse, in
 giuing his Word and Sacraments made effectuell by his Spirit, whereby
 he inableth vs to doe that which he commandeth. Wee renew vpon this
 occasion our repentance also, by bewailing our sinnes past, and strengthe-
 ning our resolution, to leaue and forsake them for the time to come, and
 to serue God in the contrary duties of holinesse and righteousnesse. And
 seeing our great wants and imperfections in all Gods graces and Christi-
 an duties, we promise and vow in our selues, and vnto God, that wee will
 carefully vse all good meanes whereby we may attaine vnto them in more
 perfection. So likewise after the receiuing of this Sacrament, wee take oc-
 casion to examine our selues, how we haue profited and increased in spiri-
 tuall strength and growth of grace, by being feasted at the Lords Table
 with this food of our soules; and being mindfull of our promises made be-
 fore we come to the Lords Table, we become more diligent in vsing the

§. Sect. 9.
 Because there-
 by we are oc-
 casioned to
 renew our Co-
 uenant with
 God.

meanes whereby Gods graces may be persited in vs, and we strengthened vnto all good duties. And that we may not appeare to be Couenant-breakers with God, and to haue receiued his grace in vaine, we are made more carefull and conscionable in looking to all our wayes, for the auoyding of all those sinnes wherewith formerly we haue beene ouertaken, and practizing those duties which we haue heretofore neglected, and so to carry our selues in the whole course of our liues, that we may at all times and in all things please the Lord, whom we haue found and felt so gracious vnto vs. In all which respects, who doth not plainly see, that the often resorting to the Lords Table, if we come vnto it duely prepared, is a most effectuall meanes to enrich vs with all Gods graces, and to strengthen vs vnto all good duties of a godly life? And therefore they are most iniurious vnto their owne soules, who seldome come to this spirituall feast, and take euery slight occasion of defrauding them of their due food, seeing heereby they make them droope in their spirituall life, to languish and waxe faint in all sauing grace, and to become vtterly, both vnable and vnwilling, to performe vnto God any sincere and cheerefull seruice.

CAP. VIII.

Of the third publike meanes of a godly life, which is Prayer.

§. Sect. I.
That prayer is
Gods ordi-
nance to ob-
taine his gifts
and graces.

2. Cor. 3. 5.
Phil. 2. 13.

1. Cor. 4. 7.
1am. 1. 17.

Rom. 10. 12.
Psal. 145. 18.



He third meanes whereby we may be enriched with all sauing grace, and strengthened vnto all the duties of a godly life, is Prayer; Of which I shall not need to say much in this place, hauing before intreated of it at large. Onely it shall suffice to shew, that it is a singular meanes ordained of God, for the obtaining of grace and strength to serue God in all Christian duties. For of our selues we haue no ability vnto any thing that is good, no not so much as to thinke a good thought, or to entertaine into our hearts a good desire, but whatsoeuer we haue in this kind, it is the gift of God, according to that, *What hast thou that thou hast not receiued?* and that of the Apostle James; *Every good and perfect gift is from above, and cometh downe from the Father of lights.* Now the meanes which God hath sanctified for the obtaining of all those gifts and graces which he hath promised, is feruent and effectuall Prayer; for though he be most bountifull and ready to bestow all good things, yet not to the idle and slothfull, but to such as acknowledging them to be his gifts, doe sue and seeke vnto him for them; and though he infinitely abound with all blessings, yet he communicateth them onely to those that craue them at his hands; according to that of the Apostle; *The same Lord ouer all, is rich vnto all that call vpon him:* and that of the Psalmist; *The Lord is neere vnto all those that call vpon him, to those that call vpon him in truth.* And the reason is, because such onely doe glorifie him in his gifts, seeing those alone, who haue obtained his blessing by Prayer, will acknowledge him the Author of them, and returne vnto him to giue him thanks. Hence it is, that being willing to bestow all good things vpon his children, and vnwilling that they should neglect their duty, or haue them without suite; and taking delight to conuerse with them,

them, he withholdeth his gifts till they aske them, that they may haue this occasion to resort vnto him. And because through their negligence, hee would not keepe from them any thing, which he knoweth good and necessary, ouer-long; like a most louing, yet wise Father, he leaueth not the matter to our own foolish and wayward will, but by expresse commandement inioyneth vs to call vpon him, & encourageth vs in these our suites by promising before-hand, that he wil heare and grant them. *Aske* (saith he) *and ye shall haue, seek and ye shall find, knocke and it shall be opened vnto you.* And againe; *Whatsoeuer ye shall aske the Father in my Name, he will giue it you. Aske, and ye shall receiue, that your ioy may be full.* So the Apostle telleth vs, that *this is the confidence which we haue in him, that if we aske any thing according to his will, he heareth vs; and if we know that he heares vs whatsoeuer we aske, we know also that we haue the petitions that we desired of him.* In which regard, the Apostle exhorteth, that we should be carefull for nothing (namely, with a carking and distrustfull care) but that in euery thing, by prayer and supplication with thanksgiuing, we should make our requests knowne vnto God. In which regard, the Lord may be truly said to be the Author of all good gifts, and Prayer, the hand whereby we knocke at the dore of his grace, and when it is opened, receiue his blessings from him. He the liuely and inexhaustible fountaine of all good; and Prayer, the bucket whereby wee draw it from him. He, a rich treasury of all grace and desireable riches; and Prayer, the key that openeth it vnto vs, in the Name and mediation of Iesus Christ. To this purpose, one of the Ancients speaketh firly; Prayer (saith he) in an admirable manner conduceth to a holy life, and worthy Gods seruice, and being begun, doth much improoue it, and like a treasure, storeth it vp in our mindes. For if any man indeuoureth to doe any thing belonging to a right course of life, Prayer being his guide, and preparing the way before him, hee shall bee sure to finde a commodious and easie passage, &c. And it is a signe of madnesse, not to bee perswaded that it is the death of the soule, if wee doe not often cast downe our selues at Gods feete. As the body without the soule is a dead carrion: so the soule, if it flee not to God by Prayer, is dead, miserable, and lothsome.

More specially, Prayer is the chiefe meanes on our part, whereby wee obtaine his spirituall gifts and graces, by which wee are inabled to performe the duties of a godly life: For by it we obtaine the Spirit of God, who is the Author of all grace and godlinesse, seeing, as our Sauour hath taught vs, *the Lord will giue his Spirit to those that aske it.* And if wee want the graces of the Spirit, the Scriptures admonish vs to vse Prayer, as a speciall and chiefe meanes whereby we may obtaine them. So the Apostle James; *If any man want wisdom, let him aske of God, that giueth to all men liberally, and vpbraideth not, and it shall be giuen him.* And the Apostle to the the Hebrewes, setteth vs in this course for the obtaining of all grace; *Let vs* (saith he) *come boldly to the throne of Grace, that we may obtaine mercy, and finde grace to helpe in time of need.* Yea, these spirituall graces, whereby we are inabled to serue God in all holy duties, are things absolutely good for vs in some degree and measure; and therefore we may absolutely pray for them, without interposing any condition; first, because our heauenly Father

Mat. 7. 7.

Iob. 16. 23.

1. Iob. 5. 14, 15.

Phil. 4. 6.

Chrys. de orando
Deum. l. Tom. 5.
Col. 692.

§. Sect. 2.

That by prayer we obtaine Gods Spirit and the graces thereof.

Luk. 11. 13.

1. Iam. 1. 5.

Heb. 4. 16.

Matth. 7. 11.

Luk. 18. 1, 7.

*Quamdiu Deus
non tollit a te
orationem tu-
am, non amoue-
bit a te miseri-
cordiam suam,
&c.*

Psal. 25. 4, 5.

and 119. 32, 33.

1. Thes. 3. 13.

and 5. 23.

§. Sect. 3.

That publike
prayer is most
effectuall for
the obtaining
of all Gods
graces.

Exod. 32. 10.

ther is so infinitely gracious and true of his promise, that he will deny nothing vnto vs that is good; and therefore much lesse these things which are most necessary, and in an high degree of goodnesse. For if wee being euill, know how to giue good gifts vnto our children, how much more shall our Father which is in heauen giue good things to them that aske him? Secondly, because he hath commanded vs to pray for these spirituall graces; and therefore it is not to be imagined, that the God of all bounty and goodnesse, would cuer haue inioyned vs to aske those things, which hee is vnwilling to giue: neither will any wise father draw his children to come with suits vnto him, by giuing them repulses; onely it may be, that the Lord, to inlarge our hearts, and to make our desires more seruient and earnest, doth for a time with-hold these graces, at least in respect of our sense and feeling; but if we perseuere in prayer, and continue importunate suiters, we are sure to obtaine them in the end, and that in greater measure, seeing he that by holding his hand backe hath enlarged our desires, and made vs more empty and hungry, hath promised also to fill and satisfie vs. To which purpose *Augustine* speaketh excellently; So long (saith he) as the Lord doth not take away from thee thy prayer, he will not remoue from thee his mercy; for he that giueth thee his Spirit, that thou maist pray, will also giue vnto thee that, which by helpe of the same Spirit thou doest desire. By all which it appeareth, that prayer is a principall meanes to obtaine all grace and strength at Gods hands, for the well performing of all holy duties. Whereof it is, that the Saints in all ages haue to ordinarily vsed it for this end, in the behalfe both of themselves and others. So *Dauid*, in many places of the Psalmes: *Shew mee thy wayes, O Lord, and teach me thy paths. Leade me in thy truth, and teach me. Teach mee, O Lord, the way of thy Commandements, and I shall keepe them vnto the end.* And the Apostle *Paul*; *The Lord make you to increase, &c. to the end he may stablish your hearts vnblabelle in holinesse before God; And the very God of peace sanctifie you wholly, and I pray God your whole spirit, and soule and body, may be preserved blamelesse vnto the comming of our Lord Iesus Christ.* Whereas without prayer there is no hope of any growth in grace; for as in nature all things that grow haue in them an appetite and attractiue force, wherewith they draw that nourishment vnto themselves, whereby they come to growth and augmentation: so in the spirituall growth, none receiue any increase of grace, but they who haue an appetite and spirituall desires, which they expresse by the attractiue force of prayer, whereby they draw from God, the fountaine of all goodnesse, spirituall nourishment, and all things needfull to the furthering of their growth in Christ.

Now as prayer generally is a notable means to further vs in all duties of a godly life; so especially that which is publike, when as many of Gods Saints and seruants being met together in his holy Assemblies, doe ioyntly with one heart and voyce, implore the gracious assistance of his good Spirit, whereby they may be inabled to serue him in all Christian duties. For if the prayers of one alone doe offer vnto God an holy kind of violence, (as we see in the example of *Moses*) so as he seemeth vnable to deny and reiect them, because he hath graciously bound himselfe, by his free and infallible promises, to heare and grant them; how powerfull must the prayers

prayers of the whole Congregation needs bee to preuaile with God, in any suit made according to his will, seeing he hath tyed himselfe to heare and helpe them by more speciall promise; according to that of our Sauiour, *If two of you shall agree on earth, as touching any thing that they shall aske, it shall be done for them of my Father which is in heauen. For where two or three are gathered together in my name, there am I in the midst of them.* So the Lord hath promised that he will cause his seruants to reioyce in the granting of their suits by speciall fauour, which they shall make vnto him in his owne House: *I will bring them (saith he) to mine holy Mountaine, and make them ioyfull in my House of prayer; their burnt offerings and sacrifices shall bee accepted vpon mine Altar; for mine House shall be called an House of prayer for all people.*

Mat. 18. 19, 20.

Esa. 56. 7.

1. King. 8. 30, 33

Vpon which promises made by God, Salomon, at the consecration of the Temple, groundeth his prayer, that the Lord would in speciall manner heare the suits and supplications of his seruants publicly assembled in his Temple to call vpon him. And hereof it is that the Apostle contenteth not himselfe with his owne prayers, or the priuate suits of others, that he might still be preferred for the seruice of God, and of his Church, but desireth that the Church of Corinth should ioine together in prayer for him, *that the gift bestowed vpon him by the meanes of many persons, might giue occasion vnto many, of giuing thanks also in his behalfe.* For as much fuell and fire laid together, doth make the flame and heate so much the more vehement; and many small streames meeting in the same channel, grow great and vnresistable: So the fire and fuell of our zealous and seruent prayers ioyned together in the publike Congregation, maketh a flame that scorning all stop, mounteth vp to heauen; and when we ioynly powre out our soules before God, like many waters met in one current, they haue the force of a great torrent and vnresistable flood, which beare downe all before them, and neuer stay, till falling into that infinite Ocean of all mercy and goodnesse, they are graciously receiued and accepted of him. And therefore let no man proudly attribute so much vnto his priuate deuotion, that he should be moued thereby to neglect the publike prayers of the Congregation, as needlesse and of lesse efficacy; seeing they are a much more principall and potent meanes to preuaile with God, then our priuate and proud deuotions, scorning such excellent helpes, which may well kindle in vs that elementary and flashing flame of blind and vngrounded zeale, which lasting but a while, serueth for no vse, but to set the Church on fire with hurtfull Schismes and furious contentions, but will neuer kindly warme our hearts with that heauenly heate of seruent zeale, which maketh vs fit and forward vnto all Christian duties, and the substantiall parts of Gods seruice. In which regard I may well say to such, as proudly presuming of the strength of their owne deuotions, thus single themselves from the Congregation by their priuate duties; as the Wise man in another case; *Woe vnto him that is alone; for if hee falleth, and faileth in this duty, through want of attention, and wandring thoughts, faintnesse of faith, and lacke of seruency, there is none by to helpe him;* whereas praying in the Congregation, wee mutually supply one anothers defects, one being deuoutly diligent, when another groweth cold and remissely negligent, and he

2. Cor. 1. 10, 11.

Eccles. 4. 10.

he rising againe, as ashamed of his foyles and falls, and recovering the feruor of his zeale and deuotion, requiteth the other with his assistance, when he beginneth to faint and grow weary. Herein like vnto souldiers, who being singled from one another, are easily ouercome, but ioyned in a battell, doe mutually second and succour one another, one fighting, when the other fainteth, and he with renewed strength giuing a fresh charge, bringeth of the other farre engaged, when through weaknesse and wearinesse he is able no longer to beare the brunt. And thus much of the third publike meanes of a godly life, to wit, prayer. Concerning the fourth and last, which is the reading of the Scriptures, I will speake when I come to intreat of priuate reading, because many things to be spoken are coincident to both, and I would not distract them in my Discourse. Onely let it be remembred, that whatsoeuer can be said of the benefit and efficacy of priuate reading, is in a higher degree of excellency verified in that which is publike, because being a ministeriall function, ordained of God, for the common good of the whole Church, and euery particular Congregation, it is more powerfull to all good vses then priuate reading, Gods more speciall blessing by the inward operation of his holy Spirit, alwayes more effectually accompanying his more excellent and publike ordinances, then such as are priuate, and of an inferiour nature. And therefore as the Word publicly preached is more powerfull and profitable, then a Sermon priuately read in our owne houses (as I haue shewed) not in regard of the substance or matter contained in both, nor onely in respect of elocution and action (wherein preaching excelleth reading) but chiefly because Gods blessing accompanyeth more effectually that ordinance vnto which he hath giuen the preeminence; so by the same reason, publike reading is to be preferred before priuate, not onely because the Minister ordinarily readeth with more iudgement and vnderstanding, more plainly and distinctly, giuing euery word and sentence their due waight, emphasis and accent, and thereby giuing such light to the vnderstanding, and life to the affections of the hearers, that such reading is not much inferiour to a meane comment; but chiefly and principally (as I said) because it is a ministeriall function, vpon which we may expect a larger blessing then vpon our owne priuate actions. The which I touch by the way, to shew vnto those their error in iudgement, and fault in practice, who highly esteeme, and diligently exercise themselues in their owne priuate reading of the Scriptures, and yet so despise publike reading in the Congregation, that they will hardly, or not at all vouchsafe their presence, or if that, yet not their reuerent and diligent attention.

CAP. IX.

of the priuate meanes of a godly life : and first of Christian watchfulnesse.



DVthowsoever, we are to ascribe to the publike meanes, the chiefe preeminence, as being of greater vertue and efficacy, for the enriching of our soules with all sauing grace, and strengthening of them vnto all Christian duties of a godly life: yet wee must in any case take heed, that wee doe not (as it is the custome of many cold and carelesse Christians) content our selues with them alone, and rest vpon them as being alone sufficient for all purposes. But we must also with no lesse diligence, care and good conscience, adioyne vnto them the vse of priuate meanes to helpe vs forward in our spirituall growth. First, because God hath inioyned vs the vse of them as well as of the publike, and the Saints from time to time, yeelding obedience herein vnto God, haue made them their daily exercise, as wee shall see when we come to speake of them in particular. Secondly, because they adde strength to our faith, and fuell to our deuotion, whereby we are inabled to performe vnto God publike seruice with more life and zeale, delight and profit: whereas if we neglect priuate duties all the weeke, and suffer our hearts to be taken vp with worldly things, they will be quite out of frame for spirituall exercises, and hardly brought vnto any religious duties of Gods seruice. But when we present our bodies in the Congregation, we shall leaue our hearts at home, about our earthly affaires, and *drawing neere vnto God with our lips, shall in the meane time haue our hearts farre removed from him*; offering vnto him a dead and formall, cold and heartlesse seruice, wherein he taketh no delight. Thirdly, because Gods publike seruice cannot sometime be inioyed at all, as in the dayes of persecution, and is alwayes stinted and limited to one or few dayes in the weeke, when as our soules, no lesse then our bodies, need their daily bread, and to be refreshed continually in their spirituall strength, which is abated through our naturall corruption, and many slips and falls into sinne, as also with the daily and hourelly tentations of the diuell and the world. In which respect these priuate meanes haue this preeminence aboue the publike, that though they are not so powerfull, and yeeld lesse nourishment; yet we may haue them at our pleasure, and feed vpon them as oft as we will, supplying what is wanting in their vertue and efficacy, by their daily and continuall vse. Finally, by the priuate meanes we are fitted and prepared for the well performing of the publike; as by reading, prayer, meditation, &c. we are inabled to heare the Word preached, with profit, seeing they not onely enlarge our hearts, that wee may heare it with delight, reuerence and attention, but also fasten it in our minds and memories, and make it fruitfull in our liues, and not onely helpe our vnderstanding, that we may better conceiue of what is spoken, being well acquainted with the holy Scriptures, but also inflame our affections with the loue

§. Sect. I.

That we must not rest vpon the publike meanes onely, but vse the priuate also.

Esa. 29. 13.

CAP. XXII.

*Of diuers speciall meanes whereby the poynt meditated is wrought
vpon the hearts and affections.*

§. Sect. 1.
Of Examination.



And now (my soule) that thou seest what is required in this duty of repentance, examine thy selfe how thou hast performed it. Hast thou had a true and thorow sight and sense of thy naturall impotency and auersenesse to this duty; of thy security, impenitency and hardnesse of heart, and hast thou had seruent desires to bee freed from them? Hast thou sought and sued to thy God, the Author and fountaine of this grace, desiring the assistance of his holy Spirit, for the suppling and softening of thy hard and stony heart, that it might relent and resolute into the teares of vntained repentance? And hast thou by faith applyed vnto thee the blood of Christ, for the working of thine heart to sound humiliation and contrition? Hast thou been carefull, as thou oughtest, in vsing all those good meanes which thy God hath giuen thee, for the effectuell working of this grace in thy heart? Hast thou diligently heard the Word of God, and applyed it vnto thy selfe for this end, the threatnings of the Law for thy humiliation, and the sweet and gracious promises of the Gospell, assuring thee of the pardon of thy sinnes, and of Gods loue and fauour, that thou mightest loue God againe, who hath so loued thee, and forgiven thee so great a debt, and testifie this loue by bewailing thy sinnes, whereby thou hast displeased so gracious a Father? Hath Gods mercy, patience and long-suffering drawne thee to repentance, and hast thou bene offended with thy selfe, because thou hast offended thy God, who hath multiplied vpon thee so many testimonies of his loue? Hast thou made right vse of Gods blessings and benefits, to be made thereby more carefull to please him; and of his chastisements and fatherly corrections, to be made thereby more fearefull to offend him? Hath thy sorrow in any good measure been sutable to thy sinnes, and hast thou more bewailed thy sins then the punishment, the guilt then the smart; and in this respect chiefly, because thou hast by them dishonoured thy God, rather then for the miseries which they haue brought vpon thy selfe? Hast thou bewailed all thy sinnes, and those most of all whereunto thy corrupt nature is most inclined; and not onely thy sinnes of grosse commission, but also thy sinnes of omission, and the wants and imperfections of thy best actions? Hast thou been affected with Gods Iudgements, and with those most of all which are spirituall, and touch thee rather then thy sinfull flesh? Hath the smart of thy sores been such, that nothing would ease them but the balme of Gilead, the blood of Christ, applyed by faith, and haue camall sports rather increased then abated thy griefe? Hast thou so washed thy selfe in the waters of repentance, as that thou hast thereby been cleansed from thy sinnes? and hast thou, being freed from sinne, become the seruant of righteousness? Hast thou been earnest in thy repentance, and taken occasion from thy former negligence and vnprofitablenesse, to redeeme thy lost time, by redoubling thy diligence in Gods seruice? Hast thou found plentifull fruits in thee, worthy repentance and amendment of life? And as thou

Esai. 1. 16.

thou hast increased in yeeres, hast thou increased in fruitfulness, bringing forth most in thine older age? Hast thou found in thee those speciall fruits of care, clearing, indignation, feare, desire, zeale and holy reuenge, before spoken of?

Alas (my soule) how defective hast thou been in all these things? Alas (my God) how should I, without much shame and confusion of face looke vpon thee, seeing when I come to pay that debt and duty which I owe thee, my siluer is turned into dross, my medicine is become a poison, my repentance, which should be the salve for my other sinnes, is so full of wants and imperfections, that it selfe needeth to bee repented of? and if this bath wherein I should wash my polluted selfe, were not it selfe bathed and cleansed in a pure fountaine, the precious blood of Iesus Christ, so foule it is through the filth of my corruptions, that it would but the more defile me, and make me lothsome in thy sight. It is true (my God) and I acknowledge it to thy glory, that through thy grace I haue repented, and doe desire to repent still more and more. And that small measure which I haue receiued, and which I returne vnto thee, is not false and counterfet, but in sincerity and truth. But (alas my Lord) it is so maimed with imperfections, and defiled with corruptions, that it is utterly vnworthy thine acceptance. And seeing thou hast forbidden in thy Law that any sacrifices should be offered vnto thee, which were maimed or vncleane, how should I presume to offer this sacrifice of my sighes and teares which are so imperfect and defiled, were it not that thou hast told me, that the sacrifice wherein thou chiefly delightest, is a broken heart, and humble and contrite spirit? And because thy perfection can indure no imperfection, thou hast appoynted another sacrifice pure and perfect, euen that which thy deare Sonne hath offered vnto thee vpon the Crosse, to cleanse and couer the impurity and imperfection of mine, that it may be acceptable in thy sight. These waters of thy grace (O my God) were pure and perfect, as they came from thee the Fountaine of all purity and perfection; but alas, they are now defiled by running thorow the polluted channell of my filthy heart. But being againe cleansed by running thorow the pure Fountaine of my Sauours blood, they are restored to their purity, and fit for thine acceptance. From my selfe immediately I dare not offer vnto thee my repentance; for it is wholly stained and defiled with my corruption, and mingled with much impenitency, carnall security and hardnesse of heart. And though it be most imperfect, yet haue I been too too slothfull in vsing any of those good meanes whereby I might attaine vnto more perfection; or when I haue vsed them, it hath been so formally and negligently, that they haue had little efficacie to worke this grace in me. Thy legall threatenings haue not humbled me, thy Euangelicall promises haue little affected mee, the good motions of thy Spirit haue been quenched in me, thy blessings and benefits haue not allured me, thy chastisements and corrections haue not drawne me; but notwithstanding all these helps, I haue continued in my sinnes with much impenitency, or laboured to come out of them with much weakness. My sorrow for sinne hath been very small, and ioyned with much hardnesse of heart; my desires of amendment exceeding feeble and faint;

my

§. Self. 2.

Of Confession.

Exa. 1. 22.

Rom. 7.

§. Self. 3.
Of Complaint.

my resolutions weake and vnconstant, and my actions and indeuours impotent and imperfect, and when *to will is present with me, I finde no power to performe that which is good, so that I cannot doe the good I would, nor leaue vndone the euill I would not.*

Alas (my soule) how farre hath thy carnall security preuailed with thee? How hath it rocked thee in such a deepe slumber, that thou hast little or no sense of thy sloth, but when thou art asleepe, dreamest that thou art waking? How is thine heart hardened through the deceitfulnesse of sinne, that it is scarce sensible of its owne hardnesse? yea when thou dost discern it, how art thou hampered and fettered with the giues of thy corruption, that thou hast neither power nor will to better thine estate? Repentance is the meanes of curing thine infirmities and sicknesse of sinnes. But thou searest the medicine, more then the disease, and neglectest, or formally vnest all good meanes whereby it might be obtained and applyed. Thou thinkest no care or cost too much for the compassing of worldly vanities, and thou canst in pursuing them, keepe thy desires within no bounds, but the more thou drinkest, the more thou thirstest. But how soone art thou tyred in working thy heart to sorrow for thy sinnes, and how little of this dost thou thinke enough? In bodily smart and worldly griefe for the losse of things little to be esteemed, how many arguments of comforts (as it were) bridles, needest thou to curbe in, and moderate thy sensuall sorrowes? and yet how often doe they get head, and (as it were) catching the bridle betweene the teeth, carry thee away in a full carreer? But how many strong motiues and forcible reasons (as it were) sharpe spurres in thy sides, dost thou need, to make thee sorrow for thy sinnes? and how soone, like a dull hackney, art thou tyred in this vnusuall way, so that no spurres nor stripes will make thee mend thy pace? How cold and quiet is thy hatred against thy sinnes? and vpon what easie tearmes and small submission art thou content to let them liue, when the Lord hath giuen them into thy power, and put the sword of the Spirit into thy hands wherewith thou mightest slay them? How little hast thou profited in the amendment of thy life? how small and insensible are thy proceedings in the wayes of godlines? and after long time spent, and many means vsed, how small is thy progresse, and how neere art thou still to the place from whence thou diddest sit out? How faint are thy desires (O slothfull soule) after good things? How farre from earnest longings which breake the heart, and from hungry and thirsting, which are impatient of delay, and neuer at quiet till they be satisfied? How often dost thou faile in thy good resolutions, and how seldome dost thou bring them to any good effect? How easily art thou discouraged in thy best indeuours, desisting, or at least often intermitting them, before thou bringest them to any perfection? And yet this is all thou canst doe towards that perfect obedience which the Law requireth; and all that thy God in the Gospell doth require of thee. Vngratefull soule, if thou dost not answere his demands; when hauing done so much for thee, hee desireth, in lieu of all, to haue so little returned vnto him.

§. Self. 4.
A hearty wish
to haue all
wants supplied.
Jer. 9. 1.

O that thou couldest performe this duty in that manner and measure which thy God requireth! O that thy head were a fountaine of teares, that

that thou mightest with *Dauid* cause thy bed to swim, and water thy couch with them; and with *Ieremy*, weepe day and night for thine owne finnes, and the finnes of thy people. O that God would smite thy hard heart, as he caused *Moses* sometime to smite the Rocke, that there might gush out of it teares of vnfaigned repentance! O that I could thorowly waken my selfe out of my slumber of security, that continually expecting my Iudge, I might prepare my selfe for his comming, and lament my sins, as though it were the last day of my life! O that I could be more displeased with my selfe, because my finnes no more displease me, and lament the hardnesse of my heart, because I can no more heartily bewaile them! How should I inwardly reioyce in this sorrow! How should I haue more iust cause of delight in bathing my selfe in these floods, then *Naaman* had, when washing in Iordan, he perceiued himselfe cleansed from his Leprosie! How should these teares be my meate and drinke, and more refresh me then my corporall food! O that turning from my sins with implacable hatred, I could returne to my God with all seruency of affection, and that I could expresse and approue my loue vnto him who hath so loued me, by bringing forth plentifull fruits of new obedience! O that my wayes were so directed, that I might keepe his Statutes! O that thou couldest (my soule) set thy selfe perfectly to seeke and serue him, and that thou mightest neuer erre from the wayes of his Commandements! O that it were thy meate and drinke to doe the will of thy heauenly Father; and that thou couldest loue it better then thy daintiest food! O that thou couldest doe Gods will in earth, as the blessed Angels doe it in heauen, with all ioy and cheerfulness, speed and diligence! But alas, so impotent thou art in thine owne strength, that thou art altogether vnable in thy selfe to performe this duty in any such manner or measure as thou desirest.

Thou seest thy sores, and feelest their smart, but hast no skill to cure or ease them. Thou art sensible of thy defects, but art so poore and beggerly that thou canst not supply them. Yea, thou art within the sight of the waters which haue vertue in them to cure thy lamenesse, and lyest desolate bemoaning thy misery, but art so impotent that thou canst not step into them. Thou seest and acknowledgest that thy sorrow for sinne is too too small, and it grieueth thee that thou canst bee no more grieued, but hast no more ability to draw from thy head plenty of teares, or from thy heart vnfaigned sighes and grones for thy finnes, then to command the clouds to raine, or the windes to blow. Thou seest the miseries and dangers which attend vpon thy carnall security, but canst not rowze thy selfe vp out of this dead slumber. Thou feelest the mischiefes of an hard heart, but art not able by any meanes of thine owne to supplie and soften it. Many defects and imperfections there are in thy new obedience, but thou hast no ability to supply the one, or amend the other. Rest not therefore (my soule) vpon thine owne strength, which will faile thee in this, as well as in all things else, of any waight or worth, but flee vnto him that is both able and willing to pardon thy imperfections and wants, and also to supply them. Cry vnto him (O my soule) who is ready and All-sufficient to heare and helpe thee. Lift vp thy heart vnto him, and say:

Psal. 6. 6.

Psal. 119. 5.

S. Sect. 5.
Acknowledgement of impotency.

§. Sect. 6.
Petition.

Psal. 119. 37.

Ezek. 11. 19.
and 36. 26.

Iob. 15. 8.

§. Sect. 7.
Inforcement.

Luk. 18. 1. 8.

Psal. 119.

Law. 5. 21.
Cant. 3. 3.

O thou, who art alone able to perfect that good worke of repentance which thy selfe hast begun, amend in it what is amisse, and supply all that wherein it is defectiue. I haue desired to turne vnto thee by vnsained repentance, but my corrupt flesh opposeth me in this work, so as I can bring it to little effect; put to thy helping hand, and supply by thy Spirit what is wanting in me. The reliques of my corruption doe still remaine in mee, and pull me backe as I am returning vnto thee; but thou who hast deposed them from their regency, and weakened them in their full strength, canst deliuer me fully from their power and tyranny, and preserue mee from the danger of those secret ambushments, out of which these scattered forces, vpon all aduantages doe assault me. My carnall security opposeth my repentance, and maketh me apt to slumber in my sinnes; but thou canst awake me out of this sleepe, who was able to rowze me out of the sleepe of death. My heart is hard, and I bewaile great sinnes with small sorrow; but if thou finite this stony rocke, there will issue from it, as from a fountaine, streames of repentant teares. I am now slow and dull in returning vnto thee, by bringing forth the fruits of new obedience; but I shall be able to better my speed, and *to runne the way of thy Commandements, when thou shalt inlarge my heart.* O thou therefore who chiefly delightest in the sacrifice of an humble heart, and contrite spirit, create in me a soft and tender heart, and renew in me a right spirit. Frame me according to thine owne will, that thou maist delight in me, and dwell with me; yea, according to thine owne couenant, for thou hast promised to giue me *a new heart, and a new spirit,* and that thou wilt *take away from me my stony heart, and giue vnto mee an heart of flesh.* Thou art glorified in me, when I bring forth much fruits of new obedience. O be not wanting vnto thine owne glory, by suffering me to be defectiue in fruitfulnessse; but after I haue brought forth some, purge me againe and againe, that I still bringing forth more fruits, thou maist be more glorified.

Yea Lord, my wants are not small, and therefore my suit must not bee slight. I must still wastle with thee by my prayers and strong cries, and not let thee depart, without a blessing. I am weake to preuaile, but I haue thy truth to support me, who hast promised that I shall obtaine, if I follow my suit without fainting. O then *make good thy word vnto thy seruant, wherein thou hast made me to put my trust:* Giue me a melting heart, which will relent and resolute easily into teares of repentance. I am much defiled with the filthinesse of my sinnes, and a little washing will not make me cleane; Purge me thorowly therefore (O my God) and multiply my washings, first and chiefly in the blood of Christ, which will cleanse mee from the ingrained guilt of my crimson and scarlet sinnes; and wash mee in the lauer of Regeneration, and in the waters of vnsained repentance, which will, by vertue of the former washing, helpe to purge mee from the filth of my corruptions. Turne me, *O turne me vnto thee (my God) and so shall I be turned; draw me, and I will runne after thee.* Rectifie and fructifie my more then ordinary barrennesse, with the extraordinary showres of thy grace, and warme my heart with the beames of thy loue, that whatsoever good seed of thy Word shall fall into it, may take deepe roor, and bring forth plentifull fruits of holinesse and righteousnesse; that as I

haue

haue heretofore, more then many others, dishonoured thee by my sinnes, so also I may now glorifie thee in some good degree, by bringing forth, in more then an ordinary manner and measure, plentifull fruits of new obedience.

And now comfort thy selfe (O my soule) for thy God hath granted what thou hast so feruently craued. Yea, it is the end why hee would haue thee to aske, because he hath a desire to giue, and that by discovering thy beggery and pouerty, he might take occasion to discover the riches of his bounty. He that hath enlarged thine heart with these feruent desires, hath done it purposely to this end, that hee may fill it, and satisfie them. Thou couldest not so much as aske this grace of repentance, if the Spirit of God did not helpe thine infirmities, and inable thee to pray with sighes and grones which cannot be vttered; and how can thy God reiect that prayer which his Spirit inditeth, and is made according to his owne will? Yea, be confident, my soule, for thou canst receiue no repulse in this suit; seeing he himselfe hath commanded thee to aske it, and promised to giue it. He, who is true of his promise, and omnipotent in performance, hath bound himselfe by his gracious Couenant, that hee will take away thy stony heart, and giue thee an heart of flesh; that thou shalt looke vpon him whom thou hast pierced, and shalt mourne for him, as a man mourneth for his onely sonne, and be in bitternesse for him, as one is in bitternesse for his first-borne. That he will write also his Law in thine heart, that louing and obeying it, thou maist neuer depart from him. And his Word is yea and Amen; his promises as good as present payment. Yet (my soule) to helpe thy weakenesse, he hath giuen vnto thee already some first beginnings of repentance, as an earnest of the rest that yet is wanting. Hee hath begun this worke of grace in thee, and therefore (his gifts being without repentance) he will surely perfect it. Wait vpon him then (O my soule) by faith, yea, wait vpon him, not onely with patience, but also with ioy and comfort; for he that hath promised, will come, and will not tarry, and will worke in thine heart such sorrow for thy sinnes, as he himselfe shall accept as sufficient; and cause thee to bring forth such plentifull fruits of new obedience, as shall glorifie him, and seale vp in thine heart the assurance of thine owne election and saluation.

Thrice happy then (my soule) art thou now in thy God, who wast in in thy selfe wretched and miserable: for he hath not onely made with thee the Couenant of grace, wherein hee hath assured thee of the pardon of thy sinnes, and of his fauour, in which consisteth thy life and blessednesse, but also hath inabled thee to performe the condition, of faith and repentance, whereby thou art assured, that thou hast thy part and interest in all his promises. Reioyce therefore in the Lord, and againe, reioyce. Praise and magnifie his great and glorious Name, who hath been so good and gracious vnto thee. Thou wast in wofull misery by reason of thy sinnes, and the punishments due vnto them, but hee hath deliuered and made thee happy, and hath both offered vnto thee ioy and blessednesse, and also the meanes whereby thou maist attaine vnto it. Hee hath shewed vnto thee the way of life, and hath giuen vnto thee both will and ability to walke in it. What wilt thou now returne vnto him (O my soule) for all the

§. Sect. 8.
Confidence.

Rom. 8. 26.

Zach. 12. 10.

Ier. 31. 33.
and 32. 42.

Phil. 1. 6.
Rom. 11. 29.

Habak. 2. 3.

§. Sect. 9.
Congratulation and thanksgiving.

Phil. 4. 4.

Psal. 116. 11.

*Psal. 116. 12.
& 150. 3.*

Psal. 103. 1.

Psal. 116. 7.

Psal. 4. 8.

Psal. 46. 1.

Psal. 126. 5, 6.

Psal. 103. 22.

good that hee hath done vnto thee? Yea, what canst thou returne that is worth acceptance, but that which thou hast receiued from this fountaine of all goodnesse? yet though hee hath giuen all vnto thee, something there is which he will be pleased to receiue from thee, as though it were thy gift, even the sacrifice of praise and thanksgiuing. Nothing else canst thou giue but this free-will offering; nothing else doth he require, who is so absolute in all perfection, that hee needeth nothing. A fit oblation (my soule) frō such a child to such a Father; from so meane & poore a subiect, to so rich and high a Soueraigne. *Take then into thine hand the Cup of saluation, and praise him who is so worthy to be praised. Praise him in his noble acts, praise him according to his excellent greatnesse. Praise him in his power and truth; praise him for all his grace and goodnesse. Blesse and magnifie him for all his former benefits, and his Christ, through whom they are all conferred vpon thee. And especially, as by present occasion thou art bound, for that he hath giuen vnto thee the grace of repentance, and renewed and increased it by this present exercise, graciously assisting and inabling thee by his holy Spirit to bring it to good issue. Praise therefore the Lord (O my soule) and all that is within me, praise his holy Name.* And now with these praises, offer and recommend thy selfe into the hands of thy gracious God and faithfull Sauour, who is all-sufficient to keepe thee vnto the end, and in the end. Thou art not worthy (worthlesse soule) his receiuing and owning, but so much the rather offer thy selfe vnto him who is able to make thee worthy. Deuote and consecrate thy selfe wholly vnto his seruice, and resolute to glorifie and please him in all things for the time to come. And because thy resolutions are weake, thy power small, and thy best indeuours full of imperfections, make thy seruice as acceptable as thou canst, by offering thine heart with it, and doing all that thou canst doe, willingly and cheerfully. Desire the assistance of his good Spirit, to direct and guide, rule and ouer-rule thee in all thy thoughts and desires, words, and workes, that they may in some measure answere vnto thy resolutions, and bee pleasing and acceptable in his sight. Especially desire his helpe, that the praetice of thy repentance may be suteable to thy Meditations, in the whole course of thy life; that more and more sorrowing for thy sinnes, thou mayest haue daily more cause to reioyce in the assurance of his loue, and thine owne saluation, and that turning from them, and returning to thy God, thou mayest more and more glorifie him, by bringing forth better and more fruits of new obedience. *And now returne vnto thy rest (O my soule) for the Lord hath dealt bountifully with thee. Repose thy selfe securely vnder the shaddow of his wings who is able to defend thee, and to cause thee in the midst of garboyles and desperate dangers, to dwell in safety. God is thy refuge and strength, a very present helpe in trouble. He hath made thee to heare ioy and gladnesse, that the bones which he had broken might reioyce. Thou didst sow in teares, but he hath caused thee to reape in ioy. Thou didst goe forth weeping, bearing precious seed, but thou art come againe reioycing, bringing thy sheaves with thee. Blesse therefore the Lord, all his workes, in all places of his dominion. Blesse the Lord, O my soule.*

CAP. XXIII.

*of the third priuate meanes of a godly life, which is consideration
and examination of our estate.*

THe third priuate meanes of a godly life, is consideration and examination, both which are in truth but branches of Meditation. Yea the former, if we take it in the largest extent, differeth little or nothing from it, seeing we may be said either to meditate or consider of any thing, when we thorowly and deliberately ponder and waigh it in our mindes, with all the circumstances belonging to it. But heere we will take it in a more strict sense, as it pondreth those things which neerely concerne our estate; and so it is much like vnto examination, although if we speake properly and distinctly, there is some difference betweene them. For consideration is yet, as we heere handle it, more generall, extending to all things that concerne vs, past, present, and to come; but examination properly meddleth not with things to come, but searcheth out those things which are past or present; bringing them to be tryed by the rule, according to which wee doe examine them, whether they bee true or false; good or euill. Consideration waigheth and deliberateth before-hand what wee are about to doe, and whether it be lawfull or vnlawfull, expedient or vnecessary, profitable or to our losse, and accordingly mooueth vs either to doe it, or to leaue it vndone: But in examination we consider of that which is done already, whether it be well or euill done, wisely and to our good, or vnaduisedly and to our hurt. If the former were thorowly performed, the latter would not be much necessary, ynesse it were to reuiue our good actions (as God did the workes of creation) that we might approue them, and reioyce in the conscience of our well-doing. But because we often faile in it, and doe things rashly and without due aduice, therefore wee are necessarily to vse the latter, and to examine what before wee considered not (our after-wit being better then our fore-wit) that so we may reforme what is amisse, and returne into the right way out of which wee haue erred. Yet because I would not make this already long Treatise ouer-tedious to the Reader, but chiefly because many points and proofes are coincident, belonging to them both, I will not diuide them in my Discourse, but handle them together; and the rather, because I haue already spoken of the generalities of consideration, in which it chiefly differeth from this other of examination, in the former tract of Meditation.

This examination or consideration, is nothing else but a serious waighing, and pondring of those things which neerely concerne vs in our spirituall estate; or the diligent searching and triall of our estates, how they stand between God and vs, in matters concerning his glory and our owne saluation. The which examination is held after a solemne manner in the Court of Conscience, and in Gods presence; wee sitting as Iudges vpon our selues, to giue sentence according to the Law of God, and the euidence of our owne consciences, either with or against our selues, concerning those things which we haue done or left vndone, good or euill. In

§. Sect. 1.
How consideration and examination differ.

§. Sect. 2.
Of examination, what it is, and wherein it consisteth.

which triall, by helpe of memory and conscience, our Register and Witnesse, we reuiew and take a suruey of all that wee haue done in the flesh, of all our parts and faculties of soule and body, examining how we haue imployed them to the glory of him that gaue them; our vnderstandings in knowing and acknowledging him; our memories in remembring him; our hearts and affections in adhering and cleauing vnto him, by louing, fearing, trusting in him, and so in the rest. Of all our thoughts also, words and actions, how wee haue by them glorified or dishonoured God. Of all our course and carriage in our whole life and conuersation, and how wee haue therein answered the end of our Creation and Redemption, which was to glorifie him, who hath made and saued vs. More especially, wee may examine our selues, how wee haue performed or broken our vowes and promises made vnto God, and principally our promise in Baptisme; how we haue shaken off the seruice of sinne, Satan, and the world, and deuoted our selues wholly to the seruice of God. How wee haue profited in mortification, and what corruptions wee haue subdued and weakened, which formerly were potent and strong in vs; how wee haue mastered and abated our pride, anger, ambition, couetousnesse, voluptuousnesse, impatiencie, euill concupiscence, and the rest of our corrupt affections and vn-ruly passions. How we haue profited in newnesse of life, both inwardly in our minds and hearts, and outwardly in our words and actions; how wee haue ruled that vn-ruly member our tongues, and haue made them instruments of Gods glory, and of the edification of our neighbours and our selues. How we haue growne in Gods graces, waxing daily stronger in our faith, and assurance of his loue and our saluation, more feruent in our loue and zeale, more firme in our affiance, and how we haue renewed and increased our sorrow for sinne, our hatred of our corruptions, especially of our beloued finnes, and how we haue in our indeuours and actions answered our resolutions of seruing God in newnesse of life. How we haue furnished our selues with all the parts of our Christian Armour, and kept it fast buckled vnto vs in the whole time of our warfare. How wee haue kept our spirituall watch, and how wee haue resisted or beene ouercome with the tentations of our spirituall enemies. How we haue performed the generall duties of Christianity, and the speciall duties of our callings; and how we haue obserued or neglected the duties of our daily exercise, as they haue before beene described vnto vs. How wee haue profited by Gods Iudgements vpon our selues or others, for the mortification of our sins, and weaning our hearts from the loue of the world; and how his mercies and blessings, his patience and long-suffering, haue beene auailable with vs, to leade vs vnto repentance, and to make vs diligent and cheerefull in his seruice. Whether wee haue beene made more carefull by our former falls, to looke better to our footing, and whether the remembrance of our lost time, hath not made vs double our diligence, that wee may redeeme it, by performing vnto God more faithfull seruice for the time to come. Whether we are daily carefull to renew our Couenant with God, and to preserue our selues from sliding backe in the breach of our promises. Whether we decay not in our first loue, but nourish it and all other sauing graces in their first seruency, yea increase in them daily more and more. Finally,

nally, whether wee are prepared to beare afflictions, and to meete death with a cheerefull and willing heart; and whether our accounts bee in that readinesse, that we doe with comfort and ioy expect and wish for the coming of our Sauour Christ vnto Iudgement.

But the chiefe things wherein we must most often and seriously examine our selues, are our sinnes, and the miseries and punishments which attend vpon them. And first, our originall corruption, whereby we haue defaced Gods Image in vs, and defiled all the powers and faculties of our soules and bodies, whereby being vtterly disabled vnto all good duties of Gods seruice, they are prone vnto all euill, and to performe seruice vnto sinne and Satan. So that there is naturally no sound place in vs, but from the *crowne of the head, to the sole of the foot, nothing but wounds and bruises, and putrifying sores*. Nor any sinne and wickednesse, how abominable so euer, the seeds whereof doe not remaine in vs, wanting nothing but the tentations of the deuill, the world, and our owne flesh, to make them sprout vp and come to their full growth, as oft as we get fit opportunity. Neither is this the case of some alone, but of all without exception, one as well as another, being ready to commit any outragious wickednes, *David* as well as *Cain*, *Lot* as the Sodomites, *Peter* as well as *Iudas*. Or if they doe not, it is not from the benefit of nature, which is equally corrupt in all (all being alike the children of wrath and dead in their sinnes) but from the Spirit of God, which either sanctifieth and changeth the nature of the Elect, or restraineth the wicked, by giuing them some common and Morall gifts, for the good of humane society, which otherwise could not stand, if they were let loose to their naturall impiety. Of which restraint, if they be once freed and left to themselues, they burst out with *Nero*, *Hazael*, *Iudas*, and many others, into such outragious wickednesse, as in the time of the Spirits restraint, their owne iudgements, who are best acquainted with their owne hearts, would haue thought, that their natures could not possibly be inclined to such abominations. Heere then is matter enough for our triall and examination to be exercised about, if wee will rake in this noysome sinke of all vncleannesse, and rip these old sores to the bottome. Which though it be vnpleasant to corrupted nature, because being full of selfe-loue, it fleeth the sight of its owne deformities, and being willing to flatter it selfe with a false opinion of some natiue beauty, doth abhorre the discouery of its vgly filthinesse, and with the Elephant wilfully muddeth the cleere waters, which would giue it a view how monstrously it is misshapen; yet is it a consideration most necessary; seeing this is the roote and fountaine of all our other sinnes, whereof wee should most seriously repent, bewayling, and reforming this inbred corruption; which if wee neglect, and spend all our time about our actuell sinnes, it is all one, as if we should bee still chopping at the branches, and let the roote liue and grow, or be wholly taken vp in clensing of the streames, and neuer take care for the purging of the fountaine, which being polluted, defiles them with its filthinesse.

Secondly, in this examination, we must call our selues to an account for our actuell sinnes, which we our selues haue committed against Gods Majesty, by breaking his Law, and all and euery of his Commandements, in

§. Sect. 3.

That we are chiefly to examine our selues in respect of our sinnes; and first, our originall corruption.

Esa. 1. 6.

Eph. 2. 1, 3.

2. King. 8. 13.

§. Sect. 4.

Secondly, we must examine our selues concerning our actuell transgressions, according to the Law.

thought, word, and deed. The rule of which examination, by which we are to come to our triall, is the Law of God it selfe, which by our sinnes we haue transgressed; for as the Apostle saith, *By the Law commeth the knowledge of sinne*, being that straight rule which best discouereth the crookednesse of our actions, and wherein, and how many wayes we haue swarued from it. In which course, the best manner of proceeding is, that we begin where God beginneth, and so proceed with him, from one Commandement to another, examining our selues, how often and many wayes we haue offended against euery one of them, both by neglecting the duties which they command, and committing the sinnes which they forbid. Whereof I shall not need heere to set downe the particulars, according to which, triall is to bee made, seeing I haue done it already in the former part of this Treatise, vnto which I referre the Reader, who desireth to make vse of it for this purpose. Only let vs know, that the Law of God, being a most perfect abstract of his will, doth containe in it all vertues which he commandeth, and vices which he forbiddeth, and though it be brieue in words, yet as *David* saith, it is in the sense and meaning, *exceeding large*. And therefore when we goe to examine our selues according vnto it, we must not looke so much to the bare words of euery Commandement, as to their sense, being enlarged according to the rules of extension, which are grounded vpon the Scriptures, and euen vpon reason and common equity. As first, where any vice or sinne is forbidden, there the contrary vertue or duty is commanded, and contrariwise. Secondly, where one particular vice is forbidden, or duty commanded, there all vices or duties of the same nature and kinde, are forbidden or commanded, as our Sauour hath taught vs in his exposition of the Law. Thirdly, the Law being perfect, doth require perfect obedience of the whole man, and euery part inward and outward, soule and body; so also whole obedience vnto all and euery Commandement: for hee that breaketh one of them, is guilty of all; and not onely that our obedience bee whole and totall in respect of the parts, but also in respect of degrees, that it bee in that perfection which this perfect Law requireth. Fourthly, the Law being spirituall, and hauing a spirituall sense and power, doth binde not onely the outward man to externall obedience, but also the soule and secret thoughts, the heart and conscience. Yea, the first and last Commandements haue a large extent aboue all the rest, reaching euen to our thoughts and first motions, which haue not the consent of will ioyned with them. Fifthly, where any vertue or vice is commanded or forbidden, there also all the meanes and occasions are commanded or forbidden. Sixthly, where any duty is commanded, or vice forbidden, there also the signes of them both are also inioyned or prohibited: for wee must haue a good conscience, both before God, and also before men, and auoyd not onely the euill it selfe, but also all appearance of it. And lastly, the common rule of charity, binding vs to loue our neighbours as our selues, and that God may be glorified in their obedience, as well as our owne, the Law of God requireth, that wee should not onely obserue all that is contriued in it, our selues, but also prouide, as much as in vs lyeth, that it bee likewise obserued by our neighbours, yea euen by our enemies.

And

Psal. 119. 96.

Mat. 5. 21, 22.

Iam. 2. 10.

Rom. 7. 14.

Act. 24. 16.

Psal. 119. 139.

And if by helpe of these rules we enlarge the Law of God, according to the true sense and meaning of it, and examine our selues answerably in all the duties which it commandeth, and all the vices and sinnes which it forbiddeth, we shall heereby come to a cleere and liuely sense and feeling of our sinnes in all the sorts and kinds of them; vnto which, when we haue in some measure attained, we must then further examine our selues, how often and innumerable times we haue reiterated and multiplyed the same sinnes, against euery of Gods Commandements, in thought, word, and deed. And then wee shall plainly see, that our sinnes in number exceed the haire of our head, and the starres of heauen. Which when we haue done, we must in the next place consider, how haynous they haue many of them beene, in respect of their quality and degree. Where we are carefully to take heed that we doe not (as corrupt nature, pride, and selfe-loue perswade the most) excuse, minse, and extenuate our sinnes; but that wee looke vpon them in their naturall vgliness and outragiousnesse, and aggravate them by all their circumstances of persons, manner, time, place, and the meanes which God hath giuen vs, to preserue vs from committing them, or of raising vs out of them by repentance. As that wee haue thus and thus sinned, not onely when wee were the vassals of Satan, vncalled, and vnregenerate, with full consent of will, and with all delight and cheerefulness, but since wee were called, regenerate and inlightened by Gods Spirit; and since we haue giuen our names to Christ, and professed our selues to be his seruants, we haue oftentimes done seruice vnto Satan his arch-enemy, by committing many sinnes, not onely through frailty and infirmity, either through ignorance, or because we were taken vpon the sudden and at vnawares; but oftentimes wittingly and willingly against knowledge and conscience, yea sometime wilfully, being transported with the violence of our carnall lusts and passions, and (as it were) with an high hand against God. That we haue thus sinned, not onely in secret, committing that wickednesse in Gods presence, which wee would haue forborne in the presence of a mortall man, but also openly and scandalously, to the dishonour of God, and slander of our profession. That wee haue not seldome fallen into these sinnes, but often and many times; yea euen after that we haue repented of them, and haue resolved, vowed, and promised, that we would leaue and forsake them. That we haue committed these sinnes, not against an enemy, a stranger, or one of meane condition, like vnto our selues, but against God, omnipotent in power, and glorious in Maiesty; and vnto vs so infinite in grace and mercy, that with all other blessings which we inioy or hope for, he hath giuen the Sonne of his loue vnto vs, and for vs, that he might by his death worke that great worke of our Redemption, and giue vnto vs life and happinesse, who were the slaues of Satan, dead in our sinnes, enemies to God and our owne good, and the children of wrath as well as others. That we haue not by strong inducements beene drawne to offend so great and gracious a God, but for meere trifles, and the contemptible wages of worldly vanities. That wee haue committed these sinnes, being the members of Iesus Christ our Head, and so (as much as in vs did lie) haue defiled him with the taint of our sinnes, and drawne him (as much as we could) into communion with

vs

§. Sect. 5.
How we must
aggravate our
sinnes, in respect
of circumstan-
ces.

vs in our wickednesse, that shed his precious blood to purge and purifie vs, that we might be holy, and without all blemish of sinfull pollution. That we haue by our sinnes grieued the good Spirit in vs, vexing him who is our Comforter, by quenching his good motions, and obeying the suggestions of Satan, and the lusts of our sinfull flesh. That we haue thus sinned, and hauing false, haue lien in our sinnes without repentance, notwithstanding the plentifull meanes which God hath granted of grace and sanctification. As the light of the Gospell and preaching of the Word, whereby we haue been instructed, counselled, admonished, reproued, comforted in all good courses by his gracious promises, and withdrawn from sinne by the denunciation of his curse and terrible threatenings. Yea notwithstanding the Lord hath encouraged vs to serue him cheerfully, with the liberall wages of present blessings, and disheartened vs from going on in sinne, by causing vs to feele the smart of his chastisements and corrections.

§. Sect. 6.

That it is a profitable course to keep a Catalogue or Register of our speciall sinnes; and the manifold fruits which will arise of it.

And thus we are to examine our selues, both in respect of the number and quantity, and the hainousnesse and quality of our sinnes. But because our obseruation is slight, our memories short, and not able to recount and recall them, when we most need to haue them in our sight, and because we oftentimes are interrupted in this exercise by many distractions: It should be a profitable course, if we would, when wee are best at leisure, and most fit for this exercise, and especially in the day of our affliction and humiliation, examine our selues thorowly and seriously, according to euery one of the Commandements, in the order before prescribed; and as we goe, take a Catalogue of all the sinnes that we can with deliberate study call to our remembrance, which we haue committed in the whole course of our liues, not in the particular acts, which being often reiterated, are innumerable, but in their seuerall kinds. And for our more distinct and orderly proceeding herein, we may consider how we haue carryed our selues in our seuerall ages, states and callings, in our childhood, youth, mature, and old age, how towards God, our neighbours, and our selues; how before we were called, in the dayes of our ignorance; and how since wee were called and enlightened with the knowledge of God and his truth; how in this, and how in that passage of our liues; how when we were children vnder gouernment of our parents; and how since we were parents and gouernours of others. Which when we haue at once or sundry times drawne, and enlarged, as afterwards vpon occasion our sinnes come to our remembrance, it will be a notable helpe, not onely for the beginning of sound repentance, but also for the renewing of it, as oft as we goe about it: and minister vnto vs matter plentifully, for the confession of our sinnes before God, and deprecation, when we haue thus humbled our soules in his sight; and much strengthen our faith in the assurance of their remission, when as we haue thus specially repented of them, confessed them, and craued at Gods hands mercy and forgiveness. But especially we must remember in this our Catalogue, to set down our most grievous and hainous sinnes, whereby wee haue most dishonoured God, and prouoked his displeasure against vs, whether they haue been committed before, or after our calling. For though God hath forgiven them, wee must

must not forget them, but must retain them in memory, and daily repent of them, vsing them as a chiefe motiue to worke our hearts to hearty sorrow, both for them, and all our other sinnes, and as goades and prickes in our sides, to make vs with more zeale to goe on in the contrary course, and in bringing forth to Gods glory the fruits of new obedience. And thus the Lord required of the Israelites, that they should alwayes remember their stiffe-necked rebellion in the Wildernesse, whereby they prouoked him to wrath against them. And thus among their other sinnes, they specially remembre and acknowledged their vngratitude in reiecting Gods gouernment, and desiring of a King. Thus *Dauid* repenting of all his other wickednesse, doth specially call to minde his adultery and murder, euen after God by his Prophet had assured him of forgiuenesse. And the Apostle *Paul*, vpon all occasions remembreth his grieuous sinne of persecuting the Church, both for his humiliation, and to stirre vp his zeale in Gods seruice. And thus hauing set downe our accounts with God for the time past, it will be a good course for the time to come, that our reckonings may be kept continually euen, to keepe a iournall or day-booke, wherein we are to set downe what sinnes of note wee can obserue in our selues euery particular day, either in the committing of any euill which God hath condemned, or in omitting, or negligent performing any speciall and necessary duties which he hath commanded, respecting himselfe, our neighbours, or our owne persons, which if it haue beene hainous and grieuous, we may well register and write it in our Catalogue (as it were) in capitall or red letters, as a sinne to bee repented of in the whole course of our liues. For if Merchants and Trades-men finde it profitable and necessary, to haue not onely bookes of accounts, which containe the maine matters of their estates, what they haue, and what they haue parted with; what they owe, and what is owing to them; but also their day-bookes, wherein they write what they buy, and what they sell; what they haue laid out, and what hath come in; and yet all this paines is taken for the preserving and increasing their worldly and temporall riches, which are momentany, vncertaine, mutable and sure to perish: Why should wee thinke such care too much, and paines too great, for the good of our soules, and the preserving or increasing of our spirituall and eternall riches, the discharge and cleering of our debts vnto God, which if they bee found vpon our account at the great Audit of Gods last Iudgement, shall neuer be forgiuen, but make vs liable to euerm-lasting punishments? Besides, we shall receiue for the present, diuers benefits, by keeping and registering this strict account. For heereby we shall be more watchfull ouer our selues, that we let no enemy enter in the day, which will trouble vs at night, and will not let vs rest till we haue thrust it out by vnfained repentance; we shall be freed from carnall security, and be made more carefull in obseruing our sinnes, either to preuent or reforme them, and more able to remember them when they are committed, that we may bewaile them, and take better heed for the time to come. And finally, we shall not so easily be overcome of euery temptation, and inticed vnto sinne, when as we know before-hand, that it shall come into account, and vnder the censure of conscience, awarding vs to shame or sorrow,

Dent. 9. 7.

1. Sam. 12. 19.
Psal. 51. 14.1. Tim. 1. 13.
1. Cor. 15. 9.
Act. 26. 10.

sorrow, and to lose the sweetnesse, which we haue tasted with some carnall delight in sinning, by the smart and paine of speedy repentance. And as no wise man will runne vpon the score, or haue his name in the shop-book, for euery needlesse trifle which may well bee spared, because one thing draweth on another vntill it come to a round summe; nor for a greater matter, when he purposeth present payment, as soone as the wares are brought home, because the crossed booke, as it sheweth his honesty in paying his debts, so at least it seemeth to argue defect of present meanes, in that for the time he was indebted: so much lesse would any come vpon the score, or into the booke of conscience for euery small bait of worldly pleasure or profit, seeing here especially one thing pulls on another, and many litle make a great reckoning; nor yet for matters of greater moment, if they considered that payment must bee made, the score cleered, and the booke crossed, before they can betake themselves to quiet rest. Which when it is done, though it sheweth their faith and piety in repenting, yet withall their frailty and imperfection in their spirituall estate, in that by falling into sinne they needed repentance.

§. Sect. 6.

Of the consideration of our misery and punishment.

Heb. 10. 31.

And thus we must examine our selues in respect of our sins; which when we haue done, we must not rest there, but enter also into the consideration of the misery and punishments, which not being repented of, they bring vpon vs. As that they make vs subiect to the wrath and displeasure of Almighty God, who being a consuming fire, and we as stubble or combustible matter, it must needs be a fearfull thing to fall into his hands. To the curse also of the Law, denounced against all that continue not in all that is written therein to doe it, and to all the plagues and punishments threatened therein, which respect either this life, or the life to come: that they are a wall of separation betweene our God and vs, stopping from vs the sweet influences of his grace and loue, and hindring vs of many testimonies of his fauour in temporall things, which otherwise hee would graciously bestow vpon vs. And contrariwise, that till we repent, they in danger vs to euerlasting condemnation, which though we doe hereafter auoyd, by turning from our sinnes vnto God, yet in the meane time they expose vs to temporary afflictions, which God vseth as a meanes to bring vs to repentance; crossing vs in our euill courses, and setting thorny hedges in our way, to stay vs from running too farre from him. They moue him to meet with vs at euery turne, and to bring vs to a true sight and sense of our sinnes, by fitting his punishments in some proportion or likenesse vnto them; because so brutish wee are in obseruing our sinnes, and the iudgements of God inflicted for them, that (like the dog before the sheepe that he hath worried) wee need to be taken with the manner, and to haue our fault laid before vs, when he taketh vs in hand to beate vs for it. For because sinne is too sweet to our carnall appetite, therefore the Lord imbittereth it with the wormewood and gall of afflictions, which oftentimes much more vexing vs, then wee tooke delight in the pleasure of sinne, doth make vs afterwards, when wee remember this lothsome after-taste, to restraîne our appetite, and not to giue way to our carnall concupiscence alluring vs to wickednesse.

And thus we see the subiect matter and manner of our examination, with

Hos. 2. 6.

Lam. 3. 19.

§. Sect. 7.

Of the end of this examination, and time when it is to be performed.

with the helpes and meanes whereby we may be furthered in it. Now the maine end of it is, that it may serue as an effectuall meanes to bring vs to repentance; for therefore we labour to come vnto a true sight of our sinnes, that we may vnfaignedly bewaile them with bitter griefe. Therefore doe we take a thorow view of our sinnes, and the Iudgements of God, miseries and punishments, which doe accompany them, that seeing the vgly deformities of the one, and feeling or foreseeing the smart of the other, we may be moued, either not to sinne, or being ouertaken, to leaue and forsake them, and to preuent our owne woe by speedy repentance. The time of this examination is alwayes in season, because repentance is neuer vnseasonable. For seeing the score is seldome cleere, and our frailty such, that conscience is occasioned to hold the pen still in hand, and euery hand while writeth vp our debts; therefore we must be still examining, cleering and crossing of our bookes, that nothing may stand vpon account, when we shall be called to Iudgement; which being most certaine, and the time most vncertaine, it would be our wisdom to be alwayes in readinesse. In which regard it were to be wished, that we would spend some little time, euery night before we goe to sleepe, in examining our selues, and cleering our accounts for the day past, the which I here passe ouer, hauing spoken of it before in the daily exercise. But most solemnly and seriously are wee to set our selues about this duty of examination, when as wee haue some speciall cause of renewing our repentance. As when wee desire any extraordinary benefit which vve greatly vwant, when we vndertake any waighty businesse; vwhen vvee humble our selues in any solemne manner before God, either publikely or priuately, in the sight and sense of our sinnes, vvhich vve desire should be pardoned, or of some imminent and approaching iudgement, vvhich vvee vould preuent, or some present affliction vvhich vve vould haue remoued; or vwhen vvee prepare our selues that vve may come as vworthy ghests to the Lords Table. Then is this examination most seasonable, as being the best preparatiue for humiliation, feruent prayer, and serious repentance.

1. Cor. 11. 28.

§. Sect. 8.

A complaint of the neglect of this duty, and the causes thereof.

But alas, howv is this excellent duty generally neglected? and howv seldome doe the most that professe Christianity, call themselves vnto this account, multiplying their sinnes from day to day, and neuer making any reckoning of them? And although almost all men hold it to be most necessary, to be still reuiewing their vworldly estates, and to keepe a strict account of their debts, and meanes to discharge them of their disbursements and expences, and of their profits and commings in; yet howv fewv are they vvho seriously examine their debts to God, or of the meanes vwhereby they may discharge them? howv they thriue and increase, or howv they decay and goe backvvard in their spirituall estate, till at last they prooue Banquerupts in all grace and goodnesse, and so desperate in their estates, that they onely thinke howv they may runne further in debt, and neuer take care howv it may be discharged? Of vvhich neglect there are many causes. First, because they are so farre in loue vvith their sinnes, that they loath all meanes vvhich might vvorke any dislike, or conuince them of the necessity to leaue and forsake them. So our Sauour saith, that *when light is come into the world, men loue darknesse rather then light, be-*

Ioh. 3. 19, 20.

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cessarie, not onely for our nature, but also for our states and callings, places and persons. Giue vs with thy blessings their right vse, and giue them vertue and strength to sustaine and nourish vs. Let vs, when wee want these blessings, begge them from thee, and when wee haue receiued them, returne thee thanks. Inflame our hearts with loue towards our brethren, and let vs not, through couetousnesse and selfe-loue, seeke onely our owne good, but let vs seeke the common good of our brethren, and pray for it as well as for our owne. Let vs know and acknowledge our frailty and mortality, who neede to be daily sustained by thee, and let this make vs like children, to resort daily vnto thee our heavenly Father, craving from thee all things needfull. Let vs not be distrustfully carefull for the time to come, but euer depend vpon thy Fatherly prouidence, being assured that thou who hast provided for vs to day, wilt provide for vs to morrow. Let vs lay vp goods to good ends, not onely that we may haue to supply our wants, and to provide for our families, but also to releue the necessities of others. Let vs not be so addicted to the commodities of this life, but that withall, wee doe most principally labour for Spirituall graces, and things pertayning to a better life. Let vs as much desire to be freed from the corruption of sinne, as the guilt and punishment, and as wee craue the forgiuenesse of our sinnes, so let vs earnestly labour to forsake them. Remit and pardon all our sinnes, and to this end giue vs a liuely Faith to apply Christ for our iustification. Let vs pray for remission, not onely with seruencie, but also with Faith, stedfastly beleeuing that thou wilt pardon them, and seale this assurance in our hearts by thy good Spirit. Let vs see our sinnes, and heartily bewaile them, and be truely grieved because they no more grieue vs. Let vs after reconciliation desire and endeavour in all things to please thee, and chuse rather to displease our selues and all the world, then thy Maiesty. Let vs confirme our Faith in the assurance of pardon, by forgiuing those who haue trespassed against vs, and that not in shew onely, but in truth and sincerity. Let vs not onely forgiue iniuries, but also forget them, and approue our sincerity in remitting, by our readinesse to performe all good duties vnto them, that wee may overcome euill with goodnesse. Let vs passe by offences, and shew our wisdome in our slownesse to Anger and Reuenge. Let vs doe good to those that hurt vs, and pray for those that persecute vs. Giue vnto vs not onely the grace of Iustification, and the Remission of our sinnes, but also of Sanctification, and the spirit of fortitude, whereby wee may mortifie sinne, and be enabled to resist the tentations of the flesh, the world and the deuill. Let vs not, when we are washed with the blood of Christ, and freed from the guilt and curse of sinne, defile our selues againe, nor be intangled in the yoke of bondage, but let vs stand fast in the liberty which Christ hath purchased for vs. Let vs not abuse our liberty as an occasion to the flesh, and because we are freed from sin, sin the more freely; but being deliuered out of the hands of all our spirituall enemies, let vs worship and serue thee without feare, in holinesse and
right-

righteousnes before thee all the dayes of our liues. Let vs continually warch & pray, that we doe not enter into tentations, seeing our spirituall enemies are euer most busie & malicious in assaulting those, whom thou hast pulled out of the kingdome of darkenesse, and made subiects of thy Kingdome, and seruants of thy family. Let vs consider our owne weaknesse, and our enemies power, and let this moue vs with more seruency to craue thy helpe and assistance. Establish vs (O Lord) by thy free Spirit, and so strengthen vs with thy wisdome and power, that we may be able to stand against the artificiall and cunning tentations of the deuill. Doe not giue vs ouer to the Tempter, nor leaue vs to our selues, but with the temptation giue all happy issue, that we may haue the vpper hand, and be preserued from all euill. We craue not to be freed from temptation, but that wee may not be tempted aboue our power; Yea, try vs, O Lord, as much as thou wilt, so that being tried, wee may be found approued. Let vs quench the fiery darts of the deuill with the shield of Faith, and not admit of his suggestions, but nippe them in the head, when they are first offred vnto vs. Leade vs not (O Lord) into temptation; giue vs not ouer to our owne lusts, to be hardned with the deceitfulnesse of sinne, nor to the world, to be carried away with the desires thereof, nor to the deuill, to be ouercome with his tentations, and to be carried away captiue to doe his will. Let those weakenesses which we discern in temptation, make vs to rest more entirely vpon thy power. Let vs in the sight of them be truly humbled; turne them to our good, and make vs more careful in the vse of all good meanes to attaine vnto more strength. Let vs not fall away in the time of temptation, but enable vs to withstand our enemies in the euill day; and hauing finished the fight, let vs stand fast, and be kept by thy power through faith vnto saluation. Let vs alwaies be prepared for the day of battell, and put on thy whole armour, that wee may be enabled to resist our enemies. Let vs not tempt thee by running into temptation, and expose our selues to Satans baytes and snares, before they be offered vnto vs. Let all our trials and tentations tend to our good, and the more enrich vs with Spirituall graces, and so further our euerlasting saluation. Doe not (O Lord) punish in vs one sinne, by giuing vs ouer to another, neither leaue vs to our owne lusts, to the hardnesse of our hearts, or to a reprobate minde, to commit sinne with greedinesse. Giue vs thy sanctifying Spirit, and enable vs thereby not onely to fight against the flesh, but also to subdue and mortifie our earthly members, our inordinate affections and euill concupiscence. Renew vs by thy Spirit, that we may no longer be carnall, but Spirituall, walking not after the flesh, but after the Spirit. Let vs not be carried away with the world, or ouercome with the tentations, either on the right hand, or on the left: But let vs ouercome the world by Faith. Giue vs the Spirit of Wisdome to preserue vs, that we be not ensnared with worldly wiles; keepe vs from being corrupted with rotten speeches, and the inticements and ill counsels of the wicked; let vs not stumble at their scandals and offences, nor be mis-led by their euill en-

samples, preferue vs from the contagion of their company, and let vs not be conformed to their fashions, but notwithstanding all their tentations, let vs constantly perseuere in the course of holinesse and righteousness. Giue vs grace to renounce all worldly lusts, ambition, couetousnesse and voluptuousnesse. Weane our hearts from earthly vanities, and let vs vse the world as not abusing it. Crucifie vs to the world, and the world vnto vs, and let vs liue as pilgrims and strangers vpon the earth, and Citizens of heauen. Let vs minde heavenly things, and contemne the things of the world as meere vanities, in comparison of Spirituall graces and heavenly glorie. Let vs not be overcome with worldly afflictions, but either in whole or in part release vs of them, or else arme vs with patience, that wee may beare them and indure tentation, that so being approued, wee may receiue the Crowne of life. Tread downe Satan vnder our feet, shew thy power in our weakenesse, and glorifie thy Name in our victory. Perfect the worke of our Sanctification & Redemption which is begun in this life, & not only free vs in part from our corruptions, but conforme vs wholly to the glorious Image of thy Son. Deliuer vs from euery euill thing, and preferue vs vnblameable to thy heavenly Kingdome. Let vs shake off security, and be vigilant and watchfull, & let vs about all obseruations looke to our hearts. Let vs keepe a narrow watch ouer our tongues and senses, let vs make a couenant with our eyes, and turne them away from beholding vanities. Let vs long after our full deliuerance, and finall victory ouer our spirituall enemies; and seeing we shall not absolutely be freed from sinne, and perfectly sanctified in this life, let vs earnestly desire to be dissolued & to be with Christ, that so being fully deliuered from the body of this death, wee may performe vnto thee such perfect seruice as thou requirest. Confirm our Faith in this assurance, that thou wilt heare our prayers, and grant our requests, seeing thine is the Kingdom, whereby thou hast right to giue whatsoeuer we desire, thine is the power & might, whereby thou art able to grant our requests, and thine also is the glory both of giuing all good things; and also of all good things giuen; and therefore thou wilt be willing to heare our suits, seeing they tend to the aduancement of thy glory. And so (Lord) we ascribe vnto thee vniuersall Kingdom, whereby thou rulest and gouerneest all things, and acknowledge thy wisdom, power and prouidence, to thy prayse in disposing of them at thy pleasure: we acknowledge and ascribe vnto thee the glorie of being our King, who preservest and defendest vs, rulest and gouerneest vs with the Scepter of thy Word & holy Spirit. We ascribe vnto thee all power, whereby thou art able to doe whatsoeuer thou wilt, and magnifie thy Name for keeping & ruling vs with this power vnto saluation. We render vnto thee all glorie, and the deserved praise of all thy goodnesse, magnifying thee according to the multitude of thy mercies, and the excellencie of thy gifts, wherewith thou hast enriched vs; desiring that wee may ascribe all the good wee haue done, or can doe, to thy glorie, as being the supreme end of all things. And this thy Kingdome, Power and Glory, wee doe not limit with the longest time, but

but ascribe them vnto thee from euerlasting, to euerlasting, euen as thou thy selfe art without beginning or ending. And thus, holy and heauenly Father, we testify our faith, and the truth of our desires, by saying *Amen*, and giue the assent of our hearts to the words of our mouthes in all our petitions; beleeuing that thou in thy good time wilt grant all our suites which we haue made according to thy will, as shall best stand with thy Glory, and our saluation; in which perswasion we conclude our prayers, and attend thy leisure, through Iesus Christ our Lord. Amen.

A priuate Prayer for the Morning.

O Lord our God, most glorious in maiesty, and omnipotent in power, who fillest heauen and earth with thy presence, and yet in a more speciall manner vouchsafest to dwell with those who are of a broken heart and contrite spirit, to heare and helpe them in all their necessities; I thy poore humble seruant, in the mediation of Iesus Christ, doe make bold to approach into thy glorious and dreadfull presence, that I may lay open before thee my wretched estate and condition, by reason of my manifold and grievous sinnes, and those fearefull punishments, both temporall and eternall, vnto which by their guilt they haue most iustly obliged mee. For though thou diddest create me holy and righteous, according vnto thine owne Image, yet I haue falne from that state of innocency and blessednesse, in the loynes of my first father *Adam*, and by beeing guilty of his sinne, am become also liable to his punishment. And as I am partaker of his sinne by imputation, as being one of his taynted posterity, so also of the corruption of his nature by propagation, the which like a fretting leprosie, or running canker, hath wholly ouerspred all the powers and parts of my soule and body, vtterly disabling them vnto all duties of thy seruice, and making them the ready instruments of sinne and Satan. And whereas in their creation they were fit habitations for thine owne Maiesty to dwell in by thy Spirit, through this naturall corruption they became cages of vncleane birds, yea, noysome sinkes, exhaling and breathing out the lothsome sent, and poysonous vapours of carnall concupiscence and filthy lusts. Mine vnderstanding is so darkened with ignorance, that it is naturally vnacquainted with thy will and waies, and though it bee wise to euill, yet vnto that which is good, I haue no knowledge; my carnall reason and wisdom is enmity against thee, and vnderstandeth not the things of thy Spirit, but so foolish it is, that it iudgeth them foolishnesse. My iudgement is so corrupted, that it hath no spirituall discerning, being ready to mistake euill for good, falshood for truth, and wrong for right. My conscience is either seared or superstitious, ei-

ther senselesse of sinne, or scared with shadowes; my minde and imaginations are onely and continually euill, rousing wholly after earthly things, and neuer minding spirituall and heauenly. My memory is become a storehouse of iniquity, with which it is so fully fraughted, that there is no roome for good instructions and the rich treasures of thy sauing Truth. My will is so corrupted, that it standeth in flat opposition to thine holy will, approuing and chusing that which thou dislikest and condemnest, and refusing and abhorring that which thou likest and commandest. My heart is wholly turned from thee, and cleaueth to world and earthly vanities, and is full of infidelity, security and impenitency, hardned in sinne, and vnflexible to all good. Mine affections are wholly corrupted and disordred, louing, fearing and trusting in the creature more then in the Creator; and all the members and parts of my body are sluggish and slothfull vnto all duties of thy seruice, but the apt and ready instruments of my sinfull soule for the acting of all manner of wickednesse. From which cursed fountaine of originall corruption, haue plentifully flowed those poisonous streams of actuall transgressions, whereby I haue violated & broken thy whole Law in thought, word and deede. For in stead of doing thy Law, I haue wholly transgressed it; in stead of obseruing the duties commanded, I haue committed the vices forbidden; in stead of continuing in obedience, I haue continually disobeyed it, from my tender infancy to this present day. A great part of my time I haue lien starke dead in trespasses and finnes, not being able to thinke a good thought, or entertaine a good desire, because both my minde and will were enslaved vnto Satan in the chaynes of sin. And all this while my eares were deafe, mine eyes blinded, and my heart without vnderstanding, so as I could neyther heare, see, nor discerne the things which concerned thy glory and mine owne saluation, but vtterly neglected thy many and gracious calls inuiting me to thy seruice. Yea, Lord, since the time that thou hast, through thy mighty power, and of thy mere grace, quickned and raysed me from this death of sinne, how haue I, like *Lazarus*, come out of the graue bound hand and foote, and still so fettered and hampred with the reliques of my corruptions, that I walke slowly and lamely in the wayes of thy Commandements, oftentimes neglecting, vpon euery slight occasion, the duties of holinesse and righteousnesse, and oftentimes performing them with such weakenesse and imperfection, as it is hard to say whether they were not better vndon, then so done? O how often doe I forget euen the mayne end for which I liue, namely, that by glorifying thee I may liue eternally; and as though I were a citizen of the earth, how haue I my conuersation here, spending my thoughts and strength about worldly vanities which profit not, and not so much as minding spirituall and heauenly things! How slowly (alas) do I come to the duties of thy seruice, who art so infinitely bountifull in thy rewards! How coldly & carelesly, how dully & drowzily, how irreuerently and negligently do I performe them! How soone am I weary of these holy exercises, and desire to returne to my worldly imployments! How little sweetnesse doth my aguish taste feele in thy loue,

loue, though it be better then wine, and in feeding vpon thy spirituall delicacies in thy banquetting-house, thy Word and Sacraments? How little delight haue I had in thy Sanctuary and Sabbaths, and how haue I consecrated the least part of them as an holy Rest vnto thee, and misspent the greatest part in thinking mine owne thoughts, in speaking mine owne words, and doing mine owne workes? How much and often haue I abused thine holy ordinances, through my worldlinesse and prophane-nesse, and after that I haue long inioyed them, how little haue I profited by them? Mine heart is still full of grosse infidelity, which is the cause that I am not much raised and comforted with thy sweet promises, nor deiected and humbled with thy terrible threatnings. It is full of impenitency, being vnapt to mourne for sinnes past, or to resolute vpon amendment for the time to come. It is full of carnall security, making mee to apprehend no danger, when as I walke in the midst of pernicious snares, which are in euery place laid in my way by my spirituall enemies, and to put the euill day farre from me, when as pulling it on with my sins, it approacheth neere, and is ready to seaze vpon me. It is much hardened through the deceitfulness of sinne, custome in sinning depriving mee of the sense of it. There is much spirituall pride that lyeth lurking in it, which maketh me ready to arrogate the good things I haue not, to ouerweene those I haue, and to attribute the praise of both vnto my selfe, and so to rob thee of the glory of thine owne gifts. Hypocrisie also still hangeth vpon me, being ready, like a flie thiefe, to steale in, when I open the doore of mine heart, to let in any grace or religious duty. I am still tainted and poysoned with carnall selfe-loue, which maketh mee oftentimes to incurre spirituall hurt and damage, whilest I labour ouer-eagerly after worldly good, and earthly aduantage. Yea as hereby I am made apt to neglect my soule, for the seeming and present good of my body, defrauding it of all dues that belong vnto it; so likewise the duties of righteousness and loue which I owe to my neighbours, when as they are in my partiall affection ouer-ballanced with some worldly profit, pleasure or preferment. O that my head were a fountaine of teares, that I might wash my defiled body and soule in the floods of vnfeined sorrow! O that I could mourne for my sinnes, as a man mourneth for his onely sonne, and be sorry for them, as a man is sorry for the death of his first-borne! O that I could looke vpon him whom I haue pierced with bitter griefe, and be thorowly displeased with my selfe, because I haue by my sinnes so much displeased thee, who hast been euer vnto me so gracious a God, and so louing a Father! O that thou wouldest come downe and strike my rocky heart, that out of it might flow wholesome streames of repentance! But alas, the filthy stains and deepe dye of my sinnes cannot bee washed cleane with these waters. It is onely that Fountaine which thou hast opened to the house of *Dauid*, and the inhabitants of Ierusalem for sinne and for vncleannesse, that is sufficient to purge me from my ingrained filthinesse. It is those bloody streames alone which so plentifully flowed out of my crucified Sauour, that can cleanse me from all my sins. And therefore (O Lord) for thy mercies sake, and for thy Christs sake, wash my leproous body and soule in the streames of this thy Iordan. Yea

(Lord) seeing they are so deeply stained with the double double dye of imputed and inherent, originall and actuall finnes, that no slight and ordinary washing can purifie and restore them to their created cleanness, multiply thy washings; drench and diue me thorowly in the streames of this liuing Fountaine, that being cleansed from my Scarlet and Crimson finnes, both in respect of their guilt and punishment, I may become as white as Snow, and that no spot remaining of spirituall defilement, I may be iustified when thou iudget, and stand righteous in thy sight. And together with the staine of sinne, take away also the sting of conscience, and worke in it sound and secure peace, by perswading me, by the infallible testimony of thy Spirit, that my finnes are remitted, I reconciled through the death and satisfaction of thy Sonne, and that, of the child of wrath, and heire of perdition, I am now become thine owne child by adoption and grace. And to this end let me finde and feele it in mee, not only the Spirit of Adoption perswading me of thy fatherly loue, and sealing me vp vnto the Day of my Redemption, but also the Spirit of Sanctification, mortifying in me all my sinfull corruptions, by applying vnto mee the vertue of Christs death, and quickening mee in the inner man, vnto holiness and newnesse of life, by the power and efficacy of his Resurrection. Let me put off, concerning the former conuersation, the old man, which is corrupt, according to the deceitfull lusts; and being renewed in the spirit of my minde, let me put on the new man, which, after thine owne glorious Image, is created in righteousness and true holiness. Let me continually keepe a narrow watch ouer my selfe, that I bee not againe intangled in the snares of the diuell, nor circumvented and misled through the deceitfulness of my corrupt flesh, but being freed from sinne, let me now become the seruant of righteousness. Let mee make conscience of all my wayes, and shunne not onely open and notorious, but also secret finnes, yea, all the occasions of euill, and hate euen the garment which is spotted of the flesh. Let mee put on daily the whole armour of God, that being weake in my selfe, I may bee strong in thee, and in the power of thy might, and bee inabled to withstand the wiles of the diuell, and resist all tentations in the euill Day; praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseuerance. Weane mine heart and affections more and more from the loue of the world and earthly vanities, and being a pilgrim on earth, let my conuersation be in heauen, from whence I expect a Sauour and Redeemer. Begin, and worke in me all spirituall gifts and fauing graces which yet are wanting, and daily increase and confirme those that are begun; and let me daily bring forth the fruits of them all, throughout my whole life and conuersation in new obedience, labouring to performe vnto thee faithfull seruice in all my thoughts, words and deeds. Let me delight in the wayes of thy Commandements, and performe all the duties of holiness, righteousness and sobriety, with all cheerefulness and inward ioy. Let me daily seeke thy face and fauour aboue all things, and reioyce in nothing so much, as in the assurance of thy loue, and when the light of thy countenance shineth vpon mee. Remove out of my way, all lets and impediments, which might hinder me

in my Christian course, or so assist mee with thy grace, that I may overcome them. Stablish me with thy free Spirit, that I may not onely begin well, but also continue in all grace and goodnesse vnto the very end of my life, and let me be stedfast, vnmoueable, and alwayes abounding in the worke of the Lord. And with these my prayers and supplications, I doe also ioyne my praises and thanksgiuing, lauding and magnifying thy great and glorious Name, for thine inestimable loue, and the fruits and testimonies thereof shewed vnto me, euen from before all beginnings vnto this present day. For that thou hast, of thy free grace, chosen mee to life and saluation, created mee after thine owne similitude and likeness, in wisdom, holinesse and righteousness, redeemed me at so deare a price, out of the miserable bondage of my spirituall enemies, effectually called mee, by the sound of the Gospell, to the knowledge of thy truth, vnited me vnto Christ by thy Spirit and a liuely faith, and made me partaker of all his benefits; for my iustification by his righteousness and obedience, and for some degrees of sanctification begun in mee, whereby thou hast subdued the power of sinne, that though it dwelleth, yet it doth not raigne in me, and hast wrought in me some desire, resolution and indeuour to serue and please thee. For that thou hast watched ouer me with thy providence, in the whole course of my life, and namely, this night past, and hast thereby preserved mee from all perils; from the terrours of the night, and the malice of mine enemies, and hast refreshed me with quiet rest, and now raised me vp in the strength thereof to doe thee seruice. O Lord, enlarge my heart, that I may duly consider of thy manifold and rich mercies, and bee thorowly inflamed with the apprehension of thy loue. What am I (my God) that thou shouldest be thus gracious vnto mee, who am altogether lesse then the least of thy mercies, yea worthy of thy greatest punishments! O that I could loue and praise thee according to thy bounty and goodnesse! And being so poore, that I haue nothing to repay; and thou so rich, that thou neither needest, nor requirest any thing else; O that I could euer remaine a gratefull debter, hauing mine heart filled with thankfulness, and my mouth with thanksgiuing! And now (Lord) I further beseech thee, to continue still my God and guide, to direct, leade and vphold mee in all the wayes of holinesse and righteousness. Take mee into thy gracious protection this day and euer, and watch so ouer mee with thy all-ruling providence, that I may be preserved safe from all enemies, worldly and spirituall, and from those manifold dangers which incompass mee on euery side. Giue mee grace so to spend this day, that some glory may redound vnto thee by my seruice, some profit and benefit vnto those with whom I liue, and some further assurance vnto my selfe (from the increase of sauing graces discerned in mee, and spirituall strength in all good duties) of my saluation and eternall happinesse. Order and gouerne all my thoughts, that they may be religious and honest; my speeches, that they may bee wise, and seasoned with grace, and all my workes and actions for the well performing both of the generall duties of Christianity, and the speciall duties of my calling, blessing so all my labours, that I may be cheered and comforted in them by my prosperous successes
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in all my good indeuours. Supply vnto mee all temporall blessings, and the necessary comforts of this life, and let mee liue at thy finding, and receiue whatsoeuer I inioy, as the gifts of thine owne hand, and pledges of thy loue, that I may returne the praise which is due vnto thee for them, and vse them as helpes to further mee in all duties of thy seruice. Finally, I beseech thee, good Lord, to vouchsafe these and all other benefits, not onely vnto mee, but also to thy whole Church and euery particular member thereof, especially to this in which I liue. Multiply thy fauours vpon our Soueraigne Lord the King, our noble Prince, the Prince Electour Palatine, and the Lady *Elizabeth* his wife, with their issue; vpon the honourable Lords of the Priue Councell, the Magistrates and Ministers of thy Word and Sacraments, the afflicted members of Iesus Christ, my friends and benefactors, kindred and acquaintance, and especially vpon this whole family; giuing vnto vs all grace, that wee may keepe the vnity of the Spirit in the bond of peace; and so ioyne together with our hearts and minds in all duties of thy seruice, as that we may ioyntly inherit that eternall happinesse of thy Kingdome, through Iesus Christ our Lord; to whom with thee and thine holy Spirit, bee rendred all glory and praise, might, Maiesty, and Dominion, both now and euermore. Amen.

Another priuate Prayer for the Morning.

Almighty and eternall God, our most gracious and louing Father in Iesus Christ, I thy poore sinfull seruant, being in my selfe vnto thee vnworthy to appeare in thy glorious presence, doe yet in the Name and mediation of Iesus Christ, offer vnto thee my prayers and supplications, in obedience to thy Commandements, and in some assurance of thy gracious promises; rendring vnto thee from the bottome of mine heart, all humble and hearry thanks, for thy manifold mercies and abundant blessings multiplied vpon mee, both in respect of spirituall and heauenly priuiledges, which concerne my euerlasting saluation, and of temporall and earthly benefits appertaining to the good of this life, and my present estate in this place of my Pilgrimage. For that thou hast freely loued mee from all eternity, and of thy meere grace hast chosen mee vnto life and glory, without any respect of my workes or worthinesse. For creating mee according to thine owne Image, and redeeming me out of the estate of sinne and death. For calling mee effectually by thy Word and Spirit, and making mee a seruant of thine owne family, and a member of Iesus Christ, whereby thou hast giuen mee iust title vnto him and all his benefits. For making with mee the Couenant of grace, adopting mee in him to bee thy child, vnto a liuely hope of my heauenly inheritance. For iustifying mee in his righteousnesse imputed vnto mee, and applyed by a liuely faith; and sanctifying mee with thy Spirit, giuing mee some power ouer my corruptions, and some desire and indeuour to serue and please thee in the duties of a godly life. For watch-
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ing ouer mee with thy prouidence euer since I had my being and birth, shielding mee from dangers, deliuering mee out of manifold euils, and prouiding for mee all things necessary both for my soule and body. For preserving mee this night past from all perils, giuing vnto mee quiet rest, and bringing mee in safety to see the light, adding yet another day to my life, that therein I may doe thee seruice, and vie all good meanes for the furthering and assuring of my saluation. O Lord, giue mee a true sense and feeling of thy loue, that I may loue thee againe, and a liuely apprehension and taste of thy rich mercy and goodnesse, that mine heart and voyce may retourne vnto thee the praises that are due. Yea, so much the more, O Lord, increase my thankfulnesse, by how much the lesse worthy I am of the least of thy mercies, by reason of my manifold and grievous finnes. For I confesse vnfeignedly that miserable estate in which I am by nature; both in respect of my originall corruption in which I was conceived and borne, whereby all the powers and faculties of my body and soule haue become wholly defiled, and vtterly disabled vnto all duties of thy seruice, for which I was created; and that I haue made my selfe much more miserable, by adding heereunto actuall transgression, whereby I haue broken all and euery of thy Commandements, in thought, word, and deed, both by omitting the duties which thou hast commanded, and committing the contrary vices and finnes which thou hast forbidden; the which, as they are for the quality of them haynous, so doe they in number exceed the haire of mine head and the starres of heauen. Yea, Lord, I haue not onely thus sinned against thee in the dayes of my ignorance, when as I neither had any knowledge of thee and of thy will, nor so much as any desire to serue and please thee, but euen since the time that thou hast called mee to the knowledge of thy Truth, and by the good motions of thy Spirit, hast perswaded mee to imbrace, professe, and practise it; since thou hast allured mee by thy gracious promises to serue thee, and hast encouraged mee heereunto by innumerable blessings, and large testimonies of thy fauour, I haue often sinned against thee through frailty and infirmity; and not seldome against my knowledge and conscience. Oftentimes I haue neglected thy seruice, to serue in the meane while mine owne sinfull lusts; and when I haue vndertaken it, I haue performed it oftentimes after a cold and formall manner, with much weakenesse and wearinesse, vnchearefulnessse, and deadnesse of heart and spirit. By all which my finnes thus multiplied against thee, I haue iustly deserued to bee depriued of all thy blessings and benefits, and to bee ouerwhelmed with all those searefull punishments threatned in the Law, respecting both this life and the life to come. O Lord my God, affect my heart with vnfeigned sorrow in the sight and sense of this my sinne and misery. And as it is a burthen too heavy for mee to beare, so let mee haue such a feeling of it, that I may hunger after the righteousness of Iesus Christ, and apply it vnto mee by a liuely faith; and so make good the Couenant of grace, which thou hast made with mee: one speciall branch whereof is this, that thou wilt remember my finnes no more. I confesse that I haue offended thy Iustice, but my Sauour Christ hath satisfied it, by paying my debt to the vttermost

most farthing: accept therefore of his satisfaction, and impute not vnto mee that debt which hee hath discharged. I haue deserued eternall death and condemnation: but hee was condemned, that I might bee acquitted, and hath suffered the bitter death of the Crosse, and thine anger due vnto my finnes, that I might bee freed from death and thy displeasure: and therefore, O Lord, I beseech thee for his sake, to take away the guilt and punishment of all my finnes, that they may neuer bee imputed vnto mee in this life, nor in the life to come. And being thus iustified by faith, and at peace with thee, let mee also obtaine peace of conscience, in the assurance of the remission of my finnes, and thy loue and fauour in Iesus Christ. Giue vnto mee thine holy Spirit, and thereby seale mee vp vnto the day of my Redemption, and make mee thine owne Child by adoption and grace. Let mee approoue my selfe to bee thy Child, by resembling thee my heauenly Father in holinesse and righteousnesse; by hating and forsaking all that is euill, and by louing and imbracing all that is good. Sanctifie mee thorowout in my soule and body, and let mee not onely make an holy profession with my mouth, but let it proceed from my heart, and bee expressed in the whole course of my life. Encourage mee in this worke against all difficulties, by assuring mee that thou wilt bring it to good effect, and let mee apply vnto my selfe thy gracious promises, which assure mee as well of my sanctification and victory ouer my corruptions, as of my iustification and freedome from the guilt and punishment of my finnes. Let mee set continually before mee thy Law, as the rule of my life, and labour to conforme my obedience in all things thereunto, denying vngodlinesse and all worldly lusts, and liuing holily and religiously, in respect of thee; righteously and charitably, in respect of my neighbours; and temperately and soberly, in respect of mine owne person. Let mee labour to obserue thy whole Law, in forsaking all sinne; especially that which is most sweet and pleasing to my corrupt flesh, and in imbracing all vertues and Christian duties which thou hast commanded, especially those vnto which my nature is most auerse. Let mee not content my selfe with such an hypocriticall holinesse as is destitute of righteousnesse, nor with such a meerely morall righteousnesse as is without holinesse; but let mee approoue my piety to bee sincere, by my iustice, charity, and mercy, and let these bee sanctified by my true godlinesse and religious deuotion. Let mee not stand at a stay, contenting my selfe with that small measure of sanctification which is begunne in me, but let mee daily striue in the vse of all good meanes, whereby I may attaine vnto more perfection, and so sanctifie them vnto mee by thy holy Spirit, that they may bee effectually to perfect that good worke which thou hast begunne. Inrich mee more and more with all sanctifying and sauing graces, with the knowledge of thee and thy will, a liuely faith in Iesus Christ, vnfaigned repentance for my finnes, firme assurance and confidence in thee, seruent loue of thee and my neighbours, yea, euen mine enemies for thy sake. Inflame mine heart with an ardent zeale of thy glory, replenish it with thy feare, that it may neuer depart from thee. Strengthen mine hope, in the assured expectation of all thy gracious promises, especially those which concerne my euertlasting happiness,

pinesse; giue mee patience in all my troubles, thankfulness for all thy benefits, peace of conscience, spirituall ioy in the assurance of thy loue, and the grace of perseuerance in the profession and practice of thy true Religion vnto the end. Remoue all stumbling blockes of offence out of my way; comfort me against all discouragements, and arme me against all the tentations of my spirituall enemies, that they may neuer preuaile against me. Take me into thy gracious protection this day and euer, preserue me with thy providence from all dangers, vphold me with thy Spirit, that I fall not into sinne. Direct me with thy Wisdome, and strengthen me with thy power in all my thoughts, words and workes, that they may be acceptable in thy sight. Blesse and assist me in the generall duties of Christianity, and in the speciall duties of my calling, that they may haue good successe, and wholly tend to the aduancement of thy glorie, the edification of my brethren, and mine owne spirituall and euerlasting good. Blesse thy whole Church and euery member thereof, especially this in which I liue, with all the Magistrates, Ministers and people, this Family, and all to whom I am bound in any speciall bond of dutie, beseeching thee to giue vnto vs all, according to our seuerall necessities, all those gifts and graces which thou in thy wisdome knowest needfull, euen for Iesus Christ his sake: to whom with thee and thy holy Spirit, I ascribe all glorie and prayse, power and dominion, both now and for euermore. *Amen.*

A Prayer for the Family in the Morning.

Lord our God, who by thine infinite wisdome and power hast created all things in heauen and earth, and by thy gracious and all-ruling providence dost continually sustaine and preserue them, wee thine humble and vnworthy seruants, doe here, in the mediation of Iesus Christ, prostrate our selues before the Throne of Grace, acknowledging that vnto thee belongeth all glory and prayse, but vnto vs shame and confusion of face; for whereas thou diddest create vs, according to thine owne Image, in wisdome, holinesse and righteousness, we haue sinned in the loynes of our first parents, from this blessed estate, by transgressing of thy Commandement, and thereby haue defaced thy glorious Image in vs, deprived our selues of all happinesse, and become liable vnto death of body and soule. Yea, wee haue deriued from our first parents, not onely the guilt of their sinne, but also the corruption of their nature, which hath so ouerspred all the powers and parts of our soules and bodies, that they are vtterly impotent and insufficient to performe any duties of thy seruice, for which end they were created; but most forward and cheerefull in the seruice of sinne and Satan. From which roote of originall sinne, wee haue brought forth those cursed fruits of actuall transgressions, which

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we haue multiplyed against thy Maieſty, by breaking all and euery of thy Commandements in thought, word and deed, euen from the beginning of our dayes to this preſent time. Many haue beene our ſecret ſinnes, of which, thou alone and our owne conſciences haue beene witneſſes; and many haue wee committed in the view of the world, to the diſhonour of thy bleſſed Name, and ſlander of our Chriſtian profeſſion. Many haue beene our ſinnes of ignorance, the which vnto vs are vnexcusable, becauſe thou haſt reuiled thy ſelfe and thy will ſo clearly vnto vs; and many likewise haue beene our ſinnes againſt knowledge and conſcience, and the good motions of thy holy Spirit. Oftentimes haue wee ſinned through frailty, being ſurprized vpon the ſudden, with the violent and ſubtil tentations of our ſpirituell enemies; and oftentimes wilfully, aduiſedly and deliberately, after many vowes and promiſes of repentance and amendement. We haue ſinned againſt thee before our conuerſion, when as Satans throne being ſet vp in our hearts, wee performed vnto him in all things cheerefull obedience, and ſuffered ſinne to raigne and rule in vs, without any gaineſaying or reſiſtance; and ſince wee haue beene called to the knowledge of thy Truth, though wee haue ſubmitted our ſelues as ſubiects of thy Kingdome, to be gouerned by thy Word and Spirit, yet haue we much failed in yeelding that obedience which is due vnto thee, being ſo led captiue by our corruptions, that wee could neither doe the good we would, nor leaue vndone the euill we would not; and though by thy holy Spirit, wee haue caſt Satan out of his Throne, and vanquiſhed the fleſh with the luſts thereof, ſo as they could not reigne ouer vs, as in former times, yet theſe enemies of our ſaluation doe ſtill fight againſt our ſoules, and being not quite caſt out, are as thornes in our ſides, and as prickes in our eyes, diſturbſing continually our peace, wounding our conſciences, and leading vs captiue vnto ſinne. And hereof it is, that wee haue ſo often, and vpon ſuch flight occaſions vtrly neglected the duties of thy ſeruiſe, and when we haue ſet our ſelues about them, haue done them ſo coldly and careleſly, and diſcouered therein ſo many wants and weakenesſes, imperfections and corruptions, that if thou ſhouldeſt deale with vs according to thy righteous Iudgement, euen the beſt duties that euer we performed, could not eſcape vnpuniſhed. O Lord our God, make vs truly apprehenſiue of our ſinne and miſery, that we may humble our ſelues vnder thy mighty hand, and turne vnto thee by vnfaigned repentance, and not onely bewaile our ſins paſt with vnfaigned ſorrow, but amend our liues for the time to come; and ſo accept of vs in thy Beſt-beloued, and whileſt we are returning vnto thee, meeete vs in the way, and like a tender Father embrace vs in the armes of thy mercie. Doe away all our ſinnes, and blot out all our iniquities; and ſo waſh and purge our defiled ſoules and bodies in the precious blood of thine innocent Sonne, from the guilt and puniſhment of all our ſins, that they may neuer be layd to our charge, neither in this world, nor in the world to come. Yea, Lord, let vs not only haue the benefit of thy grace in thy free pardon, but alſo the comfort
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and peace of it, by having it sealed through the inward testimony of thy Spirit in our hearts and consciences; and for our better assurance, let vs finde and feele the power and efficacie of Christs death and Resurrection thereby applied vnto vs, as effectually for our Sanctification, as for our Iustification, and for our freedome from the corruption of sinne, that it may haue no longer dominion ouer vs, and spirituall renewing vnto newnesse of life, as well as from the guilt and punishment. It is enough, Lord, and too much, that Satan and sinne haue thus farre preuayled, not onely for the bringing of vs into the state of death and condemnation, but also for the condemning and crucifying of the Lord of life, the nayling of his innocent body to the Crosse, and the shedding of his precious blood. Now (Lord) reward them as they haue deserued, and pay them double into their bosome. Breake the head of the old Serpent, that though he hisse against vs with his tentations, yet he may not hurt vs; nayle our body of sinne vnto the Crosse of Christ, and by vertue of his death, crucifie our flesh and the lusts thereof, that they may no longer haue dominion ouer vs, but may like slaues be held in perpetuall subiection to our spirituall part. Yea, subdue the power of sin in all the faculties and parts of our soules and bodies. Mortifie the corruption of our mindes and vnderstandings, the wisdom of the flesh, and errors of our iudgements, our foolish phantasies and conceits, our earthly mindednesse, and all vaine and wicked thoughts, that we may checke sinne in the first motions, and kill this viperous brood, before they come to growth & strength. Mortifie the frowardnesse, and peruersenesse of our wils, the corruption of our hearts and affections, especially our self-loue and loue of the world, vniust anger, and desire of reuenge, carnall concupiscence and vncleannesse, intemperance, ambition, pride, couetousnesse and voluptuousnesse. Let vs hold our eyes and eares, our tongues and taste, and all other our senses vnder couenant, and make all vaine and wicked fights, all rotten and vsauory speeches, all intemperance and in sobriety odious and loathsome vnto vs. And quicken vs in the innerman, and frame vs in all holy obedience vnto thy heavenly will; make vs such as thou wouldest haue vs to be, and renew thine owne Image in vs, in wisdom, holinesse and righteousnesse, and let vs no more defile and deface it with our corruptions. Let vs submit our selues in all things to be guided by thy good Spirit, and yeeld cheerefull obedience vnto all the motions thereof, not grieuing it by checking and quenching them, or putting them off by delayes to another time. Let vs serue thee in holinesse, righteousnesse and sobriety, not deuinding those things which thou hast conioyned, and not by fits and flashes, but constantly and continually thorowout the whole course of our liues. Inrich vs plentifully with all the gifts and graces of thy sanctifying Spirit, as Faith, Hope, Humility, Patience and the rest; yea, let vs dayly thriue in Spirituall strength, and not stand at a stay, but grow vp towards perfection, from child-hood to a ripe age in Iesus Christ. And with these our prayers and suites, we doe with like humble heartinesse ioine thy prayes and our thanksgiuing, for thy

manifold blessings and benefits, respecting our soules, bodits or estates. For thine vnderferued loue, whereby thou hast of thy free and meere grace elected, created, redeemed, called, iustified, sanctified and pre-ferued vs vnto an heavenly inheritance, and hope of a better life. For our present peace and prosperity, health, food, apparell, sufficiency of all temporall benefits, and contentednesse in them, and especially for causing vs so long to enioy the Light of thy Gospell with such liberty and safety. For preserving vs from all dangers this night past, and this day hitherto, and enabling vs by our rest, and other comforts of this life, to doe thee seruice. O Lord, we prayse and magnifie thee for these and all other thy mercies, and are sorry and ashamed, that we can be no more thankfull, hauing nothing else to returne vnto thee for all thy benefits. And now, Lord, seeing in thee we liue, moue, and haue our beeing, wee beseech thee to continue thy grace and fauour still vnto vs in the whole course of our liues, and namely, this day receiue vs into thy keeping, watch ouer vs with thy prouidence, and preserve vs with thy grace and power from all dangers, both spirituall and temporall, and from all euils both of sinne and punishment. Let vs set our selues wholly to seek and serue thee, and propound thy glory vnto our selues, as the maine end of all our thoughts, words and actions, and so direct and order them by thy holy Spirit, that they may vpon all occasions further and aduance it. And for as much as if thou dost not build the house, wee shall but labour in vaine to build it, O Lord, bleesse vs all in the duties of our seuerall places and callings, that they may tend to the ioynt good of the whole Family, and euery one of vs in particular, that finding thy blessing vpon the workes of our hands, wee may with more courage and comfort be faithfull and painfull in them. Set thy feare alwayes before vs, and let vs carry our selues in all our courses carefully and conscionably, as in thy sight and presence, that whatsoeuer wee doe, or take in hand, may be acceptable vnto thee. Bleesse together with vs thy whole Church, this especially in which wee liue, our gracious King, and Noble Prince, the Prince and Princeesse Palatine, with all their issue, the Councell, Magistrates, Ministers, and the whole people of this Land, the afflicted members of Iesus Christ, and this whole Family, with all other our friends, kindred and acquaintance; beseeching thee to vouchsafe vnto vs all, and to euery one of vs in our seuerall places and callings, all things necessarie for our present comfort and future happinesse, euen for Iesus Christ his sake; in whose Name and words we conclude our prayers, saying as he hath taught vs; *Our Father, which art in heauen, &c.*

Another

Another Prayer for the Family in the Morning.

Lord our God, who art in thine owne nature glorious and full of maiesty, infinite in goodnesse, wisedome, power, bounty, truth, and all perfection, most iust in all thy waies, and holy in all thy workes, and our most gracious Father in Iesus Christ, wee thine vnworthy seruants, finding and feeling our selues loaded with the vnsupportable waight of our manifold and grievous sinnes, doe come vnto thee for ease, and being sicke in sinne, euen vnto the death, doe flee vnto thee the alone Physicion of our soules, that wee may be eased and cured, and doe here lay open before thee our miserable estate and condition, that thou mayest magnifie thy mercies in our recovery. Wee confesse our hereditary diseases, and that originall leprosie of our bodies and soules, whereby they were infected and corrupted, euen in our first conception, and so disabled vnto thy seruice, that we cannot of our selues thinke a good thought, nor so much as entertaine into our hearts a desire to come out of the miserable thraldome of sinne and Satan. Our wisedome is enmity against thee, and we are not capable of that knowledge which thy Spirit reuealeth. All the imaginations of the thoughts of our hearts are onely euill, and that continually; our consciences are loaded with dead workes; our wills crooked and rebellious, still resisting all good motions of thy Spirit; our hearts hardened through the deceitfulnesse of sinne; our affections, desires and passions so disordered and poisoned with naturall corruption, that they are become filthy and lothsome sinckes of sinne; and all the members of our bodies, the ready instruments of our defiled soules for the acting of all abominable wickednesse. So that being, through his naturall corruption, a sinfull generation and viprous brood, wee haue iustly deserued, that thou shouldest reiect and pursue vs with thy wrath, though wee were free from all other sinnes, sauing those alone whereof wee were guilty as soone as wee were borne. And yet (alas) we haue not stayed here, but haue added vnto this our originall sinne, innumerable numbers of actuall transgressions, by breaking thy whole Law, and euery Commandement thereof, in thought, word and deede, both in the omission of all duties therein required, and in the commission of the vices and sinnes therein forbidden; whereby wee haue made our selues liable to the fearefull curse thereof, and to all the plagues & punishments of this life, and the life to come. Neither is there any power in vs to helpe our selues out of this misery, being as vnable to renew our nature, as the Blackamore to change his skin, or the Leopard his spots. Yea, when by thy Spirit wee are regenerate, and haue some desires and indeuours to serue and please thee, wee are vtterly vnable to satisfie thy Iustice for the least of our sinnes past, seeing, if thou lookest vpon vs with thy pure eyes, our best righteousnesse will appeare like a polluted cloth, so mingled with our imperfections, and stayned with our corruptions, that it cannot

Hhhh 3

challenge

challenge any other reward as its due, but thy displeasure and euerlasting death. O Lord, wee humbly beseech thee, let vs not securely rest and please our selues in this our wofull condition, but hauing a liuely sense and feeling of our sinne and misery, let vs labour about all things to be freed from it. And seeing there is no name in heauen or earth, whereby wee may bee saued, but by Iesus Christ alone, thine onely Sonne and blessed Redeemer, whom thou hast purposely sent into the world to saue sinners; O Lord, let vs renounce our selues and all creatures in heauen and earth, as being vtterly vn sufficient to satisfie thy Iustice, and saue our soules, and let vs rest vpon him alone, hungering and thirsting after his righteousnesse, and desiring about all things that wee may bee found in him. And for his sake we humbly beseech thee to magnifie thy mercies in the free forgiveness of all our sinnes: and as they in their waight and number doe exceedingly abound, so let thy grace abound much more in their forgiveness. Enter not into iudgement with thy seruants; for in thy sight shall no man liuing bee iustified. Wee are not able to answer vnto thy Iustice one of a thousand, but Christ our surety hath payed our debt, and now as our Aduocate pleadeth for vs, that by him thou hast thy due, and that thy Iustice shall sustaine no losse in setting vs free, seeing hee hath made full satisfaction for vs. Heare him then, deare God, thus pleading for vs; Heare vs, holy Father, in his meditation pleading for our selues; forgive vs all our debts, and cancell the hand-writing by which wee were obliged, that it may neuer bee produced in iudgement against vs. Contrariwise, wee beseech thee, write the new couenant of grace, not in tables of stone, but in the fleshy tables of our hearts, and not onely enrole the great Charter of our peace in the volume of the Booke, containing in it the glad tidings of the Gospel, but ingrosse and ingraue it in the booke of our consciences, by the finger of thy Spirit, that wee may with inestimable ioy dayly peruse it, when wee haue it in our owne custody. And not only worke in vs this peace, in our assured freedome from the guilt of all our sinnes, but also inward and outward purity in our soules and bodies, by bathing and washing them in the blood of Christ from all sinfull corruption: And sanctifie vs throughout, that our whole spirit, and soule, and body may bee preserved blamelesse vnto the comming of our Lord Iesus Christ: make vs in him more then conquerours ouer all the enemies of our saluation, and spirituall Kings raigning especially ouer our corruptions, that they may not by their might and malice disturbe our peace. Reuiue vs more and more with the Spirit of Grace and power; that we may walke with cheerefulness in the waies of thy commandments, performing throughout the whole course of our liues, all Christian duties of holiness, righteousness and sobriety. Indue vs plentifully with all sanctifying and sauing graces, and let vs bring forth the fruits of them all in our new obedience, with all sincerity & vprightness of heart. Open our blind eyes, that we may see the wonderful things of thy law; increase our faith, that the gates of hel may not preuaile against it;

it; preferue vs from camall security and hardnesse of heart; and as wee daily renew our sinnes, so let vs daily renew our repentance and forrow for them. Confirm our affiance in the assurance of thy power and loue, strengthen our hope, worke our hearts to thy feare, inflame them with thy loue, and with feruent zeale of thy glory; giue vs humility, patience, and spirituall reioycing in the assurance of thy fauour, euen in our afflictions and tribulations. Make vs zealous of good workes, that wee may approoue our faith by the fruits of it, and let vs neuer bee weary of well doing. Arme vs against all the assaults of our spirituall enemies, against the feare of death and iudgement; to which end let vs keepe alwayes our accounts euen, that we may not be loth to be called to a reckoning. Prepare vs for the dayes of affliction and persecution, that wee may be ready with wisdom, constancy and courage, not only to doe, but also suffer all things for thy sake. Accept, with these our suits and prayers, our praises and thanksgiuing for thy manifold blessings and benefits, both corporall, spirituall and eternall; for thy inestimable loue, and that singular pledge thereof, thy deare and onely Sonne, whom thou hast giuen vnto vs to worke that great worke of our Redemption; for our being, and well-being, all thy graces in this life, and assured hope of glory and happiness in the life to come. For our continuall preferuation in the whole course of our liues, this night past, and this day hitherto; for our quiet rest, and all other comforts of this life. For all which, and all other thy mercies, thy blessed name bee praised and magnified. Wee beseech thee (good Lord) continue thy mercy and loue towards vs in the whole course of our liues; and namely, in the residue of this day watch ouer vs with thy gracious providence, and thereby preferue vs from all sinne and danger, and so rule all our thoughts, words and deeds, that being holy and righteous, they may be acceptable in thy sight. Let vs so spend this day in thy feare, as though it were the last day of our liues; and let vs, with all care and watchfulness, so arme our selues against all the tentations of our spirituall enemies, as that they may not preuaile against vs to make vs slothfull in thy seruice. Finally, giue vnto vs all things necessary for our soules and bodies, and so sanctifie all thy blessings to our vse, that they may be helps and furtherances vnto vs in seeking thy glory, and our own saluation. Vouchsafe these, and all other blessings, not onely vnto vs, but also to thy whole Church, and every member thereof, as if particularly wee had named them, and so ioine vs in the holy communion of grace, as that we may for euer inioy the communion and fellowship of thy blessed Saints and Angels in the Kingdome of glory. Heare vs, and helpe vs, O God of our saluation, in all these our suits, for thy Sonne and our Sauiour Iesus Christ his sake; to whom with thee and thy holy Spirit, one true and euerlasting God, we ascribe the glory and praise of all goodnesse and perfection both now and euermore. Amen.

A Prayer for the Family in the Euening.

Lord our God, most high and holy, most dreadfull and glorious in thy might and Maiesty vnto all creatures, terrible and like a consuming fire vnto all impenitent sinners; but a most gracious and louing Father vnto all those, who are reconciled vnto thee in Iesus Christ. Thou hast commanded vs to call vpon thee in all our necessities, and hast encouraged vs hereunto by thy most gracious and free promise, that where two or three are gathered together in the name of thy Sonne, there thou wilt be present amongst them by thy holy Spirit, to heare their suits, and relieue their wants. In obedience to which Commandement, and in some assurance of thy gracious promise, we thy poore and vnworthy seruants, doe heere, in the mediation of Iesus Christ, humbly prostrate our selues before thy Throne of grace and mercy, acknowledging our selues guilty of innumerable sinnes, and thereby lyable to as many fearefull punishments; but yet in the merits of thy Sonne, and in the truth of thy promises, pleading for pardon and forgiuenesse. We confesse vnto thee, that wee were conceived and borne in sinne, hauing all the faculties and powers of our soules and bodies so wholly defiled with originall corruption, that wee are vtterly disabled for thy seruice, and prone vnto all manner of wickednesse; and haue, in the whole course of our liues, multiplied against thee our actuall transgressions, by breaking thy whole Law, and every Commandement thereof, in thought, word, and deed. Wee are naturally full of ignorance and blindnesse of mind, neither knowing thee, nor thy truth, and after that thou hast caused the light of the Gospell to shine vnto vs for many yeeres, our minds are still full of darknesse. We content our selues with a small measure of knowledge, and continue children in vnderstanding, when we should be of ripe age, not struiuing after more perfection; neither according to the measure of our meanes, are we rich in knowledge, and in the fruits of new obedience. Wee are full of infidelity and doubting, and negligent in the vse of the meanes, whereby our faith should be confirmed and strengthened; and are full also of impenitency, security and hardnesse of heart, and doe both seldome and slightly bewaile our sinnes past, and but weakly and vnconstantly resolute and indouour to amend our liues for the time to come. Wee are ready to trust in the creature, more then in thee the Creator, and cannot, as we ought, rest vpon thy power and promises in the absence of inferiour meanes. Wee are apt to forget thee, when thou most remembrest vs, and the more that wee abound with thy blessings, the lesse mindfull wee are of thee from whom we haue receiued them. Wee haue loued the world and earthly things, more then thee and heavenly excellencies, and haue preferred the pleasures of sinne, before thy loue and fauour, being ready to hazard these, rather then to forgoe them. Wee are full of selfe-loue, and haue been moued hereby to sowe vnto the flesh, of which we can reape nothing but sin and punishment; and haue set our hearts so much vpon carnall vanities,


constantly hope and waite for the accomplishment of thy promises, though we haue great experience of thy power, truth and goodnesse towards vs. We are cold or like warme in our zeale, and haue not with any seruency aduanced the meanes of thy glory, nor removed the impediments whereby it is hindered. Our reioycing is more in the flesh then in the Spirit; in worldly things and the pleasures of sinne, more then in thee the Fountaine of all true ioy, in the fruition of thy present fauours, and expectation of heavenly happinesse. Wee are vngratefull vnto thee for thy manifold benefits, and oftentimes when we praise thee, it is with our lips onely, and not with inward ioy and cheerefulnesse of our hearts. Wee doe not approoue our loue and thankfulness vnto thee by our fruits of obedience, but haue been negligent in the duties of holinesse and righteousness, that wee might giue glory to thy holy Name, and all wee doe, is maimed and imperfect, full of wants and weaknesses, and stained with many corruptions. Wee are ready to murmur and repine in our least afflictions, and doe not beare thy fatherly corrections with patience and thankfulness, being more sensible of the smart, then of our sinnes which haue caused it; and looking more to the rod, then vnto thy hand, which thereby chastizeth vs for our amendment. Wee doe not feare to displease thee by our sinnes, nor auoyd thine anger as the greatest euill; or if we doe feare thee at all, it is not so much for thy mercies, as to auoyd thy Iudgements. We haue not adorned our selues with humility and meeknesse, in the sight and sense of our owne vilenesse and unworthinesse; but are full of spirituall pride, arrogating vnto our selues those gifts we haue not, and ouerweening those we haue, for ascribing the praise of them vnto our selues, which is onely due to thee. We are negligent in the duties of thy seruice, and doe not performe them in Spirit and truth, but either neglect them vpon euery slight occasion, or doe them without due preparation, coldly and formally, without any seruency of zeale, respecting thy glory, or our spirituall good. We haue often taken thy holy Name in vaine, and abused thine holy ordinances, and prophaned thy Sabbath, not doing thy will onely on thy holy Day, but speaking our owne words, walking in our owne waies, and seeking our owne carnall delights. We haue also neglected the duties of righteousness, charity and mercy towards our neighbours, and of temperance and sobriety towards our selues. By all which, and many other our sinnes, wee haue made our selues subiect to thy wrath and the curse of the Law, and haue iustly deserved to be deprivied of all testimonies of thy loue, and to bee ouerwhelmed with all thy iudgements and punishments, both in this life, and the life to come. O Lord our God, affect our hearts with sonne-like sorrow, because we haue so much and often displeased thee our gracious Father; and let vs be grieved in our soules, that wee are so little grieved for our sinnes, whereby we haue pierced our Saviour, and grieved thy good Spirit dwelling in vs. And further, wee beseech thee, in the multitude of thy mercies, to remit and forgive all our sinnes, and wash vs cleane from the guilt and punishment of them all, that they may neither deprive vs of thy loue and manifold blessings temporall and eternall, nor expose vs to the wrath and fearfull punishments. And our prayer is, that we may

A Prayer before the Communion.

Christs perfect righteoufnesse and obedience, and to wash away all our corruptions in his most precious Blood. And seeing wee doe now againe intend to performe the holy duties of thy seruice, in hearing thy Word, Prayer, and receiuing of the Sacrament of the Lords Supper: Good Lord, wee earnestly beseech thee, for thy Sonnes sake, to assist vs so with thy grace and holy Spirit, as that wee may performe these actions of thy seruice, in some good and acceptable manner, for the aduancement of thy glory, the comfort of our soules, and the furthering and assuring of our owne saluation. More especially, wee intreate thee to inable vs with thy grace, that wee may bee duely prepared, and come as worthy ghests to thy Table. Giue vs a liuely sight and sense of our finnes and imperfections, wants and weakenesses, and let vs hunger and thirst after Christ and his righteoufnesse; and after the spirituall food of his Body and Blood, for the nourishment of our soules vnto eternall life. Let vs not coldly and formally performe this high and holy dutie, but bend all the powers of our soules to the doing of it, in some such manner as may bee acceptable in thy sight. Inlighten our mindes more and more with the sauing knowledge of thee and thy truth, and especially of the great worke of our Redemption, and thine infinite loue thinning in it, of the Couenant of grace, and Seales annexed vnto it; and let not this knowledge reside onely in our vnderstandings, but let it also descend into our hearts, that it may bee profitable for their sanctification. Inable vs rightly to discerne our Lords Body, and feelingly to vnderstand the relation betweene the Signes and the things signified, applying both vnto our selues in their right vse. To this end indue vs with a true and liuely faith, that wee may not onely receiue the outward Elements, but also may inwardly feed vpon the precious Body and Blood of our Lord and Sauour Iesus Christ, that thereby wee may be enriched with all sauing graces, strengthened vnto all good duties, and nourished vnto euerlasting life. Inable vs also to bring forth the fruits of this faith in vnfained repentance, bewayling our finnes past, hating those corruptions which still hang vpon vs, and resolving to leaue them for the time to come, and to serue thee in holinesse and righteoufnesse all the dayes of our liues. And as wee haue daily renewed our finnes, so giue vs now grace, that wee may renew our faith and repentance, bathing our soules and bodies afresh, euen in the Fountaine of Christs precious Blood, and in the teares of vnfained sorrow, mourning with bitter griefe, because wee haue pierced him with our finnes, and caused the Lord of life to bee put vnto a shamefull death. Inflame our hearts with most seruent loue towards thee and our neighbours, yea, euen our enemies for thy sake, and lincke our hearts together in an holy Communion, as it becommeth the true members of Iesus Christ. Let vs also approoue our loue to bee sound and sincere, by the fruits of it, and especially, by forgiuing and forgetting all our wrongs and iniuries, as heartily as wee desire to bee forgiven of thee, and by performing all workes of mercy and Christian charity, towards all those who neede our helpe; not onely by comforting and refreshing their bodies, but also by performing all Christian duties for the

the eternall saluation of their soules. And being thus prepared, let vs when we come to thy Table, performe that dutie of thy seruice in some good and acceptable manner, with all reuerence, faith and inward seruencie and deuotion. Let vs with the outward signes receiue the things signified, Iesus Christ and all his benefits; that being more and more vnited vnto him, we may receiue from him the Spirituall life of Grace, and those holy vertues of his diuine nature, that we may grow vp in him vnto a perfect man. Let vs bring with vs the hand and mouth of faith; and let it be more and more strengthened in the assurance of all thy gracious promises, by these scales of thy couenant communicated vnto vs. Make vs partakers of Christs merits, by imputation of his nature and essence by coniunction, and of his power and efficacy by thy holy Spirit; and let vs shew his death till he come, gratefully remembring this great worke of our Redemption by his blood, that we may be thankfull, and prayse thee the blessed Trinity in vinity, all the dayes of our liues. Finally, as we doe by these meanes profess our selues thy seruants in taking vpon vs thy liuery and cognizance, so giue vs grace, that we may constantly strue and indeuour to walke worthy this high calling, and to glorifie thee in the duties of holinesse and righteousnesse, whilest we haue any breath or being. Heare vs and helpe vs, O God of our saluation, and answer vs graciously in these our suits and petitions, for Iesus Christ his sake; to whom with thee and thine holy Spirit, be rendred of vs and thy whole Church, all glory and prayse, power and dominion, both now and evermore. Amen.

A thankesgiuing after the receiuing of the Sacrament of the Lords Supper.

 Lord our God, most glorious and most gracious, infinite in bountie and goodnesse vnto all thy children and seruants in Iesus Christ, we doe here offer vnto thee the sacrifice of prayse and thankesgiuing, and doe laud and magnifie thy great and glorious Name, for all thy mercies and fauours vouchsafed vnto vs; especially because thou hast loued vs with an euermourning loue; yea so loued vs, that thou hast, of thy meere grace and free good will, euen when we were strangers and enemies, giuen vnto vs thy Best-beloued and onely Sonne; to worke the great worke of our Redemption; and by his death and precious blood shed to deliuer vs out of the hands of all our spirituall enemies, and to free vs from euermourning death and condemnation, that we might be heires through him of eternall glory and happinesse in thy Kingdom. We prayse thee also for the free couenant of grace and saluation which thou hast made with vs in him; whereby thou hast assured vs of the remission of our sinnes, our reconciliation with thee, and of endlessse happinesse in the life to come; and for confirming this couenant vnto vs, by annexing thereunto the scales thy Sacraments,

that thereby our weake faith might be strengthened and increased, and wee more and more freed from doubting and incredulity. We thanke thee (holy Father) for renewing this thy couenant with vs this day, and for confirming our vnion with Iesus Christ our head, and one with another, by giuing vnto vs his precious body and blood, as the Spirituall food of our soules, whereby they are nourished vnto euerlasting life. O Lord our God, it is thy great mercie, that thou nourishest our mortall bodies with food that perisheth, but how wonderfull is this thy bounty and goodnesse, in that thou feedest our soules with this bread of Life that came downe from heauen, and with this food that endureth to life eternall ! If thou shouldest permit vs but to gather vp the crummes that fall from thy Table, we must needs acknowledge, that it were a fauour farre aboue our deserts; O then how should wee admire and magnifie thy mercie and bountie, in vouchsafing such vile and vnworthy wretches, this high and holy priuiledge, to be feasted at thine owne Table, not with ordinary cheare, but with such spirituall and diuine delicacies, euen the precious body and blood of thine onely deare Sonne, whereby he becommeth one with vs, and we with him, euen as thou, holy Father, and he are one, in that holy and happie vnion. O that our narrow hearts were enlarged, that we might in some measure apprehend this thine infinite and incomprehensible goodnesse ! O that being cold in themselves, they were warmed and inflamed with the fire and flame of this diuine loue; that with the liuely sense and feeling of it, wee might be moued to returne loue for loue, and expresse it by our feruent zeale and indeuour in all things, to please and glorifie thee throughout the whole course of our liues and conuersations! Which because it is not in our owne power, O thou the rich fountaine of all grace and goodnesse, inspire and inflame our cold and frozen hearts with the beames of thy loue, shed abroad in them by thine holy Spirit, that we may loue thee with vnfaigned loue, and contemning all things in comparifon of thee, may long and labour after nothing so much, as to enioy thee in this life by grace, and the presence of thy blessed Spirit, and by full and perfect vision and fruition in the life to come. To this end, gracious God, blesse vnto vs thine holy Ordinances and meanes of our saluation, and by the inward assistance of thy good Spirit, make them powerfull and effectuell to the attayning of those ends, for which thou hast giuen, and wee receiued them. Let vs finde hereby our vnion with Christ strengthened and confirmed, by feeling the Spirituall life and sap of grace de-riued vnto vs, and increased in vs, from this roote of righteousness, not onely for our further assurance of our iustification, but also for the perfecting of our sanctification, and the strengthening of vs vnto all Christian duties of a godly life. Let vs by this Spirituall food of our soules, finde our selues nourished and enriched with all sauing graces, especially let vs feele our weake faith confirmed and increased, that wee may, without wauering, be perswaded of all thy gracious promises made vnto vs, and effectually apply vnto our selues Iesus Christ

Christ and all his benefits, seeing thou hast not onely offered them in thy Word and couenant of grace, but also sealed, and thereby fully assured them vnto vs by thy seales the Sacraments. Giue vs grace, that we may approue this faith to be true and liuely; by bringing forth plentifull fruits of it in repentance and newnesse of life; bewayling our sinnes, because they haue pearced our Sauour; and fearing to offend thee for the time to come, seeing thine exact Iustice would not suffer them to goe vnpunished, when thine onely and deare Sonne did beare them vpon his Crosse. Let vs not by sinne, hazard our soules againe to death for the wages of worldly vanities, seeing to redeeme vs from them, our Sauour and surety payd vnto thy Iustice the inestimable price of his precious blood; but being freed from sinne, let vs become his seruants that hath redeemed vs, seruing him in the duties of holinesse and righteousnesse all the dayes of our liues. And as wee haue professed our selues to be of thy Family, by taking vpon vs and wearing thy luerie, so let vs adorne our profession, and glorifie thee our Lord and Master, by hauing the light of our Christian conuersation shining before all men; in all things behauing our selues as it becommeth thy children and seruants. Let vs haue our Lords death in remembrance, vntill he come; not onely that it may stirre vs vp to vnfained thankfulnessse vnto thee, for giuing thy Sonne, and to him, for giuing himselfe vnto vs and for vs, but also that it may be as a shield of prooffe, to arme vs against all our spirituall enemies, thy wrath, the curse of the law, Satan, death, sinne and condemnation, that they may neuer preuaile against vs. Let vs also, as wee haue in this holy communion professed our selues members of the same body, approue our selues to be indeed so, by performing all duties of loue towards one another, both in releeuing those that want, and forgiuing those who haue offended vs. Finally, we beseech thee (deare Father) to enable vs by thy grace and holy Spirit, that we may performe our vöwes and promises which we haue made vnto thee, especially in the time of preparation before wee came to thy Table; and seeing in the sense and feeling of our wants and weakenesses in thy Spirituall graces, required to the worthy receiuing of the Sacrament, as knowledge, faith, repentance and charity, wee were displeased with our selues, and promised that we would indeuour to haue them increased and strengthened for the time to come; good Lord, we beseech thee, giue vs grace to performe what we haue promised, and to labour carefully and conscionably in the vse of all good meanes, for the inriching of our soules with these and all other sauing graces of thy sanctifying Spirit, that so also wee may bring forth the fruits of them in our godly and Christian liues, to the glory of thy blessed Name, and the comfort and saluation of our bodies and soules, through Iesus Christ our Lord. Amen.

A Prayer for the Sicke.

Most glorious and mighty God, who are righteous in all thy wayes, and holy in all thy workes; most iust in all thy Iudgements, and infinitely gracious, and mercifull towards thy children in Iesus Christ, euen in thy chastizements and Fatherly corrections; who art the Author of health and sicknesse, and hast in thy hand the issues of life & death. For as much as thou hast commanded vs to call vpon thee, as at all times, so especially in the time of trouble and affliction, and hast encouraged vs hereunto by thy most gracious promise, that thou wilt heare and helpe vs, that being deliuered, we may glorifie thee. We thy poore humble seruants, in obedience vnto this thy Commandement, and in confidence of this thy promise, doe here in the Name and mediation of Iesus Christ, humbly prostrate our selues before thee, acknowledging and bewayling our manifold and grievous finnes. For we were not onely conceived and borne in sinne, and thereby so defiled in all the powers and parts of our soules and bodies, that wee haue beene disabled vnto all good duties, and made prone to all wickednesse; but wee haue also from this bitter roote of originall corruption, brought forth continually those cursed fruits of actuall transgressions, by breaking all and euery of thy Commandements in thought, word and deede, from the beginning of our liues, vnto this present houre: And that not onely in the dayes of our ignorance, whilest we continued the vassals of Satan, and when as sinne raigned and ruled in vs, and wee performed vnto it voluntarie and cheerefull obedience, as vnto our King and Soueraigne; but euen since thou hast graciously called vs out of the kingdome of darkenesse, and hast wrought in our hearts some desires to serue thee: we haue often rebelled against thee, and for the base hire of worldly trifles, haue beene allured to commit many finnes, not onely through frailty and infirmity, but euen against our knowledge and consciences; contrarie to our generall vow in Baptisme, and many speciall promises which wee haue made vnto thee vpon sundry occasions. And although thou hast giuen vnto vs our Being, and preserved vs in it by thy speciall and good prouidence, and hast redeemed vs by the death of thy deare Sonne, out of the hands of all our spirituall enemies, that wee might worship and serue thee, in holinesse and righteousnesse all the dayes of our liues; yet, Lord, wee humbly confesse, that wee haue beene too too forgetfull of these inestimable mercies, neglected the duties of thy seruice, and spent the greatest part of our liues in pursuing worldly vanities. These, these (deare Father) haue beene for the most part the subject of our thoughts, the object of our desires, and the chiefe markes, at which we haue ayimed in our most earnest indeuours. And so haue wee in our vnderstandings minded earthly things, in our hearts affected them with such longing desires, and with all our strength pursued them in all our workes.

workes and actions, as though we had no better hopes, and had forgotten that we are pilgrims on earth, and Citizens of heaven: As for the duties of thy seruice, we haue often, through this eager pursuit of worldly vanities, forgotten and neglected them; and often haue performed them with much coldnesse and formality, weaknesse and wearinesse, dulnesse and drowzinesse of heart and spirit, whilst our minds and affections haue been distracted and carryed away, and our deuotion and zeale cooled and quenched, by our over-much minding and souling of earthly things. And though thou hast allured vs to performe vnto thee more sincere and cheerfull seruice, by promising to giue vs the rich wages, and free reward of heavenly happinesse; yea for the present hast incouraged vs herunto, by multiplying vpon vs many temporall blessings; as health, strength, peace, plenty, food, apparell, and such like: yet wee haue abused these benefits, by taking occasion thereby to goe on in our sinnes with greater security, and haue been made by them more negligent in thy seruice. And therefore (O Lord) it were iust with thee, if thou shouldest deprive vs of them all, turning our strength into weaknesse, our health into sicknesse, and all our peace and comfort into tortures of body, and troubles of mind. But (deare Father) deale with vs, not according to our deserts, but according to thy wonted mercies in Iesus Christ. And seeing the end of thy chastisements is not destruction, but saluation; not to punish our sinnes, for which thy Sonne hath fully satisfied thy Iustice by his all-sufficient sufferings; but to bring vs to repentance: we most humbly beseech thee, to giue vnto vs a true sight and sense of them, vnfeigned sorrow, and a perfect hatred of them, and a full resolution to leaue and forsake them for the time to come, and to serue thee in the contrary duties of holinesse and righteousness all the dayes of our liues. And thus returning vnto thee by vnfeigned repentance (O Lord) we beseech thee turne vnto vs, and be reconciled vnto vs in Iesus Christ. Forget and forgiue our manifold and grievous sinnes, whether of omission or commission; of frailty and infirmity: or those which wee haue wittingly and willingly false into; and wash them all away in the blood of thy Son, that they may neuer be imputed vnto vs, either in this world, or in the world to come. Seale also our pardon vnto vs in our hearts and consciences, by the gracious testimony of thy holy Spirit, and thereby sanctifie vs thorow-out in our soules and bodies, that being freed from the guilt, punishment, and corruption of all our sinnes, we may be found vnblameable and without spot in the Day of our Lord Iesus Christ. Replenish our empty soules with all sanctifying and sauing graces, and strengthen vs vnto the performance of all Christian and holy duties, with all zeale, cheerfulness and vprightnesse of heart. More especially, we humbly intreat thee to extend thy grace and fauour vnto this thy sicke seruant, and sanctifie this thy fatherly chastisement vnto him, that it may be an effectuell meanes of increasing his sanctification, and furthering his eternall saluation. And seeing by sickness, thou puttest vs in mind of our approaching end, and by death, summonest vs to appeare before thee in Iudgement: O Lord, giue him grace, to prepare himselfe against the day of death, that he may be ready to render vp his accounts, when thou shalt call him to giue vp his reckon-

ning, and so with ioy and cheerfulness may commend his soule and body vnto thee, as into the hands of a faithfull Saviour, who wilt crowne them both with ioy and glory. Let him continually endeavour to suppress the power of death, and to take away the sting of it, by mortifying the flesh, and the lusts thereof. Giue him grace to renew his covenant with thee, by renewing the condition of it, which is, embracing thy promises by a liuely faith, and bringing forth the fruits thereof by vntained repentance. Let him confesse his sinnes, bewaile and forsake them, resolving to amend his life, if thou shalt prolong his dayes. Comfort him with the comforts of thy Spirit, and as his bodily griefes abound, so let thy consolations abound and exceed them. Giue him patience to indure what thou inflictest, and tempt him not aboue his power, but either lessen his griefes, or increase his strength. Moderate and mitigate his bodily paines, with the inward feelings of thy loue, peace of conscience, and ioy in the holy Ghost. If it will stand with thy glory, and his saluation, prolong his dayes, and restore his health, that he may yet againe praise thee, as for all thy mercies, so especially for his recovery; and blesse vnto him all meanes of physick and dyet, which are fit for this purpose. And being raised from his bed of sickness, giue vnto him a right vse both of thy fatherly chastisements, and of thy gracious deliuerance; that by the one, he may be moued to feare thee, and to hate sinne, hauing tasted the bitter fruits of it; and by the other, to loue and glorifie thee, who hast heard his prayer in the day of his tribulation, and by them both, to serue thee with greater zeale, and with more earnest endeavour then euer heeretofore. Heare vs, deare Father, and answer vs graciously in these our suits, euen for Iesus Christ his sake; to whom with thee and the holy Spirit, wee acknowledge to be due, and desire to giue all glory, praise and thanksgiving, both now and for euermore. Amen.

But if the sicke party be a child, and so not capable of the outward and ordinary meanes of saluation, then pray for him after this manner:

More especially, we humbly intreat thee, to extend thy grace and fauour vnto this thy sick seruant; and seeing thou art not onely the God of the faithfull, but also of their seed, and louest and tendrest not onely the sheepe of Christ, but euen the tender lambes; wee earnestly beseech thee, make good thy gracious Covenant with this thy weake and sicke seruant. And because hee is not capable of outward meanes, supply graciously the defect of them by thine holy Spirit. Vnite him thereby vnto Iesus Christ, that becomming a liuely member of his body, he may be made partaker of his righteousness, death and obedience, for his iustification, and so hee may stand righteous in thy sight. Free him from the guilt and punishment of all his sinnes, and sanctifie him in his soule and body, that either he may bee fit to glorifie thee on earth, or to be glorified by thee in heauen. If it bee thy blessed will, restore him to his health and strength againe, that he may liue to be a comfort vnto his friends, and a profitable instrument to set forth thy glory in the Church and Common-wealth; but if thou art purposed to put an end

end to his dayes, so fit and prepare him for thy Kingdome, as that he may liue with thee eternally in glory and immortality, through Iesus Christ our Lord. Amen.

If the party be irrecoverably sicke, or ready to depart out of this world, then we may, instead of praying for his restoring to health, make, in his behalfe, these following petitions:

ANd seeing (O Lord) thou hast smitten thy sicke seruant (as wee conceiue) irrecoverably, and doest now purpose to put an end vnto the dayes of his pilgrimage; we most humbly beseech thee, to prepare him for thine owne Kingdome. Weane his mind and affections from the world and earthly vanities, where he is but a stranger, and fix them wholly vpon spirituall and heauenly things, as it becommeth a Citizen of thy Kingdome. Let him earnestly desire to bee dissolued and to be with Christ, seeing that is best of all, and let him long after the vision and fruition of thee, in whose presence is fulnesse of ioy for euermore. To this end (O Lord) reueale thy selfe vnto him more cleerly then euer heretofore, that seeing thy beauty, goodnesse and excellency, his heart may be thorowly inflamed with thy loue. Giue him, euen whilest he liueth, an entrance into thy Kingdome, not onely by the assurance of faith and hope, but also by letting him haue a liuely taste of those heauenly ioyes, which thou hast prepared for him. Moderate his griefes and paines, that they may not hinder his soule from mounting aloft in diuine contemplations; and secretly whisper vnto his heart sweet comforts by thy Spirit, when as he is, through weaknesse, insensible of outward consolations. Inflame his heart with seruent loue towards thee and his brethren; yea euen his enemies for thy sake, that he may bee assured, that his finnes are forgien of thee; because thou giuest him grace to forgive all men. Strengthen him against the tentations of all his spirituall enemies, and manifest thy power in his weaknesse, by giuing vnto him a full and finall victory ouer them. Frustrate the malice of Satan, defeat his policies, and confound his power, that he may not preuaile against him in this last conflict. Arme him against the feare of thy wrath and seuerer iustice, by assuring him that Christ hath appeased the one, and satisfied the other. Comfort him against the feare of death, by perswading him, that Christs death hath swallowed it in victory, pulled out the sting thereof, and made it harmelesse; yea exceeding profitable, as seruing now for a passage to glory and happinesse; and by strengthening him, to apply vnto himselfe these consolations, by a liuely faith. Weane his heart from worldly cares, that they may bee no distractions to hinder him in his heauenly iourney; and let the assurance, and taste of immortall ioyes, take away all lothnesse to leaue earthly comforts. Set a guard of thy blessed Angels about him, and let them serue as thy Messengers and Ministers, to conuey his soule, as soone as it is separated from his body, into thy Kingdome, that it may bee there crowned with glory and immortality. Finally, wee beseech thee, giue vs all heere present, an holy vse of these examples of our mortality, that thereby our hearts

being weaned from the world, wee may make it our chiefe businesse to prepare our selues against the day of death and Iudgement, that so wee may with ioy and comfort appeare before thee, when thou shalt bee pleased to call vs to giue vnto thee an account of our Stewardship. Heare vs, we beseech thee, in these our suits and supplications, for thy Sonne, and our Sauour, Iesus Christ his sake; to whom with thee, and thy holy Spirit, be ascribed all glory and praise, power and dominion, both now and for euermore. Amen.

A Prayer for Children.

Almighty God, and my most gracious Father in Iesus Christ, I humbly confesse; that I am a most wretched sinner, and altogether vnworthy to bee in the Couenant of grace and saluation: For I was not onely conceived and borne in sinne and corruption, whereby thy glorious Image was defaced in me; but I haue added thereunto many actuall sinnes, by breaking thy Commandements, in thought, word and deed; whereby I haue deserued thy iust anger in this life, and eternall death in the world to come. But seeing thou hast vouchsafed to receiue me into thy Couenant, of thy free mercy, giuing me the signe thereof, the Sacrament of Baptisme; and hast sent thy Sonne Iesus Christ to dye for, and by his death to redeeme the young as well as the old; I beseech thee, for his sake, to pardon all my sinnes, and to wash them all away in his most precious blood; to receiue me into thy loue and fauour, and to make mee thine owne child by adoption and grace. Giue me thine holy Spirit to sanctifie, rule and gouerne me; that according to my age and small ability, I may labour to serue thee. Make me daily to increase in grace, as I increase in yeeres; enlighten my mind with the knowledge of thee, and my Sauour Christ and his truth. Sow in me the seeds of faith, and let it thew it selfe assoone as I am capable thereof, in repentance and true obedience. Make mee louing, durifull and awfull to my Parents and Gouvernours, and let mee learne by obeying them in my tender youth, to obey thee in my riper age. Giue me grace to hearken to their good admonitions and instructions, and to profit and amend by their reproofes and chastisements. Make me humble, courteous and meeke, modest and sober, diligent to please in all good things, and vertuous in my whole course of life, that so I may increase in fauour with thee and all good men. And as I beg these benefits at thy hands, so I yeeld vnto thee all humble and hearty thanks and praise, for all benefits, both spirituall and temporall vouchsafed vnto me; and namely, for that it hath pleased thee to giue mee quiet rest and sleepe this night past, and hast safely preserved mee from all perils and dangers to which my fraile life is daily subiect. Continue (O Lord) thy loue and fauour towards mee for euer; and especially this day take mee
into

A Prayer for Children.

961

into thy fatherly protection; preferue mee from sinne and perill, and grant, that being diligent and industrious in learning such good things as are taught me, I may increase in knowledge, and profit by instruction, in such vertues and good qualities, as are fit for me. O Lord, blesse and preferue my father and mother, my brethren and sisters, with all other my kindred and friends, together with thy whole Church: and grant that we may liue in thy fauour, dye in thy faith, and after death inherit the ioyes of thine euerlasting Kingdome, through Iesus Christ our Lord: to whom with thee and thy holy Spirit, be all honour and glory, both now, and for euermore.

Amen.

FIN IS.





Faults escaped in Printing.

Page 27. line 23. reade, be in the Church. p. 29. l. 12. r. internall booke. p. 30. l. a fin. 8. r. be bath made. p. 33. l. 5. r. The will of God. and l. 7. r. will and most free. p. 28. l. 11. r. and make men. p. 42. l. 12. r. Summe. p. 50. l. 17. r. strong corruptions. p. 52. l. 7. r. all of. p. 57. l. a fin. 11. read end, that we may. p. 62. l. 23. retorne to their. p. 66. l. 30. r. for the scanning. l. 36. r. yet it neuer. l. 39. r. bare act. 41. Theſe. p. 71. l. 3. r. strong wind l. 37. r. freed from. p. 73. l. 4. r. when ceaſing. and l. 38. r. upon vs. p. 74. l. 5. r. carry it quietly. p. 75. l. 35. r. in a ſorme. p. 85. in Margine l. 15. 16. r. boni viri. p. 95. l. 24. r. not deuided, and line 2. r. Chap. 2. Of piety, which is the ſumme of the firſt Table. S. Sect. 1. page 125. line 17. reade, domini on ouer all. p. 125. l. 17. r. one lawfully. and l. 32. r. not men. p. 128. l. 16. r. God and vs. p. 138. in Margine l. 2. r. The manner. p. 140. l. 13. r. dampe it. p. 142. l. 4. r. in our neighbours. p. 156. l. a fin. 9. r. For like offeſſation. p. 179. l. laſt. r. any interciſion. p. 181. l. 7. r. in the face. p. 183. l. a fin. 4. r. ſtopped from him. p. 188. l. 9. r. whole rayes. p. 189. l. 4. r. our ſelues. p. 197. l. 27. 28. r. tentatious. p. 200. l. a fin. 4. r. and ſtales of. p. 204. l. the laſt. r. good guidance. p. 267. l. a fin. 6. r. miſeſeeming. p. 286. l. 2. r. diſſention of. p. 314. l. 21. r. to be preferred. p. 350. l. 35. r. with naming. p. 374. l. 31. r. no more. p. 374. l. a fin. 4. r. yet by this. p. 383. l. 36. r. compounding of conuentions. p. 429. l. 2. r. could not make. p. 433. l. 25. r. furious anger. p. 438. l. 22. r. conſtancie. p. 454. l. 11. r. faith inablet vs. p. 468. l. 10. in Marg. r. leiuare & vigilare. p. 469. l. 21. in Marg. r. Ad ſuriam. p. 493. l. 1. r. ſealed vnto vs. p. 496. l. 14. r. our ſoules. p. 497. l. a fin. 5. r. initiation and. p. 498. l. 22. r. gratiſulneſſe. p. 499. l. 2. r. diſburſe? p. 506. l. 1. r. when as thereby. p. 544. l. 2. r. 10 purge out. p. 544. l. a fin. 4. r. at all times. p. 562. l. a fin. 8. r. alſo profitable. p. 608. l. a fin. 3. 2. r. that is contained. p. 614. l. 32. r. of examination. p. 616. l. 9. r. of examination. p. 642. l. a fin. 3. r. by diſgeſting. p. 644. l. 1. r. For as there. p. 7. 4. l. 7. r. often aſſes, and l. 13. r. acts of finnes, and l. 29. r. faith is offered of. p. 716. l. 31. r. cleaſing. p. 727. l. 40. r. owne proprieties. p. 729. l. 38. 39. &c. reade, vs for them, our for their, and we for they. p. 749. l. 27. r. will ſoone. p. 804. l. 10. r. comfortable uſe. p. 812. l. 4. r. our market. p. 822. l. 1. r. not worthy. p. 841. l. 9. r. their intruſion. p. 848. l. 1. r. moſt deteſted. p. 855. l. 4. r. ſervice, and line m. p. 878. l. 2. r. getting, and l. 25. r. is it not.





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SPIRITVALL AND CHRISTIAN
SECVRTIE;

Wherein is shewed what it is, the Causes and Effects of it, and the Meanes whereby it may be obtayned and preserued.

Published as an Antidote against the dangerous Securitie of these last Times :

By **IOHN DOWNAME**, Batchelar in Diuinitie, and
Preacher of Gods Word.

ZEPH. I. 12.

And it shall come to passe at that time, that I will search Ierusalem with Candles; and punish the men that are settled on their lees; that say in their heart, The Lord will not doe good, neither will doe euill.



L O N D O N
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1 6 2 2.

TO THE RIGHT
HONORABLE,

Sir Henrie Mountagu,
KNIGHT;

Baron of KIMBOLTON, Viscount MANDEVILLE,
Lord President of his MAJESTIES most
Honorable Privie Counsell;

And to the truely Noble and Vertuous Lady, the Lady
MARGARET his Wife.

J. D. wisheth all temporall happines, with the confluence
of all spirituall Graces in this life, and eternall blessed-
nesse in the life to come.

Right Honorable, and my most honored Lord, and Lady,



So long peace and prosperi-
tie, are the common causes
of carnal securitie and hard-
nesse of heart, so these the
vsuall forerunners of feare-
full punishments, seeing
in this desperate Disease
(which we may fitly call, the stone in the heart)
more gentle Medicines will not effect the cure.
For when mens hearts are come to brassy or flin-
ty hardnesse, nothing will melt them (without
some extraordinary worke of the Spirit) but the
fiery furnace of Affliction, nothing will bruise
and breake them, but the heauy hammer of Gods
dread.

THE EPISTLE

dreadfull iudgements. And this is manifest in the examples of all Ages, which are left vnto vs in the Scriptures, to giue vs warning. As of the old world, *Sodome* and her bordering Cities; and of the *Israelites*, Gods owne best beloued people, all which, as they were lulled asleepe in the Cradle of carnall Security, with the pleasing and bewitching tunes of peace and pleasure, so were they alwayes, when they least suspected it, surprised vpon the suddaine in their lethargie of sinne, with some remarkable plagues and punishments. And therefore considering with my selfe, that our long peace, plenty and prosperity hath infected the most that liue in our land, with deepe security and retchlesse carelesnesse, and caused them to dreame, that this Sun-shine will neuer set: I could not chuse but suspect, and daily expect the neer approaching of the other, and that the darke night of affliction and calamity will ere long surprize vs, vnlesse the loude cries of Gods Ministers doe speedily awaken vs out of our lethargie, and moue vs to meet the Lord and preuent his iudgements, by turning vnto him in vnfeigned repentance. In which regard, being appointed and called by God to bee one of his (though least worthy) watchmen, whose office requireth, that we should not only our selues keep the spirituall watch, but also, as much as in vs lyeth, awaken others: I thought it my duty, by giuing warning of these approaching dangers, to

rowze

DEDICATORIE.

rowze vp as many as I could out of this sleepe, or rather lethargie of securitie. And because my voyce were farre too weake (though I could, as the Lord requireth, lift it vp as a Trumpet) to be heard of all the people of this Land, I haue in-deuoured to conuay the sound thereof (as it were) by these paper Pipes, euen vnto the most remote places; and to those especially, where the liuely voyce of Gods faithfull watchmen, is rarely heard; either because the meanes of their maintenance by sacriledge and Church-robberie, or symoniacall fraud is taken away; or because dumbe, or idle and sleeping watchmen doe hold their places, without any care to performe their duty, as neither keeping the watch themselves, nor being either able or willing to keepe others waking. The which my labours I haue made bold to dedicate vnto your Honors: To you, my Lord, I confesse, not without some presumption, as not being hitherto known vnto you, yet herein not vnexcusable, in that it proceedeth from a desire to shew how much I honor you, for your profession and protection of Gods true and sincere Religion, in that Honourable place vnto which God hath called you; your loue to Learning, and fouour towards the Learned. But to you Noble Ladie, in whose notice and vnderfuered respect, I haue beene more happie, I haue deuoted this poore part and mite of my worthlesse VWorkes, that liuing in these Paper Monuments

THE EPISTLE, &c.

ments, as it were, in my longest lasting posterity, I may, euen after death hath imposed silence, still testifie vnto the world mine humble loue and vnfayned thankfulness, for your manifold and great fauours vouchsafed vnto me; and how much I honor you for those singular vertues and graces, wherewith God hath enriched you, especially your piety towards him and loue of his truth, much approoued, as by many other fruits, so especially by your loue to his Ministers and Ambassadors. The which were ample matter for a larger discourse, to incourage others of your ranke to imitation, did not your modesty and humility attending and adorning all the rest, admonish mee that such praises of you, vnto you, will bee thought vnneccessary, if not vnpleasing and distastfull. The Lord infinitely rich in all goodnesse and perfection, more and more multiply, all Christian Vertues and sauing Graces in you both; in the light and lustre whereof you shall be euer more truly honorable in the sight of God and all those that feare him, then in the highest dignities and noblest aduancements that the world can yeeld vnto you.

*Your Honors most obliged in all Christian
duetie and humble seruice,*

JOHN DOWNAME.

Faults escaped in the Treatise of Securitie.

Pag 6. l. 3. r. his mercies. p. 64. l. 9. r. idle spectator. p. 65. l. 22. r. opinion of our. p. 66. l. 6. r. against them in. p. 68. l. 21. r. by inuring. p. 70. l. 28. r. let vs watch. p. 81. l. 13. r. in the vse. p. 89. l. 16. r. for a spurt. p. 91. l. 8. r. peace and securitie. And l. 20. r. God infinite.

THE CONTENTS OF THE
FIRST BOOKE:

Jntreating of Carnall Securitie.

CHAP. I.

Of Securitie in generall, and more especially of Securitie in the
state of Innocencie; and of that which is
in vs after the fall.

- ¶ 1. **H**at God the supreame Goodnesse, turneth all, euen euill it
selfe into good. pag. 1.
¶ 2. **T**hat it is the nature of sinne and corruption, to turne
all into euill. pag. 2.
¶ 3. **T**hat fleshly corruption abuseth prosperitie, to the begetting in
vs of carnall Securitie. pag. 3.
¶ 4. **T**he motiue inducing to the writing of this Treatise. pag. 3.
¶ 5. **T**hat it is necessary to distinguish securitie into seuerall kinds.
pag. 3.
¶ 6. **O**f Securitie in the state of Innocency. pag. 4.
¶ 7. **O**f Securitie in the state of corruption, and the originall of it.
pag. 4.

CHAP. II.

Of carnall Securitie, and what it is.

- ¶ 1. **O**F the generall parts of this Treatise. pag. 6.
¶ 2. **C**arnall Securitie defined. pag. 6.
¶ 3. **T**estimonies of Scripture, shewing what it is. pag. 7.
¶ 4. **E**xamples of carnall Securitie. pag. 7.

CHAP. III.

Of the manifold causes of carnall Securitie.

- ¶ 1. **T**He first cause, ignorance of God, and his sauing Attri-
butes. pag. 8.
¶ 2. **T**he second cause, want of consideration of that we know. pag. 9.
¶ 3. **T**he third cause, Selfe-confidence. pag. 9.
¶ 4. **T**he fourth cause, abuse of worldly prosperitie. pag. 10.
¶ 5. **T**he fift cause, is customable sinning. pag. 11.
A 6. **T**he

The Contents.

- | | | |
|--------|---|----------|
| ¶. 6. | <i>The sixt cause, is the present impunitie of sinners.</i> | pag. 12. |
| ¶. 7. | <i>The seuenth cause, presumption on Gods mercy.</i> | pag. 13. |
| ¶. 8. | <i>The eight cause, the neglect or contempt of the meanes of grace and saluation.</i> | pag. 14. |
| ¶. 9. | <i>The ninth cause, hearing the Word without Faith.</i> | pag. 14. |
| ¶. 10. | <i>The tenth cause, not applying the Word preached.</i> | pag. 15. |
| ¶. 11. | <i>The eleuenth cause, the mis applying of the promises of the Gospel.</i> | pag. 16. |
| ¶. 12. | <i>The twelfth cause, a flattering Ministerie.</i> | pag. 16. |

CHAP. IIII.

Of the diuers kinds of carnall Securitie.

- | | | |
|-------|--|----------|
| ¶. 1. | O <i>F naturall securitie, which is in all men.</i> | pag. 18. |
| ¶. 2. | <i>Of carnall securitie, which is affected and voluntarie.</i> | pag. 19. |
| ¶. 3. | <i>Of carnall securitie, which is in the vnregenerate.</i> | pag. 19. |
| ¶. 4. | <i>Of that which remaineth in the Regenerate, and how it groweth upon them.</i> | pag. 20. |
| ¶. 5. | <i>Of insensible and sensible securitie in the faithfull.</i> | pag. 22. |
| ¶. 6. | <i>Of the causes of carnall securitie in the faithfull; first, prosperitie, worldly or spirituall.</i> | pag. 23. |
| ¶. 7. | <i>The second cause is spirituall pride.</i> | pag. 24. |

CHAP. V.

Of the differences betweene the carnall securitie of the Vnregenerate and Regenerate.

- | | | |
|-------|--|----------|
| ¶. 1. | T <i>hat the carnall securitie of the Vnregenerate and Regenerate are in many things alike.</i> | pag. 25. |
| ¶. 2. | <i>Of the differences betweene the carnall securitie of the Vnregenerate and Regenerate, in the highest degree.</i> | pag. 16. |
| ¶. 3. | <i>Of the differences betweene the carnall securitie, which is ordinarily in the faithfull and wicked, and, first, in respect of their causes.</i> | pag. 27. |
| ¶. 4. | <i>The second difference in their effects.</i> | pag. 28. |
| ¶. 5. | <i>Another difference in their effects.</i> | pag. 30. |
| ¶. 6. | <i>That they differ in respect of the subiect.</i> | pag. 30. |
| ¶. 7. | <i>That they differ in their properties.</i> | pag. 30. |
| ¶. 8. | <i>That they differ in their time of continuance.</i> | pag. 32. |

The Contents.

CHAP. VI.

Of the signes of carnall securitie arising from the
causes of it.

- | | | |
|--------|---|----------|
| p. 1. | T hat the causes of carnall securitie doe argue and shew the effect. | pag. 32. |
| p. 2. | The first signe of carnall securitie, is ignorance of God and his Attributes. | pag. 33. |
| p. 3. | The second signe is, when wee are forgetfull of God & his attributes. | pag. 33. |
| p. 4. | The third signe, pride and selfe-confidence. | pag. 34. |
| p. 5. | The fourth signe, abuse of prosperitie. | pag. 34. |
| p. 6. | The fift signe, customeable sinning. | pag. 35. |
| p. 7. | The sixth signe, abuse of Gods patience and impenitency. | pag. 36. |
| p. 8. | The seuenth signe, presumption on Gods mercy. | pag. 36. |
| p. 9. | The eight signe, contempt of the meanes of saluation. | pag. 36. |
| p. 10. | The ninth signe, hearing the Word without Faith. | pag. 38. |
| p. 11. | The tenth signe, not applying of the Word. | pag. 39. |
| p. 12. | The eleuenth signe, mis-applying of the Promises. | pag. 39. |
| p. 13. | The twelfth signe, is to delight in a flattering Ministerie. | pag. 39. |

CHAP. VII.

Of eight other signes of carnall securitie, arising from the
effects and other arguments.

- | | | |
|--------|--|----------|
| p. 1. | T he first signe is, not to profit by afflictions on others. | pag. 40. |
| p. 2. | Secondly, such as are inflicted on our selues. | pag. 41. |
| p. 3. | The second signe, is to haue no desire to keepe Gods Commandments. | pag. 43. |
| p. 4. | Secondly, when we yeeld obedience but by fits. | pag. 43. |
| p. 5. | Thirdly, when we doe not yeeld obedience to the whole Law, but some parts onely. | pag. 44. |
| p. 6. | Fourthly, when our obedience ariseth not from spirituall causes, nor is directed to right ends. | pag. 44. |
| p. 7. | The third signe, delaying of Repentance. | pag. 45. |
| p. 8. | The fourth signe, is Hypocrisie. | pag. 46. |
| p. 9. | The fift, is to feare Man more then God. | pag. 46. |
| p. 10. | The sixth signe, immoderate feare in time of danger. | pag. 47. |
| p. 11. | The seuenth signe, is to run from God, and to rest on inferiour meanes in danger and affliction. | pag. 47. |
| p. 12. | The eight signe, is contempt of Gods Ministers. | pag. 48. |

The Contents.

CHAP. VIII.

Of such reasons as may mouue vs to abhor carnall securitie,
and to vse all meanes either to preuent it, or to
bee freed from it.

- ¶ 1. **T**hat it is necessarie to haue our hearts wrought vnto the hatred of this Vice. pag. 49.
- ¶ 2. That Christ hath giuen vs speciall warning to flee securitie. pag. 50.
- ¶ 3. That the examples of securitie, fearefully punished in others, ought to be warnings vnto vs. pag. 51.
- ¶ 4. That Christs holy Apostles, haue giuen vs many warnings, to take heed of it. pag. 52.
- ¶ 5. That carnall securitie is a most dangerous sicknesse of the soule. pag. 52.
- ¶ 6. That it is a disease hardly cured. pag. 53.
- ¶ 7. That it is the cause of all sinne. pag. 54.
- ¶ 8. That it emptieth the heart of all grace, and prepareth and maketh it fit to receiue Satan and all his tentations. pag. 54.

CHAP. IX.

Whercin is shewed, that carnall securitie is the cause of
many tearefull punishments.

- ¶ 1. **T**hat carnall securitie deprineth vs of Gods fauour and protection, and dispoyleth vs of spirituall grace. pag. 56.
- ¶ 2. Of some speciall graces whereof it deprineth vs. pag. 57.
- ¶ 3. That Gods Spirit will not dwell in a secure heart. pag. 57.
- ¶ 4. That carnall securitie deprineth vs of eternall happinesse. pag. 58.
- ¶ 5. That it exposeth vs to positive euills, and, first, to all dangers. pag. 58.
- ¶ 6. That it exposeth vs to Gods fearefull Iudgements. pag. 59.
- ¶ 7. The former point illustrated by Examples. pag. 60.
- ¶ 8. That it plungeth men into euerlasting condemnation. pag. 60.
- ¶ 9. That carnall securitie is a fearefull punishment of other sinnes. pag. 61.

CHAP. X.

Of the meanes whereby we may be preferued from carnall
securitie. As first, auoyding and taking away
the causes of it.

- ¶ 1. **T**he first remedie is to auoid ignorance, and to labour after knowledge. pag. 63.
- 2. The

The Contents.

- ¶ 2. *The second remedie, is to consider and meditate often on Gods Attributes.* pag. 63.
 ¶ 3. *The third meanes is, to cast off all selfe-confidence.* pag. 65.
 ¶ 4. *That it is a notable meanes to weaken selfe-confidence, if we consider the strength of our spirituall enemies.* pag. 65.
 ¶ 5. *The third remedie, is to use well our prosperitie.* pag. 67.
 ¶ 6. *The fift remedie, is to shun customable sinning.* pag. 68.
 ¶ 7. *The sixt remedie, is to make precious account of Gods grace and forbearance.* pag. 68.
 ¶ 8. *The seuenth remedie, is to shun presumption.* pag. 69.
 ¶ 9. *The eighth remedie, is to use carefully the meanes of salvation.* pag. 69.
 ¶ 10. *The ninth remedie is, to heare the Word with Faith.* pag. 71.
 ¶ 11. *The tenth remedie is, to apply the Word unto our selues.* pag. 71.
 ¶ 12. *The eleuenth remedie is, not to misapply the promises.* pag. 71.

CHAP. XI.

Wherein are set downe diuers other remedies, whereby we may be preferued from carnall securitie.

- ¶ 1. **T***He first remedie is, to withstand securitie in the first degrees of it.* pag. 72.
 ¶ 2. *The second remedie is, to nourish in our hearts the true feare of God.* pag. 74.
 ¶ 3. *The third remedie is, to make great account of a soft and relenting heart.* pag. 75.
 ¶ 4. *The fourth remedie is, examination of our estate.* pag. 76.
 ¶ 5. *The fift remedie is, to esteeme much of priuate admonitions.* pag. 77.
 ¶ 6. *The sixt remedie is, to visit those who are in affliction.* pag. 79.
 ¶ 7. *The seuenth remedie is, to meditate on the tentations and sufferings of Christ.* pag. 80.
 ¶ 8. *The eighth remedie is, to consider that securitie in this life is vnreasonable.* pag. 81.
 ¶ 9. *The ninth remedie is, to meditate often on the last iudgement.* pag. 82.
 ¶ 10. *The last remedie is, frequent and feruent prayer for Gods blessing upon all the former meanes.* pag. 83.

THE CONTENTS OF THE.
SECOND BOOKE:

*Intreating of Spirituall and Christian
Securitie.*

CHAP. I.

Wherein spirituall securitie is defined, and the definition explained.

- Q. 1. **T**hat all securitie is not to be condemned, but that it is in some kind commendable; and to be desired. pag. 85.
Q. 2. **T**he description of spirituall Securitie. pag. 86.
Q. 3. That God is the authour of spirituall Securitie. pag. 87.
Q. 4. That the Regenerate onely are the subject of spirituall Securitie. pag. 88.
Q. 5. The grounds of spirituall Securitie, on which it resteth. pag. 88.
Q. 6. Of the continuance and perpetuities of spirituall Securitie. pag. 89.
-

CHAP. II.

Of the Causes and Effects of spirituall Securitie.

- Q. 1. **T**he causes of spirituall Securitie respecting God. pag. 90.
Q. 2. The causes of spirituall Securitie, respecting God. pag. 91.
Q. 3. Of the particular causes of spirituall Securitie, first, saving knowledge. pag. 92.
Q. 4. The second cause, a lively Faith in Christ. pag. 93.
Q. 5. The third cause, Charitie. pag. 93.
Q. 6. The fourth cause, the true feare of God. pag. 94.
Q. 7. The last cause, is new obedience. pag. 94.
Q. 8. Of the effects of spirituall Securitie. pag. 95.
-

CHAP.

The Contents.

CHAP. III.

Of the meanes of spirituall securitie, whereby it may be obtained or preferued and increased.

- ¶ 1. **T**he first meanes is, highly to esteeme it and to seeke it from God and in him. pag. 96.
- ¶ 2. The second meanes is, to labour to be in the number of Christs Disciples and Sheepe of his floc ke. pag. 97.
- ¶ 3. The third meanes is, that we labour to be in the covenant of Grace. pag. 98.
- ¶ 4. The fourth meanes is, to labour to haue the causes of it in vs. As, first, the Spirit of adoption, and the chayne of sauing Graces. pag. 99.
- ¶ 5. The fift meanes is, to labour to be indued with those speciall sauing Graces, which are the causes of it, first, knowledge and remembrance of God and his Attributes. Secondly, Faith: Thirdly, Affiance: fourthly, loue of God: fiftly, the feare of God: sixthly, Christian righteousnesse: seuenthly, new obedience. pag. 100.
- ¶ 6. The sixt meanes, contempt of the World. pag. 101.
- ¶ 7. The seuenth meanes, to keepe our hearts vpright and our consciences pure. pag. 102.
- ¶ 8. The last meanes is, Christian watchfulnesse, and often examination of our estates. pag. 103.

FINIS.



Generall, what it is, lib. 1. chap. 1. §. 6.

Innocency, which was holy and good, chap. 1. §. 6.

1. What it is, and this is illustrated by Testimonies,
Examples. } chap. 2.

2. The causes of it, which are twelve in number. chap. 3.

1. Natural, which are either that in the state of lib. 1.

degrees of it, in which respect it is either

naturall.
c. 4. §. 1.

affected
and
volunta-
rie. §. 2.

3. The diuers kinds of it distinguished by the diuers

subjects in which respect it is considered, as it is either in the

Vnregenerate. cap. 4. §. 3.

kinds, which are either

insensible
and not
perceined

sensible
and
discon-
red.

§. 5.

Rege-
nerate
where
of the
c. 4.

causes of
it, which
are two

prosperitie. §. 6.

pride. §. 7.

Of cor-
ruption
which is
carnall,
in hand-
ling
whereof
is shewed

In speciall
and of the
seuerall
kinds
which are

4. how we may know one kind from another, where is shewed that they differ in their

Causes and effects. chap. 5. §. 1. and 6.

Subjects and properties. chap. 1. §. 6. 7.

5. The signes of it, which arise from their seuerall

Causes. chap. 6.

Effects and other arguments. chap. 7.

6. The meanes to be freed from it, which are

1. Reasons, to make vs abhor it. chap. 8. 9.

2. Remedies, which are either by taking away the causes
of it. chap. 10.
or by using other helps
which are ten in num-
ber. chap. 11.

Supernaturall, where is shewed lib. 2.

1. What it is. chap. 1.
2. The causes and effects of it. chap. 2.
3. The meanes to obtaine and preserue it, which are eight. chap. 3.



OF CARNALL SECVRITIE.

THE FIRST BOOKE.

CHAP. I.

*The Preface. Of Securitie in generall: and more specially of securitie
in the state of Innocency; and of that which is in
vs after the Fall.*



S it is the nature and propertie of the supreme Goodnesse, to make all things like vnto it selfe, and euen out of euill to produce that which is good: so is it the nature of sinne and corruption, so to poyson and taint whatsoeuer it toucheth, that though it bee of an indifferent nature, yea originally good, it maketh it like it selfe euill and sinfull. Of the former wee haue God himselfe, the best example; who being infinite in wisdom, power and goodnesse, doth not onely effect his good ends by good meanes and instruments; but is able to bring light out of darknesse, good out of euill, and to make the worst instruments fit tooles for the perfecting and polishing his best works. And thus he ordinarily vseth the euill of punishment, as crosses, calamities and afflictions of all kinds corporall and spirituall, not onely for the iust punishment of the wicked, but for the triall of his owne Seruants, the purging and purifying of them from their corruptions, the exercise, and by exercise the manifesting and increasing of their spirituall graces, and the furthering and assuring of their saluation. Thus he vseth the wicked for the chastizement of his Children, and the Deuill himselfe and his malicious tentations, for the strengthening of them in Faith, Loue, Pa-

B

tience,

¶. I.
That God the
supreme good-
nesse turneth
all, euen euill
it selfe into
good.

Rom. 8.28.

2. Cor. 4.17.

Gen. 45. 5, 7, 8.

2. Sam. 12. 11.

Ch. 16. 10.

Act. 2. 23. Ch. 3. 28.

2. Cor. 12. 7.

Matt. 26. 33, 34.

¶ 2.

That it is the nature of sinne and corruption to turne all into euill.

Ezech. 33. 10, 11.

Esa. 22. 12, 13.

1. Cor. 15. 32.

Christian Warfare,
2. Part.

tience, and all other sauing graces, after they haue had experience of Gods power and goodnesse, assisting and giuing them victorie in these spirituall conflicts. Yea, this chiefe Goodnesse can make euen sinne it selfe in others, to serue as a meanes to execute his wise and iust Counsailes, as the malicious practises of *Iosephs* brethren, the meanes of his aduancement, and their owne preservation: the sinne of *Abolon*, *Achitophel* and *Shemei*, for his rod to chastize *Dauid*, and to humble him for his grieuous falls; the sinne of *Iudas*, the Scribes, Pharises and Deuill himselfe, to set forward the worke of our Redemption by the death of our Sauour. Yea, he can make of sinne in the same partie, an Antidote against sinne, and, as it were, smother it in its owne smoke, and by letting his Seruants slip into lesser sinnes, hee can preserve them from falling, or being fallen, can pull them out of those which are greater. As when by the pricke of other sinnes, he letteth out the wind of pride, which is most hatefull vnto him, and pernicious vnto our selues; and when by leauing vs, he suffereth vs to slip into sinne to make vs cast away selfe-confidence, that wee may more firmly cleaue vnto him, who alone is able to support vs by a liuely Faith.

Of the other wee haue lamentable experience, not onely in Satan, but principally in our owne sinfull corruptions, which make vs apt and readie to abuse all things vnto sinne, and out of the best premises to inferre the worst conclusions. And thus our wicked flesh abuseth Gods sauing attributes vnto sinne, as his infinite mercy which should cause vs to feare him, to moue vs thereby to gee on in our wicked courses, more sinning that grace may more abound. His Patience and long suffering, which should leade vs to repentance, to worke in vs hardnesse of heart, and by deferring our repentance to treasure vp wrath against the day of wrath. His Iustice and righteous Iudgements, which should aboue all things make vs afraid to displease him, because he is a consuming fire, and it is a fearefull thing to fall into the hands of the liuing God, the flesh abuseth to make men to despaire of all grace or future good, and therefore to lay hold of the present delights of sinne, saying with the Epicures, *Let vs eate and drinke, for to morrow wee shall die*. But especially and most ordinarily our sinfull corruption abuseth Gods temporall benefits vnto euill, which being originally good, are vnto vs in respect of their vse of an indifferent nature; good to those who vse them well; and euill vnto those that abuse them vnto sinne. And of this kind is wordly prosperitie, with all earthly benefits which doe accompany it, as health, wealth, peace, plentie, immunitie from dangers, and such like; the which our sinfull flesh abuseth, for the robbing of our soules of all grace, and the replenishing of them with all vice and sinne, as forgetfulnesse of God, pride, prophanesne, neglect of Religion, and contempt of Gods Ordinances, tyrannie, oppression, crueltie, with innumerable others of this hellish broode, as elswhere I haue more fully shewed.

But especially among and aboue the rest, doth our fleshly corruption

tion abuse this worldly prosperitie, as a meanes to begēt in vs carnall securitie, which is the Mother and Nurse of all other wickednesse; whereby mens hearts being emptied of all feare of God, which is the head and beginning of true wisdom, are made capable and fit to receiue all manner of wickednesse, and to run in a head-long course into all kinds of horrible and hellish impieties. Of which we haue too lamentable experience in these our dayes; wherein few make conscience of any sinne, not punishable by humane Lawes, which offereth vnto them either pleasure or profit; as neglect of Religion, and duties of Gods Seruice, bitter Cursing, blasphemous Swearing, profanation of Gods Sabbaths, Crueltie, Oppression, Briberie, Extortion, Whoredome, Drunkennesse, Fraude, Vsurie, deceitfull Dealing, and matchlesse Pride, shewed especially in shamelesse and monstrous fashions of Apparell, whereby Women are transformed into Men, and Men into Women. And what is the cause of all these mischiefs, but carnall securitie? whereby Men blesse themselves in their wicked courses, and put farre from them the Iudgements of God and the euill Day, and together with them their Repentance and amendment of life? And from whence doth this securitie arise and spring, but from our abundance of Gods temporall Blessings, long Prosperitie, Peace and Plentie, abused by our carnall corruption, which maketh Men to forget God, because they find no need of him; to neglect and contemne his fearefull Iudgements, because they haue not felt the smart of them; and because they haue long escaped punishment in their euill courses, they continue still securely in them, promising impunitie vnto themselves, vpon their former experience, for the time to come, and also the continuance of all their worldly prosperitie, concluding, that *to morrow will be like this day, and much more abundant*, as the Prophet speaketh.

And therefore seeing this carnall securitie is a capitall sinne, and most odious in Gods sight; and a mother Vice which in her fruitfull wombe breedeth and nourisheth all other kinds of wickednesse; and seeing it is the Sinne of the Times and of the Countrie, which hath wholly corrupted and poysoned the greatest number of our Nation, and somewhat tainted the very best; I thought it a fit Subiect to write vpon (*For a word spoken in due season how good is it?*) and to encounter this mother Sinne with the Sword of the Spirit, and to strike at this Roote of all Vice with the Axe of Gods Word; knowing, that if it be vanquished, all other Vices that depend vpon it will easily bee put to flight; if it bee mortified and killed, the cursed offspring of this hellish Monster, will either bee abortiues in her dead wombe, or die for want of nourishment, if alreadie they bee bred and borne; when as her poysonous breasts can yeeld vnto them no further foode.

But that we may not mistake our Friends for our Enemies, and because they haue some resemblance of the same names and colours, fight against both alike; and so as much endamage our selues by

¶ 3.
That fleshly corruption abuseth prosperitie, to the beggetting in vs carnall securitie.
Psal. 111. 10.
Pro. 1. 7.

Esai. 56. 12.

¶ 4.
The motive which induced me to the writing of this Treatise.

Pro. 15. 23.

¶ 5.
That it is necessary to distinguish securitie into its seuerall kinds.

2. King 10.

wounding those that are of our owne partie, as get aduantage by subduing those that are against vs : It shall not bee amisse in the first place to marshall them in their-seuerall rankes, and by due distinctions to separate the one from the other, as *Iehu* the Priests of the Lord from the Priests of *Baal*; that so wee may with more courage and confidence assault our Enemies, and afterwards comfort and cherish our Friends, which will, if they bee rightly and kindly vsed, bee seruiceable vnto vs, and after victorie adde vnto our triumph much ioy and contentment.

¶ 6.
Of securitie
in the state of
Innocency.
Aquin. 2. 2.
quest. 1129. art. 7.
in Etymolog.

Securitie, generally taken, is (as *Aquinas* defineth it) a perfect tranquillitie and freedome of the mind from feare. In which sense it is opposed to feare as the priuation thereof. And from hence it hath it Etymologic and Notation, as *Isidore* noteth; *Securus quasi sine cura*; a Man is said to be secure, who is without care or feare. More specially securitie is taken either for that which is naturall, or that which is supernaturall, diuine and holy. Naturall securitie is that which proceedeth from naturall causes, as safetie from all dangers, and assurance of the constant fruition of all the good things which we desire. The which is to be considered. as it was originally in vs by creation, in the state of innocency and perfection, or as it is now in vs in the state of corruption after the fall. Securitie in the state of innocency, was a perfect tranquillitie of the mind without the encounters of any feares, which was wrought in our first Parents by the Lord our Creator, and was a fruit of their full assurance of Gods protection and prouidence continually watching ouer them, whereby they were assured of freedome from all euill, and of the fruition of all good; and of that inward peace of conscience with God, and that outward peace which they had with all the visible Creatures, none of which could hurt them, all of which were vsfull and seruiceable vnto them. The which securitie was lost by the fall of our first Parents, whereby they became guiltie of sinne, obnoxious to Gods wrath, and as out-lawes, cast out from vnder the priuiledge and safe-guard of his protection, which was accompanied with horror and feare, proceeding from a dreadfull expectation of deserued punishment. And this feare was continually increased by the consideration of Gods exact iustice, which will not let sinne escape vnpunished, from our enmitie with God, appearing in the opposition of his goodnesse and puritie, against our wickednesse and corruption; and that inward warre of the conscience, against our passions and carnall concupiscence, and that outward warre betweene vs and all the Creatures. For no sooner became we rebels against our Lord and Creator, and broke the peace betweene vs and him, but they also rebelled against vs, and breaking the peace betweene vs, became our professed Enemies, and readie instruments of executing Gods wrath against vs for our sinnes.

¶ 7.
Of securitie in
the state of
Corruption,
and the origi-
nall of it.

Now because being in this case, we could not doe chearfull seruice, vnto Satan, who when wee were cast from vnder Gods protection had taken vs captiue to doe his will, but out of feare and discontent were

were likely to endeaour the bettering of our estate, and to seeke some meanes to free our selues from this dreadfull miserie; therefore this subtle Enemy of our saluation, laboured to make vp this breach, whereby we did lye open to all dangers, and in stead of the firme wall of Gods protection, which like an impregnable Bulwarke secured vs from all euill, hee built about vs a Wall of rubbish and vntempered Morter, or rather of straw and seare wood, which in stead of preserving vs from outward perils, was readie to betray vs to all assaults of Enemies, to be set on fire with Gods wrath and the wild fire of Hell, the tentations of the Deuill, and so to become, in stead of a Wall of defence, fuell for our execution, and meanes of our greater torment. To all which euills wee were more desperately exposed, because by this seeming shelter, and ayerie wall of defence, we were made wholly negligent, as though there were no euill approaching, nor any Enemy able to disturbe our peace. The which weake Fort and vaine Defence, was wholly framed of Satans errors and lies, whereby hee made vs either to apprehend, by a false conceit things that were not, or to misse-apply vnto our selues things that are, as though they were neare and on our side, when as they are farre off from our defence, and rather against, then for vs, so long as we are in the state of impenitencie and vnbeliefe. In the former respect he maketh vs secure by telling vs of our naturall excellencies, our good meanings and intentions, our iustice and loue to God and Men, whereby we fulfill the Law, and merit from God by our good liues his protection and defence; when as there is nothing in vs but ignorance and vnbeliefe, worldlinesse and prophanenesse, sinne and corruption, which so defileth euen those actions which wee thinke most glorious, that they are abominable in Gods sight. And also by telling vs that we haue peace with God, and are highly in his fauour; and peace with all the Creatures, so as nothing will doe vs any harme; when as all things in Heauen and Earth are at enmitie with vs, and (when God doth but giue the signe of battaile) will set vpon vs with all their furie. In the other respect, hee secureth vs, by setting before vs the infinite mercies of God, inferring thereupon, that we may safely goe on in our sinnes, because God is so mercifull, that few or none shall bee condemned, and that though wee deferre our repentance to the last houre, yet euen then wee shall haue pardon, if we haue but leisure to say, Lord haue mercy vpon me; the all-sufficient merits of Christ which are a full price of redemption for the whole World; the gracious and indefinite Promises of the Gospel made vnto all Men without exception; the impunitie of sinners, and namely of themselues, hauing long continued in their sinfull courses; the prosperitie of the wicked who glut themselues with the pleasures of sinne, the afflictions of the faithfull who are precise and strict in all their ways, and diuers other motiues, of which wee shall speake more fully hereafter: from all which hee concludeth, that wee may lay aside all feare, and take libertie to satisfie our carnall lusts, because there is no danger at all, of either present or future punishment.

And thus in stead of that securitie, which we had in our creation, and in the state of innocencie, accompanying the assurance of Gods loue and protection, whereby wee should haue beene made more chearefull and couragious in the duties of Holinesse and Righteousnesse, because wee serued such a gracious and powerfull Lord, as was both able and willing to protect vs from all perils, and to safe-guard vs from all enemies; Satan laboureth to worke in vs this carnall securitie, whereby wee are encouraged to performe seruice vnto himselfe with all confidence and chearefulnesse; perswading vs that we are safe from all danger, though we be daily obnoxious to Gods wrath, liable to his fearefull Iudgements, and in the very jaws of Death and Hell. With which securitie, hee bringeth more to destruction then with all his terrors and feares, whereby hee indeauoureth to plunge men into desperation, yea in truth, then with all other tentations, though neuer so vgly and terrible in their outward appearance. In which regard it behoueth all Christians as they loue their soules, and would either escape Death and Hell, or attaine vnto saluation and euerlasting happinessse, that they keepe a narrow watch ouer themselues; and that being wounded by this viperous Serpent with the sting of sinne, they doe not thereupon fall into this pleasing slumber, or rather dead sleepe of carnall securitie, the which bringeth all, ouer-taken with it, into destruction and condemnation of Body and Soule.

CHAP. II.

Of carnall securitie, and what it is.

§. I.
Of the general
Part of this
Freelife.



O which purpose let vs now speake more specially of it. And for our more orderly proceeding, I will first shew what it is, that so knowing, wee may the better auoid it. Secondly, the causes of it and meanes, which Satan and our owne corruption vse to worke it in vs. Thirdly, the diuers sorts and kinds of this Vice. Fourthly, how we may know the one from the other. Fifthly, the signes whereby we may discern, whether and how farre forth we are tainted and infected with this deadly poyson: and lastly, the meanes whereby we may either be preserued from falling into it, or recouered, if we be already ouer-taken.

§. 2
Of the speciall
Part of this
Freelife.

Concerning the first, wee will make it plaine, not only by a Definition or Description, but also by Testimonies and Examples of it recorded in the holy Scriptures. It may best bee defined, if in all things we oppose it to that Vertue whereof it is the priuation, namely the true feare of God, after this manner. Carnall securitie is a Vice or vicious habit, whereby forgetting or neglecting both the iudgement and power of God in punishing sinne, and also his infinite Loue and Mercy, his Merits and Iudgements, his Promises

goe on in sinne without repentance, promising vnto our selues immunitie from all punishment, and not onely for the present the constant fruition of our carnall delights, but also euerlasting saluation in the World to come. Vnto this description, for the better clearing of the point in hand, we may adde that of *Bernards*, describing an hard or secure heart: *It is that* (saith he) *which is not rent with compunction, nor softened with pietie, nor moued with prayers, nor yeeldeth to threatnings, and is hardened with stripes. It is vngratefull for benefits, vnfaithfull for counsailes, fierce in respect of iudgements, shamelesse in regard of things filthy and dishonest, vndaunted in dangers, inhumane in humane actions, rash in diuine, forgetfull of things past, neglectfull of things present, improuident for things to come. It is that which remembreth nothing past but injuries, loseth the benefitt of all things present, and fore-casteth and prouideth for nothing to come but reuenge. And that I may in a word comprehend the euills of this horrible Vice; it is that which neither feareth God nor respecteth Man.* So that if we would haue a brieue definition of this Securitie, it is nothing else but the absence and priuation of the feare of God; for as securitie generally considered, is the freedome of the mind from all feare; so this speciall kind of it carnall securitie, is that horrible Vice which emptieth the heart wholly of the true feare of God. And thus the wise Man opposeth them the one against the other. *Happy is the man* (saith he) *that feareth alwayes, but he that hardneth his heart shall fall into mischief.*

Bernard de Con-
sol. ad Eluegium
lib. 1.

Pro. 28. 14.

And this is that securitie of which *Dauid* speaketh: *The transgression of the wicked saith within my heart, that there is no feare of God before his eyes: For he flattereth himselfe in his owne eyes, untill his iniquitie be found out to be hatefull.* And describing the prosperous estate of the wicked, he saith, *That continuing in their corruption, and being couered with violence, as with a garment; They speake loftily, and set their mouthes against the Heauens; saying, How doth God know? and is there knowledge in the most High?* And *Iob* discoursing of the same subiect, namely, wicked men flourishing in worldly prosperitie, saith, *that their houses are safe from feare, neither is the rod of God upon them. They take the Timbrel and Harpe, and reioyce in the sound of the Organs; they spend their dayes in wealth, and in a moment goe downe to the graue. Therefore they say vnto God, depart from vs, for we desire not the knowledge of thy wayes. What is the Almighty, that wee should serue him? and what profit should we haue if we pray vnto him?*

§. 3.
Testimonies
of Scripture,
shewing what
it is.

Psal. 36. 1, 2.

Psal. 73. 8, 9, 11.

Iob 21. 9.

The examples of this Vice, recorded in the holy Scriptures, are very many. It was one of the first sinnes which tainted our first Parents; who vpon the Deuils word promised vnto themselves, in the transgression of Gods Commandement, not onely impunity for their sinne, but also a great addition to their present happinesse. The old World was drowned in deepe securitie, before it was drowned with the generall Deluge. For though *Nath.* the Deceiuer of *Righ.*

§. 4.
Examples of
carnall secu-
ritie.